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THE NEW TESTAMENT

WYCLIFFE AND PURVEY

HENRY FROWDE, M.A. PUBLISHER TO THE UNIVERSITY OF OXFORD



LONDON, EDINBURGH, AND NEW YORK

Bible N.T. English (Midd " English)

THE NEW TESTAMENT

IN ENGLISH

ACCORDING TO THE VERSION BY

JOHN WYCLIFFE

ABOUT A.D. 1380

AND REVISED BY

JOHN PURVEY

ABOUT A.D. 1388

FORMERLY EDITED BY

THE REV. JOSIAH FORSHALL, F.R.S., ETC.

Late Fellow of Exeter College, Oxford

AND

SIR FREDERIC MADDEN, F.R.S., ETC.

Keeper of the MSS. in the British Museum

And now reprinted

Oxford

AT THE CLARENDON PRESS

M DCCC LXXIX

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BS135 .4 1879

INTRODUCTION.

THE version of the New Testament printed in this volume is a reprint of the later of the two Wycliffite versions of the same, as exhibited in 'The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English versions made from the Latin Vulgate by John Wycliffe and his followers: edited by the Rev. Josiah Forshall, F.R.S., &c., and Sir Frederic Madden, K. H., F. R.S., &c., Oxford, at the University Press, 1850.' This splendid edition, in four volumes quarto, the result of twenty-two years of labour by two accomplished editors, is the chief source of our knowledge respecting these versions of the Scriptures, and is preceded by a Preface from which most of the information here given is extracted. Owing to the large size of this work, and its consequent high price, it has seemed desirable to reprint a portion of it in such a form as to bring it within the reach of a larger class of students than that to which an acquaintance with it has been hitherto confined. One attempt has already been made in this direction, in 'The Gothic and Anglo-Saxon Gospels in parallel columns with the Versions of Wycliffe and Tyndale;' edited by the Rev. Joseph Bosworth and G. Waring, in 1865. This volume contains only the four gospels, but as it exhibits the earlier version of them, whereas the present volume contains the later one, it is extremely serviceable for the purposes of comparison 1.

¹ Other editions of the *later* version of the New Testaments were published *previously* to 1850, viz. these following:—I. An edition in folio, 1731, by the Rev. John Lewis, of Margate; with a short glossary. II. A

It will be most convenient to explain here at once what is meant by the earlier and later versions respectively. It is found that the number of existing MSS. of the Middle-English version of the Bible made by John Wycliffe and his followers is very large; the editors of the great Oxford edition examined no less than 170. Roughly speaking, these MSS., varying as they do in some of their details, can be separated into two distinct sets: one in which the version is given in a close, literal, and sometimes rather unpolished form, and another in which the version, if a little less literal, is more smooth and flowing, and expressed in more idiomatic and less laboured English. It was for some time a matter of dispute which of these versions was the older of the two; but the editors have made it abundantly clear, that the correct view is that which most commends itself to common sense, viz. that the rougher and closer version is the earlier, and the less literal but smoother version is the later. It is also ascertained that the earlier version may be safely attributed to John Wycliffe, and the later one mainly to his friend John Purvey; though both of these zealous workers often received from others very material assistance. In the Old Testament, for example, a very large portion of the earlier version was made by Nicholas de Hereford, whose name is expressly mentioned in a MS.1 which breaks off abruptly in the 20th verse of the 3rd chapter of the apocryphal book of Baruch. Moreover, the date of the earlier version appears to be about 1382 or 13832, and that of the later version about 1388. Wycliffe died on the 31st of December, 1384.

It is hardly necessary to enter here into the history of the Wycliffite versions of the Bible; as an account of these is sufficiently accessible elsewhere, and can be found in any good

reprint of Lewis's edition in quarto, 1810; edited by the Rev. Henry Baber; with a memoir of Wycliffe's life and writings, and some account of the early English versions of the Bible. III. An edition in Bagster's English Hexapla, 4to. London, 1841; not reprinted from Lewis, but from an independent (but closely related) MS.

¹ MS. Douce 369, Bodleian Library.

² Of the New Testament (first made) about 1380.

encyclopædia. A clear and concise chapter on 'The Wycliffite Versions' may be found, for example, in 'The History of the English Bible,' by the Rey. W. F. Moulton, London, 1878. The object of this Introduction is rather to explain the precise nature of the contents of the present volume, and to afford some slight help to the reader who has no previous acquaintance with the language of the Middle-English period.

In reprinting a portion of the Oxford edition of 1850, two questions presented themselves for consideration: first, as to how much should be reprinted; and, secondly, which version should be followed?

The Oxford edition is, as has been said, in 4 vols., quarto. Vol. i contains a Preface, pp. i-xxxviii, discussing the Anglo-Saxon versions of Scripture, Middle-English verse-translations, various versions of the Psalter, the first version of the whole Bible (due mainly to Wycliffe), Wycliffe's Commentary on the Apocalypse and on the Gospels, other works by Wycliffe having respect to the Scriptures, with an abundance of useful and valuable information of a similar kind. The List of Manuscripts examined and described follows next, pp. xxxix-lxiv. After this comes a General Prologue to the whole Bible, of considerable length, in fifteen chapters, written by John Purvey; pp. 1-60. Next, a translation, in earlier and later versions, of the Prefatory Epistles of St. Jerome, in nine chapters; pp. 61-78. Next, a translation, in the two versions, of Genesis to Ruth, pp. 79-687; each of these books of the Bible (with the exception of Genesis) being preceded by a brief Prologue, indicative of the contents of the book to which it is prefixed. By way of example the Prologue to Ruth (a very short one) is here given.

'Prologue on the book of Ruth. This book Ruth shewith the feithfulnesse and stidefast loue of this yumman Ruth to the moder of her hosebonde, after the deeth of her hosebonde and sones, turnynge agen fro the lond of Moab in to Bethleem of Juda; wherfor God dide merci to Ruth, and sche was weddid to Booz, a wurthi man of Bethleem, and is rekened in the genologie of Dauith and of Crist.'

Vol. ii contains (in two versions) the four books of Kings (i.e.

the two books of Samuel and the two books of Kings, as now named), with a prologue to each; two books of Paralipomenon (now called Chronicles), with three prologues to the first book, and one to the second; I Esdras (Ezra), with three prologues; 2 Esdras (Nehemiah), with a prologue; 3 Esdras (called I Esdras in our Apocrypha), without a prologue; Tobit, with prologue; Judith, with three prologues; Esther, with two prologues; Job, with three prologues; Psalms, with three prologues.

Vol. iii contains (in two versions) Proverbs and Ecclesiastes, each with a prologue; the Song of Solomon, without a prologue; Wisdom, Ecclesiasticus, each with a prologue; Isaiah, with two prologues; Jeremiah, with three; Lamentations, with none; Baruch, Ezekiel, Daniel, each with a prologue; the twelve minor prophets, without any prologues; I and 2 Maccabees, with a prologue to the first book. The order of the books agrees with the usual arrangement of the Vulgate version.

Vol. iv contains the earlier and later versions of the books of the New Testament. There are two prologues to each gospel, and one at least to most of the other books. To the Epistle to the Romans there are three, the first being rather long; to the Epistle of St. James, there are two, as well as to the Apocalypse (Revelation). After the Epistle to the Colossians is inserted the spurious Epistle to the Laodiceans, omitted in the present volume, as being uncanonical and of little interest; it is also very brief. Another peculiarity is that the book of Acts, called 'The Deeds of Apostles,' is inserted after the Epistle to the Hebrews. In this reprint, for the purpose of more ready reference, it occupies its usual place.

Such being the contents of the work under consideration, it was easily concluded that the most convenient part to issue for more general use was the New Testament: omitting only the Epistle to the Laodiceans above mentioned and the various prologues descriptive of the general contents of each book. It only remained to decide whether the later or the earlier version should be adopted.

The earlier version has the interest of being, in all probability,

Wycliffe's own work; and, from a purely linguistic point of view, is to be preferred on account of its retention of a larger number of archaic words. On account of its very literal character as a translation, it also points more clearly to the nature of the Latin text which it follows. These were considerations in its favour. But a close comparison of the two texts shews that the later version is, upon the whole, the better suited for practical and general use. It is, in fact, a second edition, a revised and corrected copy by an able and competent translator; and much credit is due to John Purvey for his skilful method of executing the revision. He evidently considered the wants of the general public, and aimed at modifying the expressions used in such a way as to give the text a simpler and more flowing form, exhibiting pure English idioms rather than such awkward constructions as arose from the too close following of the Latin text. It follows that his version is easier to understand, and comes nearer to that authorised version with which we are all familiar.

The four Gospels, in the earlier version, may be found (as has been said) in Dr. Bosworth's edition of the Gothic and Anglo-Saxon Versions, &c. The first six chapters of St. Mark, also in the earlier version, may be found in 'Specimens of English, from 1298 to 1393,' edited by Morris and Skeat in the Clarendon Press Series. In order to shew the nature of the two versions the better, a few selections are given below, together with the Latin text of the Vulgate. It should, however, be borne in mind that we cannot say precisely what was the exact wording of the Latin text which the translators followed. In fact, Purvey tells us plainly, in his General Prologue (vol. i, p. 57) that he 'had much travail, with divers fellows and helpers, to gather many old [Latin] bibles, and other doctors, and common glosses, and [so] to make one Latin bible in some measure correct.' At the same time, their text was doubtless, in the main, much the same as that which is still in common use; and I give, for the reader's information, the exact title-page of the edition which I here follow, 'Biblia Sacra vulgatæ editionis Sixti V. Pontificis Maximi jussu recognita et Clementis VIII. Auctoritate edita. Parisiis;

apud A. Jouby, bibliopolam-editorem, 7, Via Majorum Augustinianorum. MDCCCLXII.' 1

Mark i. 7 (Vulgate). Venit fortior me post me: cujus non sum dignus procumbens solvere corrigiam calceamentorum ejus.

Earlier Version (Wycliffe). A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo, or wnbynde, the thwong of his schoon.

Later Version (Purvey). A stronger than Y schal come aftir me, and Y am not worthi to knele doun, and valace his schoone.

Mark i. 18. Et protinus relictis retibus, secuti sunt eum. Wycliffe. And anoon, the nettis forsaken, thei sueden hym.

Purvey. And anon thei leften the nettis, and sueden hym.

Mark i. 30. Decumbebat autem socrus Simonis febricitans. Wycliffe. Sothely and the modir of Symontis wif sik in feueris restide, or lay.

Purvey. And the modir of Symountis wijf lay sijk in fyueris.

Mark i. 32. Vespere autem facto.

Wycliffe. Forsothe the euenynge maad.

Purvey. But whanne the euentid was come.

Mark i. 35. Et diluculo valde surgens, egressus abiit in desertum locum.

Wycliffe. And in the morewynge ful erly he rysynge, gon out, wente in-to desert place.

Purvey. And he roos ful eerli, and zede out, and wente in-to a desert place.

Mark ii. 2. Et auditum est quod in domo esset, et convenerunt multi, ita ut non caperet neque ad januam.

¹ I have found this book of the highest service. It should be remembered that the Vulgate version of the Bible is one of the most important books in the world.

Wyeliffe. And it is herd, that he was in an hous; and many camen togidre, so that it tok nat, nether at the 3ate.

Purvey. And it was herd, that he was in an hous, and many camen to-gidir, so that thei mi3ten not be in the hous, ne at the 3ate.

These examples will probably suffice; the student may easily continue the comparison himself. We may especially note the difference in the treatment by the two translators of the Latin ablative absolute in Mark i. 18, 32. Wycliffe's literal translations are somewhat awkward, and are hardly intelligible; whereas Purvey's paraphrases, though less literal, convey just the sense required in an English idiom. Observe again a similar difference in the treatment of the Latin present participle in Mark i. 7, 35; and of the past participle in Mark i. 35. A striking example of the danger of being too literal is afforded in Mark ii. 2, where the expression 'so that it tok nat, nether at the late' is absolutely unintelligible without a reference to the Latin original, which is precisely what the reader is supposed not to possess. We may, however, make bold to say that both versions reflect the highest honour upon their authors, especially when we take into consideration the great difficulties under which they laboured; and, if Purvey's work may claim to be considered as producing the more satisfactory result, it may be said, on the other hand, that he had the easier task.

It remains to state precisely the manner in which Purvey's version has been reprinted. In the Oxford edition of 1850, the editors not only gave the text from an excellent manuscript¹, but exhibited the various readings of several other MSS, as well. It so happens that the variations in the *later* version are much less numerous than in the other, and are also of small importance; on which account they have been omitted. The nature of them may be easily gathered from the following account of all the variations occurring throughout the first chapter of St. Matthew's gospel. Verse 17; for alle, three MSS, read alle the.

¹ Described below; see pp. xii-xiv.

Verse 18; for bifore, one MS. reads bifore that. Verse 20; for thouzte, five MSS. read bithouzte; and for in sleep to hym, one MS. has (over an erasure) to Joseph in sleep, whilst two others have to hym in sleep. Verse 24; for roos, two MSS. read roos vp. Verse 25; for and clepide, one MS. reads and he clepide. The extremely trivial nature of these variations is remarkable; and the exactness with which most copies agree together shew that the genuineness of the text may be thoroughly relied on.

The edition of 1850 contains, moreover, several marginal notes. These contain 'glosses,' i. e. explanations of or comments upon certain expressions or passages in the text. Some of them are Purvey's own, others are translated by him from the usual Latin glosses or commentaries at that time most esteemed, particularly from the celebrated commentary of Nicholas de Lyra, whose name is Englished as 'Lire.' Throughout the whole of the Gospels I observe only four such glosses; one at Luke xiv. 26, where hatith not is explained by 'that is, lesse loueth hem than God;' another at John v. 4, where sisterne is explained by 'that is, a watir gaderid togidere, hauinge no fi3ss [fish];' also at Mark viii. 24, Luke viii. 30. In some places, however, the glosses are numerous and of some length; this is particularly the case, for example, with the Deeds [Acts] of Apostles. Thus, at Acts viii. 2, the words good men are glossed by 'men dreedful, that is, dredinge God, among whiche Gamaliel was the principal, as it is seid in the legende of the fyndinge of the bodi of seint Steuene.' These glosses, as forming no part of the text, are omitted in the present volume.

With the exception, then, of the few and unimportant various readings, the marginal glosses, and the spurious Epistle to the Laodiceans, the reader has before him an exact reprint of Purvey's revised version of Wycliffe's translation of the New Testament, just as it stands in the best extant manuscript. This MS. is marked I. C. viii in the old Royal Library in the British Museum; and is thus described by the editors—'Vellum, large folio, ff. 572, 2 cols., very neatly and regularly written, probably before 1420, with initials to the books, in gold upon coloured grounds, and to the chapters blue flourished with red; and having

ornamented borders at the commencement of some of the books: prefixed to John is a small miniature, representing the evangelist and the eagle. The first leaf has been inserted subsequently, and has been written by a later scribe. The recto of this leaf has a red rose in the initial letter, and is surrounded by a border partly composed of red and white roses; in the lower part is a shield of France and England, quarterly, and on the side a portcullis surmounted by a red rose; executed in the reign of Henry VII. This MS. has been carefully corrected throughout by a nearly contemporary hand. The books of the Old and New Testament, in the later version, with the prologues to Baruch and Isaiah, and those usually prefixed to the books of the New Testament. The MS. presents in the most material points an uniform and accurate text. In many places, when other copies combine, not unfrequently without exception, in adopting an erroneous reading, here the correct rendering is given; examples of this are found in Gen. xxxi. 35 and 41, so for lo; xxxiv. 24, and for whanne sec. m.; xxxviii. 29, for for fro sec. m.; xliv. 30, the for this; xlix. 11, grape for grace sec. m.; Josh. ii. 19, oure for 3oure sec. m.; v. 13, aduersaries for aduersarie sec. m; ix. 18, princis for puples sec. m.; xxii. 15, of for to; Judg. vii. 3, the for that; viii. 9, and so for and; ix. 17, to for for sec. m.; xi. 33, til to thou comest for til to that he come; I Kings xviii. 7, pleiynge sec. m. for fleyng; II Kings vii. 20, for for therfor sec. m.; Ezek. xiii. 21, bond for lond sec. m.; Mk. xiii. 8, begynnyngis for beginning, and 1 Cor. vii. 9, that for and. In some of these cases the reading seems not to have been selected from another MS., but rather to have been the rendering of the scribe himself, after an examination of the Latin; as for example, in Judg. ix. 18, bandmayde for concubyne; I Kings xxi. 11, queeris for carroulis; Eph. iii. 4, mysterie for mynysterie. These corrections of the ordinary text are very frequently due to the second hand, which has throughout made numerous emendations, as Gen. xxxvii. 28, thriztti for twenti; Judg. x. 9, passid Jordan for passid; 1 Kings xxvii. 12, he wrouzte for we wrouzten. Variations also from the generality of copies are sometimes found in the adoption of a more modern or familiar word, as Gen. 1. 6, chargid for coniurid; Judg. iv. 15, a foote for

on foote; I Par. ii. 31, sotheli for certes; a for o; and a for sum when singular; sometimes in the insertion or repetition of a pronoun, to render the sense more clear, as Josh. xiii. 12, hem; Judg. x. 7, he; IV Kings vii. 17, her; and sometimes, with the same view, in the supplying a relative and auxiliary, as Josh. x. 6, that weren before bisegid; or the addition of man or men to an adjective, as Gen. xxxix. 20, bounden men. It has again other peculiarities, as the omission of the s in the genitive; Lk. xv. 17, fadir for fadris; of 3e after the imp. plural, Ex. v. 11. Mt. xiii. 32. Rom. xvi. 9; of to after certain verbs, as brynge, comaunde, etc., and the almost uniform putting of whether for wher. In the New Testament, it seems as if the old version had been consulted, giving occasion to such readings as Mt. xiv. 5, groyneden for grucheden; and Mt. xv. 27, crucifien for crucifieden; Lk. i. 15, and for ne; vi. I, bi cornes for bi the cornes. But one of the most remarkable variations occurs in the discarding of the verbal glosses from the text, which as far as Numb. xx. are almost always omitted; from this place to the Psalms they are adopted, and from the Psalms to the end of the Old Testament are again rejected. Sometimes however an explanatory gloss is admitted where other copies are without it, as Gen. xxxv. 14, title ether memorial; I Kings v. 8, wise men ether princis; I Macc. v. 64, prosperite ether preisyngis. This MS. has formed the text of the later version throughout the present edition of the books both of the Old and New Testament.'

It remains to shew exactly to what extent the editors have reproduced the manuscript. This they have done very closely, with a few necessary exceptions.

- 1. MSS. of this period are not punctuated. The punctuation, accordingly, has been added by the editors.
- 2. MSS. of this period have frequent marks of contraction. Thus such a word as 'him' is frequently denoted by 'hi,' where the stroke over the 'i' is intended to express that the letter m is to be supplied. In cases where it is desired to represent the MS. very closely, the word may conveniently be printed as 'him,' where the italic letter shews how the mark of abbreviation has been expanded. This plan is especially desirable when an editor

is reproducing an unique MS., because the reader is then warned as to the places where the contractions occur, and is not so easily misled if they are wrongly interpreted or expanded. But, when MSS, are numerous (as here), it is unnecessary to pursue this course, since the reading is fixed exactly by the collation of copies, which seldom all exhibit the same contraction in the same place. An account of such marks of contraction and of the manner of expanding them will be found at p. xv of Specimens of English, ed. Morris and Skeat. One curious and extremely common abbreviation is in the use of 'Ihū' or 'Ihs' for Jesu or Iesus. In this volume the words are printed as 'Jhesu' and 'Ihesus' respectively. The more strict resolution of the abbreviation is into 'Iesu' or 'Iesus;' for the b is no real b, but the Greek eta (H), and the MSS. commonly use only the capital I, not J. However, it is only necessary to remark here, that the editors are responsible for the manner in which all contractions have been expanded.

- 3. MSS. of this period are very capricious in their use of capital letters. The words 'God' and 'Christ' are usually written as 'god' and 'crist' (without b), and proper names, such as 'Galilee,' appear with a small letter. The editors have, in this respect, conformed the text to the modern mode, on account of its far greater convenience.
- 4. They have also marked off the various chapters into verses, as usual. The chapters are marked in the MS., as has been noted; but the division into verses was first made about A.D. 1551.
- 5. In some places they have printed a word in italics. This is the case with the word wijf in Matt. i. 6. The meaning of it is the same as in our authorised version, viz. that the word in italics is not in the original. Where Purvey's version has 'of hir that was Vries wijf,' the Latin text has 'ex ea quae fuit Uriae.'
- 6. In one respect, they might perhaps have introduced an improvement by the free introduction of hyphens. Thus the 'in to,' always thus written with the syllables apart in the MSS., might conveniently have been denoted by 'in-to;' it being understood that all such hyphens rest only on editorial authority,

and were wholly unknown to the scribes of the fourteenth century. However, the reader is particularly warned that such hyphens are not inserted, and that numerous words which seem to be two words are really but one. This is especially the case with compound nouns. I add several examples, in order to make this point quite clear, inserting the hyphen to denote the connections. Matt. iii. 12, wynewing-cloth, corn-flore, in-to; v. 23, sum-what; ix. 15, a-wei; ix. 37, werk-men; x. 23, to-for (i. e. before); x. 26, no-thing; x. 29, with-outen; x. 42, whoeuer; xii. 27, domes-men; xii. 39, spouse-brekere; xii. 47, with-outeforth; xiii. 47, to-gidere; xiii. 52, hosebonde-man; xiii. 57, with-oute; xviii. 28, euen-seruauntis; xxiv. 28, where-euer; &c., &c.

REMARKS ON THE LANGUAGE.

The following remarks on the language of Purvey's revision of Wycliffe's New Testament are intended for the use of such as have no previous acquaintance with the older forms of English 1. The chief stages of the English language are three, viz. Anglo-Saxon, from the earliest times of which we have records to about A.D. 1150; Middle-English, from that time to about A.D. 1500; and modern English, later than the fifteenth century. The Anglo-Saxon is almost free from admixture with Norman-French; the Middle-English is remarkable for the numerous Norman-French words which are so mixed up with it as to form an essential part of the vocabulary; the modern English is marked by a still larger increase in its vocabulary by the help of borrowed words taken from almost every language of any note. Or again, as regards the grammar, the Anglo-Saxon is distinguished by its full and numerous inflexions, its use of various genders for inanimate objects, its full declension of the definite article, and the like; modern English is remarkable for its almost total lack of inflexions and its entire disregard of grammatical gender; while Middle-English holds the intermediate position,

¹ For similar and further remarks see the Introduction to Specimens of English, 1298-1393, ed. Morris and Skeat, in the Clarendon Press Series.

preserving many inflexions in a weakened form, and retaining genders only in a very few instances, as when, for example, the sun is sometimes regarded as being feminine.

Dialect. — Of Middle-English, we find three well-marked varieties or dialects: (1) Northern or Northumbrian, including what is now often called Lowland Scotch; (2) Midland, chiefly in use between the Humber and the Thames; and (3) Southern, chiefly to the south of the Thames. The Midland dialect is that which finally prevailed, and to which modern literary English is most nearly related.

As Wycliffe was born in Yorkshire (at Hipswell, near Richmond, about A.D. 1324), we occasionally find words in his version which seem to belong rather to the Northern than to the Midland dialect. We may consider Purvey's version as being almost thoroughly Midland, i.e. not varying to any great degree from the character of modern English. Purvey has sometimes altered some of Wycliffe's characteristic words, evidently with a view of being more generally intelligible. In Mark i. 10, Wycliffe has 'he, styinge vp of the water,' and in Mark iii. 13, 'he styinge in-to an hil.' In both places Purvey has substituted the common word wente.

Pronunciation.—The pronunciation of Middle-English differed widely from that now in use, especially in the vowel-sounds, which resembled those of modern Italian and German ¹. This is a point of some difficulty, and the learner will probably be sure (at any rate at first) to use the modern sounds. But it is right that he should be warned as to this great and curious change. It sometimes makes a great difference.

Spelling.—The spelling of Middle-English is phonetic; as the word was spelt, so it was pronounced. The question of spelling is, accordingly, intimately connected with that of the then prevalent pronunciation. In Mark iii. 9, the word boot, being spelt with double o, has the long o vowel-sound, now commonly written as oa; hence boot means a boat, not a boot. This double

¹ The Middle-English sounds are described in the Preface to Chaucer's Man of Law's Tale (Clarendon Press Series).

o is very common, as in aloone, Mark ii. 26; looues = looves, id. To enlarge upon this wide subject would here be out of place.

Capital letters.—The use of these in MSS. is very different from the modern use. But as the editors have adopted the modern system, this difficulty is removed. See observation 3, p. xv.

Punctuation.—The MSS. are not punctuated; but the editors have removed this difficulty. See observation 1, p. xiv.

Alphabet.—The characters p and 3 are common in the MSS. The former of these means tb, and is here so printed. But the power of the latter is variable, so that it has been retained. At the beginning of words 3 represents an old g that had been weakened to y, and it is to be read as y. Thus, in Mark i. 3, 3e is the modern ye; in Mark i. 17, 3ou is our you. But in the middle and at the end of words 3 commonly means a guttural sound now disused, though still represented in our spelling by the symbol gb. In Mark i. 3, ri3t is our right. In Mark i. 13, ny3tis=nyghtis=nights.

The following characteristic words may be noted; all from St. Matthew's Gospel. Ri3t i3e = right ighe = right eye; Matt. v. 29; 3yue = yyve = yive = give, iv. 9 (this being a case in which the original hard g is still used); 3ouun = yovun = goven = given, vii.

7; dowue=dowve=dove, iii. 16. Double vowels: aa, in maad (made), vi. 16; ee, in meede (meed), vi. 1; ij=ii, in wijf (wife), i. 24; oo, in roos (rose), ii. 14. But uu stands for vu, as 3ouun above. Diphthongs: ai, generally for modern ay, as in mai (may), daies (days), iii. 12, 1; ei, often for modern ay, ey, as in thei, ii. 12; but also for ai, as in weilyng, ii. 18; ou, formerly pronounced like ou in soup; oi, as in vois, ii.18; ey, as in cuntrey, ii. 12; uy, as in duyk) duke), ii. 6.

Compound words.—The parts of compound words are commonly written with a break between them, and are here so printed. They must, however, be read as one word. Examples: corn flore (corn-floor), iii. 12; wynewing cloth (winnowing-cloth), id.; sum what (somewhat), v. 23. See observation 6, p. xv.

Grammar.-- A considerable number of the Anglo-Saxon inflexions are represented in Middle-English merely by -en, or more commonly by -e. This final -e, usually to be sounded as a distinct syllable, plays an important part in the grammar, and requires special attention¹. It marks, for example, the infinitive mood of a verb, as in dred-e, for dred-en, to dread, i. 20; ber-e, for ber-en, to bear; clep-e, for clep-en, to call, i. 21; brenn-e, for brenn-en, to burn, iii. 12. Weak verbs (which are to be known by the fact that the past participle ends in -ed, -id, -d, or -t), employ regularly the endings -ide, -ede, -de, -te, or -e (always with final e) in the past tense singular, and the same in the plural with the addition of n, which sometimes, however, falls off. Examples are: clep-id-e, ii. 7; lern-y-de, ii. 7; apper-id-e, ii. 7; sent-e (short for send-ed-e), ii. 8; went-e (short for wend-ed-e), ii. 9; dwel-te (short for dwel-ed-e), iv. 13. And, in the plural: sei-d-en (for sei-ed-en), ii. 1; had-d-en, (for hav-ed-en), ii. 9; ioy-ed-en, ii. 10; &c. On the other hand, strong verbs (which are to be known by the fact that the past participle ends in -en or -e) never2 exhibit the final -e in the first or third person singular of the past tense. Examples are: cam (came), ii. 9; stood, ii. 9; bigan (began), iv.

¹ For a fuller account see Chaucer's Prologue, etc. (Clarendon Press Series); or Chaucer's Prioress's Tale (same Series).

² Except by a mistake of the scribe, a mistake not often made. Yet slowe for slow (he slew) occurs, Matt. ii. 16.

17; si3 = sigh (saw), iii. 7—a word which is also spelt sai or say, and frequently seie or saie or even si3e (xxii. 11), though the e merely means, in this case, that the diphthong or vowel is prolonged; spak, xxii. 1; &c. The past tense plural of these strong verbs is commonly in -en; as found-en, ii. 11; cam-en, ii. 1. The past participle also ends in -en, but (as if to institute some distinction) the scribe of the MS. here used often puts -un in its place; so that we get the forms bor-un (born), ii. 5; vvrit-un, ii. 5; $found-un^1$, ii. 8; $vvaisch-un^2$, iii. 6; tak-un, iv. 12; note also the contracted form doon (done), v. 18; for which do is sometimes rather oddly substituted, as in v. 28.

It may be remarked that the ending -id for past participles of weak verbs is a peculiarity of the MS. from which the text is printed; the more usual form is in -ed. Similarly, we find -ide for -ede in past tenses, as noted above; as well as -ith for -eth in the present tense, as in sped-ith, v. 29, wedd-ith, v. 32, as compared with leeu-eth (leaveth), v. 32.

In substantives, the final -e is sometimes an essential part of the word; thus end-e (end) is properly a word of two syllables at this period, like the Anglo-Saxon ende, whence it came. So too ster-re (star) in ii. 7, answering to the A. S. steorra. The final -e also marks a dative case, as in sleep-e, i. 24, from the nominative sleep; but the final -e in this case is sometimes dropped. The dative case is found chiefly after the prepositions fro (from), in, of, at, to, with, bi (by), and the like. The usual plural-ending is -es or -is, as in synn-es, i. 21; scrib-is, ii. 4.

In adjectives, the final -e is used in Chaucer with the definite article or when a possessive pronoun precedes, but this rule does not appear to be here observed. It is used, however, to mark the plural number, as in twei blynd-e men, ix. 27; 3our-e i3en ben blessid-e (your eyes are blessed), xiii. 16. A remarkable instance is in the use of bis-e for bis, where a plural substantive follows, as in all-e bis-e aungels (all his angels), xxv. 31; as also thin-e, as in

¹ In modern English found ends with d, and might seem, by the rule, to be weak; but the -en has wholly dropped off.

² Now washed; but the verb was formerly strong: I wash, pt. t. I wesh; pp. waish-en or wesh-en.

Go theu in-to thin hous to thin-e (go into thy house to thy people), Mark v. 19.

As regards pronouns, we may note the use of what for 'why,' Matt. xxvi. 10; hym for 'it,' xxvi. 42, v. 29; tho for 'those,' iii. 1; hem=them, ii. 7; her=their, vii. 15; herne=theirs, v. 3. Particularly noticeable is the use of me (a corruption of man) as an indefinite pronoun, with the sense of the modern English 'one' indefinitely used; thus ne me teendith not a lanterne=nor kindleth one a lantern, i. e. nor does one light a lantern, v. 15. The tothir (v. 39) is a corruption of that othir=the other; so also the toon (xxiv. 41) is similarly a corruption of that on=the one.

Adverbs frequently end in -e or -es; and for -es we find also -us. Hence thenn-us=thenn-es=thence; v. 26. Wher is common not only in the sense of 'where,' but also as a contraction of whether, as in Mark iv. 21; but in Mark vi. 3, the full form whether occurs.

Some peculiarities of syntax are exhibited in the following. Come be = let him come; xxvii. 42. Come = may come; seke = may seek; ii. 8, 13. Wel be thou; xxv. 21. These it ben; Mark iv. 18. Y am = it is I; Mark vi. 50. Thou were = thou wast; Matt. xxvi. 69; answering exactly to the Anglo-Saxon bu ware.

As regards the vocabulary, we find numerous French words, as might be expected. The following is a list of the French words in chapter ii, exclusive of proper names. Astronomyenes, trublid, prynces, puple, enqueride, profete, duyk, gouerne, pryueli, apperide, ioyeden, ioye, entriden, tresouris, encense, myrre, turne, cuntrey, aungel, destrie, disseyued, coostis, vois, coumfortid, regnede, parties, citee; and some of these occur more than once. We also find Latin words, some of which had been borrowed during the Anglo-Saxon period, such as prest (priest), A.-S. prest, from the Latin presbyter (Gk. πρεσβύτερωs); scribis (scribes), from the Latin scriba; ii. 4. Also offryden, from A.-S. offrian, to offer, borrowed from Latin offerre; ii. 11.

It is proper to add that the scribes who were employed in multiplying copies were not always accurate in their spelling, and sometimes introduce a final -e in the wrong place. The spelling of the MS. here printed is, for the most part, very good;

still we find such errors as nowe for now, iii. 15; satte for sat, xxiv. 3; wote for wot, xxiv. 36; crewe for crew, xxvi. 74. Compare note 2 on p. xix.

One difficulty which meets the beginner, and frequently misleads him more than he might be inclined to suspect, is the use of familiar words in an obsolete or unfamiliar sense. Thus take is used in the sense of give, vii. 9; more, for greater, xi. 11; of, for by, xii. 37; chimnei, for furnace, xiii. 50; cofynes (coffins), for baskets, xiv. 20; eddris briddis, literally 'adders' birds,' in the sense of 'adders' brood,' xxiii. 33; preysid, literally 'praised,' in the sense of estimated or valued or appraised, xxvii. 9; sad, in the sense of firm, Luke vi. 48; catel (cattle), in the sense of chattels or goods, Luke xv. 12. The same difficulty occurs even in reading the authorised version; it is common to find that many do not realise the fact that, in our Bible, room means a place at table, not a chamber; conversation means conduct, not talk; to allow means to approve of, not to permit; and to strain at a gnat means to remove a gnat by the help of a strainer, without any reference to a supposed convulsive motion of the throat. It is not difficult, however, to be upon one's guard in this matter; all that is required is a little reflection upon the general sense of each sentence. A curious instance occurs in the phrase 'the vertues of heuenes schulen be moued' (xxiv. 29), where vertues represents the Lat. virtutes, answering to 'powers' rather than to what we now call 'virtues.' The same remark applies to 'the vertu of synne is the lawe;' 1 Cor. xv. 56.

This brings us to the last source of difficulty which it seems necessary to notice here. Although Purvey did much to remove ambiguities, he has not always succeeded in rendering the translation wholly comprehensible. In some cases, the translators seem to have been unable to find any equivalent English word, and have contented themselves with retaining the original Latin word in a sort of English dress. Instances occur in cofynes, already noted, where the Vulgate has cophinos, and in vertues for the Latin virtutes. For this reason, it is highly desirable to

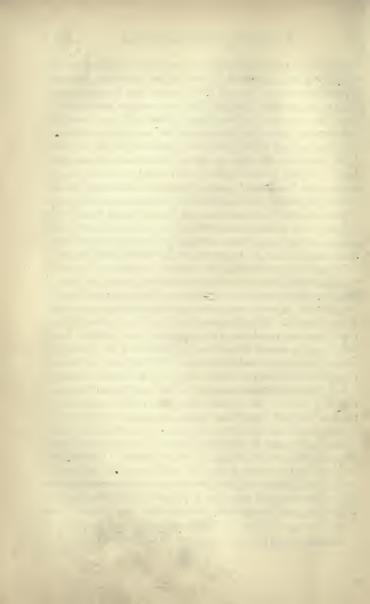
 $^{^{1}}$ It is well known that at is a mere misprint for out; but the mistake is still perpetuated.

compare the English with the Vulgate version, as being the only way of obtaining the exact solution of the difficulty. By way of further examples, we may note temporal for Lat. temporalis, xiii. 21; casteles, Lat. castella, Mark vi. 6; sudarie, Lat. sudario, Luke xix. 20; decurien, Lat. decurio, Luke xxiii. 50; metretis, Lat. metretas, John ii. 6; architriclyn, Lat. architriclino, John ii. 8. In other cases, the translation is altogether puzzling till the Latin solves the difficulty; we should never have met with litil kyng in John iv. 46, but for the Latin regulus, which better answers to our 'nobleman.' Again, there are whole phrases which are not English, but Latin, such as looues of proposicioun, Lat. panes propositionis, Matt. xii. 4; make me saaf, Lat. salvum me fac, xiv. 30; be baar beuy, Lat. indigne tulit, Mark x. 14; seide that thunder was maad, Lat. dicebat tonitruum esse factum, John xii. 29; whethir these thingis han hem so, Lat. si haec ita se habent, Deeds [Acts] vii. 1.

The reader who will take the trouble to read over the above remarks, and to refer to them as occasion may require, will soon find himself able to understand the text without much difficulty, even though he may have had no previous acquaintance with Middle-English. With the exception of such obscurities as arise from imperfect translation, the language of the Wycliffite versions is by no means difficult, and requires none but the most ordinary attention; and, on the part of those who are unaccustomed to the older forms of our language, a week's patient study.

For the explanation of unusual or obsolete words, recourse should be had to the excellent Glossarial Index which is appended, abridged from the original glossary, much valued by scholars, made by the editors of the quarto edition, the Rev. Josiah Forshall and Sir Frederic Madden. It is extremely useful on account of the fulness of the references. It has been abridged by the simple process of omitting all the references to the Old Testament, thus preserving all that is needed for the understanding of the New Testament, whilst the bulk of it has been very considerably diminished.

WALTER W. SKEAT.



MATTHEW.

CAP. I.

I THE book of the generacioun of Jhesu Crist, the sone of 2 Dauid, the sone of Abraham. Abraham bigat Isaac. Isaac 3 bigat Jacob. Jacob bigat Judas and hise britheren. Judas bigat Fares and Zaram, of Tamar. Fares bigat Esrom. 4 Esrom bigat Aram. Aram bigat Amynadab. Amynadab 5 bigat Naason. Naason bigat Salmon. Salmon bigat Booz, of Raab. Booz bigat Obeth, of Ruth. Obeth bigat Jesse. 6 Jesse bigat Dauid the king. Dauid the king bigat Salamon, 7 of hir that was Vries wijf. Salomon bigat Roboam. Ro-8 boam bigat Abias. Abias bigat Asa. Asa bigat Josaphath. Josaphath bigat Joram. Joram bigat Osias. Osias bigat 9 Joathan. Joathan bigat Achaz. Achaz bigat Ezechie. Eze-10 chie bigat Manasses. Manasses bigat Amon. Amon bigat 11 Josias. Josias bigat Jeconyas and his britheren, in to the 12 transmygracioun of Babiloyne. And aftir the transmygracioun of Babiloyne, Jeconyas bigat Salatiel. Salatiel bigat 13 Zorobabel. Zorobabel bigat Abyut. Abyut bigat Eliachym. 14 Eliachym bigat Asor. Asor bigat Sadoc. Sadoc bigat 15 Achym. Achym bigat Elyut. Elyut bigat Eleasar. Eleasar 16 bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph, the hosebonde of Marye, of whom Ihesus was borun, that is 17 clepid Christ. And so alle generaciouns fro Abraham to Dauid ben fourtene generacions, and fro Dauid to the trans-

mygracioun of Babiloyne ten fourtene generaciouns, and fro the transmygracioun of Babiloyne to Crist ben fourtene gene-18 raciouns. But the generacioun of Crist was thus. Whanne Marie, the modir of Jhesu, was spousid to Joseph, bifore thei camen togidere, she was foundun hauynge of the Hooli Goost 19 in the wombe. And Joseph, hir hosebonde, for he was riztful, and wolde not puplische hir, he wolde priueli haue 20 left hir. But while he thouste thes thingis, lo! the aungel of the Lord apperide in sleep to hym, and seide, Joseph, the sone of Dauid, nyle thou drede to take Marie, thi wijf; for 21 that thing that is borun in hir is of the Hooli Goost. And she shal bere a sone, and thou shalt clepe his name Thesus; 22 for he schal make his puple saaf fro her synnes. For al this thing was don, that it schulde be fulfillid, that was seid of the 23 Lord bi a prophete, seiynge, Lo! a virgyn shal haue in wombe, and she schal bere a sone, and thei schulen clepe his 24 name Emanuel, that is to seie, God with vs. And Joseph roos fro sleepe, and dide as the aungel of the Lord co-25 maundide hym, and took Marie, his wijf; and he knew her not, til she hadde borun her firste bigete sone, and clepide his name Ihesus.

CAP. II.

THERFOR whanne Jhesus was borun in Bethleem of Juda, in the daies of king Eroude, lo! astromyenes camen fro the 2 eest to Jerusalem, and seiden, Where is he, that is borun king of Jewis? for we han seyn his sterre in the eest, and we 3 comen to worschipe him. But king Eroude herde, and was 4 trublid, and al Jerusalem with hym. And he gaderide to gidre alle the prynces of prestis, and scribis of the puple, and 5 enqueride of hem, where Crist shulde be borun. And thei seiden to hym, In Bethleem of Juda; for so it is writun bi a 6 profete, And thou, Bethleem, the lond of Juda, art not the

leest among the prynces of Juda; for of thee a duyk schal 7 go out, that schal gouerne my puple of Israel. Thanne Eroude clepide pryueli the astromyens, and lernyde bisili of 8 hem the tyme of the sterre that apperide to hem. And he sente hem in to Bethleem, and seide, Go ze, and axe ze bisili of the child, and whanne see han foundun, telle se it to me, g that Y also come, and worschipe hym. And whanne thei hadden herd the kyng, thei wenten forth. And lo! the sterre, that thei sizen in the eest, wente bifore hem, til it cam, 10 and stood aboue, where the child was. And thei sizen the 11 sterre, and ioyeden with a ful greet ioye. And thei entriden in to the hous, and founden the child with Marie, his modir; and thei felden doun, and worschipiden him. And whanne thei hadden openyd her tresouris, thei offryden to hym ziftis, 12 gold, encense, and myrre. And whanne thei hadden take an aunswere in sleep, that thei schulden not turne azen to Eroude, 13 thei turneden azen bi anothir weie in to her cuntrey. And whanne thei weren goon, lo! the aungel of the Lord apperide to Joseph in sleep, and seide, Rise vp, and take the child and his modir, and fle in to Egipt, and be thou there, til that I seie to thee; for it is to come, that Eroude seke the 14 child, to destrie hym. And Joseph roos, and took the child 15 and his modir bi nyat, and wente in to Egipt, and he was there to the deeth of Eroude; that it shulde be fulfillid, that was seid of the Lord bi the profete, seiynge, Fro Egipt Y 16 haue clepid my sone. Thanne Eroude seynge that he was disseyued of the astromyens, was ful wrooth; and he sente, and slowe alle the children, that weren in Bethleem, and in alle the coostis therof, fro two zeer age and with inne, aftir the 17 tyme that he had enquerid of the astromyens. Thanne it was fulfillid, that was seid bi Jeremye, the profete, seiynge, 18 A vois was herd an hiz, wepynge and moche weilyng, Rachel biwepynge hir sones, and she wolde not be coumfortid, for

19 thei ben nozt. But whanne Eroude was deed, loo! the aungel of the Lord apperide to Joseph in sleep in Egipt, and 20 seide, Ryse vp, and take the child and his modir, and go in to the lond of Israel; for thei that souzten the lijf of the 21 chijld ben deed. Joseph roos, and took the child and his 22 modir, and cam in to the loond of Israel. And he herde that Archilaus regnede in Judee for Eroude, his fadir, and dredde to go thidir. And he was warned in sleep, and wente in to 23 the parties of Galilee; and cam, and dwelte in a citee, that ys clepid Nazareth, that it shulde be fulfillid, that was seid bi profetis, For he shal be clepid a Nazarey.

CAP. III.

IN tho daies Joon Baptist cam, and prechide in the desert 2 of Judee, and seide, Do 3e penaunce, for the kyngdom of 3 heuenes shal neize. For this is he, of whom it is seid bi Ysaie, the prophete, seyinge, A vois of a crier in desert, Make ze redi the weies of the Lord; make ze rizt the pathis 4 of hym. And this Joon hadde clothing of camels heeris, and a girdil of skynne aboute hise leendis; and his mete was hony-5 soukis, and hony of the wode. Thanne Jerusalem wente out 6 to hym, and al Judee, and al the cuntre aboute Jordan; and thei weren waischun of hym in Jordan, and knowlechiden 7 her synnes. But he siz manye of the Farysees and of Saduceis comynge to his baptym, and seide to hem, Generaciouns of eddris, who shewide to zou to fle fro the wraththe that is 8 to come? Therfor do 3e worthi fruyte of penaunce, and nyle 93e seie with ynne 30u, We han Abraham to fadir; for Y seie to 30u, that God is my3ti to reise vp of these stoones the 10 sones of Abraham. And now the ax is put to the roote of the tree; therfore euery tree that makith not good fruyt, 11 shal be kit doun, and shal be cast in to the fier. Y waische

30u in water, in to penaunce; but he that shal come after me is strongere than Y, whos schoon Y am not worthi to bere; 12 he shal baptise 30u in the Hooli Goost and fier. Whos wynewing cloth is in his hoond, and he shal fulli clense his corn flore, and shal gadere his whete in to his berne; but the chaffe he shal brenne with fier that mai not be quenchid. 13 Thanne Jhesus cam fro Galilee in to Jordan to Joon, to be 14 baptised of hym. And Joon forbede him, and seide, Y owe 15 to be baptisid of thee, and thou comest to me? But Ihesus answeride, and seide to hym, Suffre nowe, for thus it fallith to 16 vs to fulfille al riztfulnesse. Thanne Joon suffride hym. And whanne Ihesus was baptised, anoon he wente up fro the watir; and lo! heuenes weren openyd to hym, and he saie the Spirit of God comynge doun as a downe, and comynge 17 on hym; and loo! a vois fro heuenes, seignge, This is my louyd sone, in which Y haue plesid to me.

CAP. IV.

THANNE Jhesus was led of a spirit in to desert, to be temptid of the feend. And whanne he hadde fastid fourti daies and fourti nyztis, aftirward he hungride. And the tempter cam nyz, and seide to hym, If thou art Goddis sone, seie that thes stoones be maad looues. Which answeride, and seide to hym, It is writun, Not oonli in breed luyethman, but in ech word that cometh of Goddis mouth. Thanne the feend took hym in to the hooli citee, and settide hym on the pynacle of the temple, and seide to hym, If thou art Goddis sone, sende thee adoun; for it is writun, That to hise aungels he comaundide of thee, and thei schulen take thee in hondis, lest perauenture thou hirte thi foot at a stoon. Eftsoone Jhesus seide to hym, It is writun, Thou shalt not tempte thi Lord God. Eftsoone the feend took hym in to a

ful hiz hil, and schewide to hym alle the rewmes of the world, 9 and the ioye of hem; and seide to hym, Alle these Y schal 103yue to thee, if thou falle down and worschipe me. Thanne Jhesus seide to hym, Goo, Sathanas; for it is writun, Thou schalt worschipe thi Lord God, and to hym aloone thou shalt 11 serue. Thanne the feend lafte hym; and lo! aungels camen 12 nyz, and serueden to hym. But whanne Jhesus hadde herd 13 that Joon was takun, he wente in to Galilee. And he lefte the citee of Nazareth, and cam, and dwelte in the citee of Cafarnaum, biside the see, in the coostis of Zabulon and 14 Neptalym, that it shulde be fulfillid, that was seid by Ysaie, 15 the profete, seignge, The lond of Sabulon and the lond of 16 Neptalym, the weie of the see ouer Jordan, of Galilee of hethen men, the puple that walkide in derknessis saye greet list, and while men satten in the cuntre of shadewe of deth, 17 list aroos to hem. Fro that tyme Jhesus bigan to preche, and seie, Do 3e penaunce, for the kyngdom of heuenes schal 18 come niz. And Jhesus walkide bisidis the see of Galilee, and saye twei britheren, Symount, that is clepid Petre, and Andrewe, his brothir, castynge nettis in to the see; for their 19 weren fischeris. And he seide to hem, Come 3e aftir me, and 20 Y shal make 30u to be maad fisscheris of men. And anoon 21 thei lesten the nettis, and sueden hym. And he 3ede forth fro that place, and saie tweyne othere britheren, James of Zebede, and Joon, his brother, in a schip with Zebede, her 22 fadir, amendynge her nettis, and he clepide hem. And anoon thei leften the nettis and the fadir, and sueden hym. 23 And Jhesus zede aboute al Galilee, techynge in the synagogis of hem, and prechynge the gospel of the kyngdom, and heelynge euery languor and eche sekenesse among the puple. 24 And his fame wente in to al Sirie; and thei brouzten to hym alle that weren at male ese, and that weren take with dyuerse languores and turmentis, and hem that hadden feendis, and

²⁵ lunatike men, and men in palesy, and he heelide hem. And ther sueden hym myche puple of Galile, and of Decapoli, and of Jerusalem, and of Judee, and of bizende Jordan.

CAP. V.

AND Jhesus, seynge the puple, wente vp in to an hil; 2 and whanne he was set, hise disciplis camen to hym. And 3 he openyde his mouth, and tauzte hem, and seide, Blessed ben pore men in spirit, for the kyngdom of heuenes is herne. 4 Blessid ben mylde men, for thei schulen welde the erthe. 5 Blessid ben thei that mornen, for thei schulen be coumfortid. 6 Blessid ben thei that hungren and thristen riztwisnesse, for 7 thei schulen be fulfillid. Blessid ben merciful men, for thei 8 schulen gete merci. Blessid ben thei that ben of clene herte, 9 for thei schulen se God. Blessid ben pesible men, for thei 10 schulen be clepid Goddis children. Blessid ben thei that suffren persecusioun for rigtfulnesse, for the kingdam of 11 heuenes is herne. 3e schulen be blessid, whanne men schulen curse 30u, and schulen pursue 30u, and shulen seie 12 al yuel azens zou liynge, for me. Ioie ze, and be ze glad, for 30ure meede is plenteuouse in heuenes; for so thei han 13 pursued also profetis that weren bifor 30u. 3e ben salt of the erthe; that if the salt vanysche awey, whereynne schal it be saltid? To no thing it is worth ouere, no but that it be 14 cast out, and be defoulid of men. 3e ben list of the world; 15 a citee set on an hil may not be hid; ne me teendith not a lanterne, and puttith it vndur a busschel, but on a candilstike, 16 that it zyue list to alle that ben in the hous. So schyne goure list befor men, that thei se soure goode werkis, and 17 glorifie 30ure fadir that is in heuenes. Nil 3e deme, that Y cam to vndo the lawe, or the profetis; Y cam not to vndo 18 the lawe, but to fulfille. Forsothe Y seie to 30u, til heuene

and erthe passe, o lettir or o titel shal not passe fro the lawe, 19 til alle thingis be doon. Therfor he that brekith oon of these leeste maundementis, and techith thus men, schal be clepid the leste in the rewme of heuenes; but he that doith, and techith, schal be clepid greet in the kyngdom of heuenes. 20 And Y seie to 30u, that but 30ur rigtfulnesse be more plenteuouse than of scribis and of Farisees, ze schulen not entre 21 into the kyngdom of heuenes. 3e han herd that it was seid to elde men, Thou schalt not slee; and he that sleeth, schal 22 be gilti to doom. But Y seie to 30u, that ech man that is wrooth to his brothir, schal be gilti to doom; and he that seith to his brother, Fy! schal be gilti to the counseil; but he 23 that seith, Fool, schal be gilti to the fier of helle. Therfor if thou offrist the zifte at the auter, and ther thou bithenkist, 24 that thi brothir hath sum what azens thee, leeue there thi gifte bifor the auter, and go first to be recounselld to thi brothir, and thanne thou schalt come, and schalt offre thi 25 3ifte. Be thou consentynge to thin aduersarie soone, while thou art in the weie with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the mynystre, and thou be sent in to prisoun. 26 Treuli Y seie to thee, thou shalt not go out fro thennus, 27 til thou zelde the last ferthing. Ze han herd that it was seid 28 to elde men, Thou schalt do no letcherie. But Y seie to 30u, that euery man that seeth a womman for to coueite 29 hir, hath now do letcherie bi hir in his herte. That if thi rizt ize sclaundre thee, pulle hym out, and caste fro thee; for it spedith to thee, that oon of thi membris perische, 30 than that al thi bodi go in to helle. And if thi rist hond sclaundre thee, kitte hym aweye, and caste fro thee; for it spedith to thee that oon of thi membris perische, than 31 that al thi bodi go in to helle. And it hath be seyd, Who euere leeueth his wijf, zyue he to hir a libel of forsakyng.

32 But Y seie to 30u, that euery man that leeueth his wijf, outtakun cause of fornycacioun, makith hir to do letcherie, and he that weddith the forsakun wijf, doith auowtrye. 33 Eftsoone 3e han herd, that it was seid to elde men, Thou schalt not forswere, but thou schalt zelde thin othis to the 34 Lord. But Y seie to 30u, that 3e swere not for ony thing; 35 nethir bi heuene, for it is the trone of God; nether bi the erthe, for it is the stole of his feet; nether bi Jerusalem, for 36 it is the citee of a great kyng; nether thou shalt not swere bi thin heed, for thou maist not make oon heere white, 37 ne blacke; but be soure word, 3he, she; Nay, nay; and 38 that that is more than these, is of yuel. 3e han herd that it 39 hath be seid, Ize for ize, and tothe for tothe. But Y seie to you, that ze azenstonde not an yuel man; but if ony smyte 40 thee in the rist cheke, schewe to him also the tothir; and to hym that wole stryue with thee in doom, and take awey thi 41 coote, leeue thou to him also thi mantil; and who euer constreyneth thee a thousynde pacis, go thou with hym othir 42 tweyne. 3yue thou to hym that axith of thee, and turne not 43 awey fro hym that wole borewe of thee. 3e han herd that it was seid, Thou shalt loue thi neigbore, and hate thin enemye. 44 But Y seie to 30u, loue 3e 30ure enemyes, do 3e wel to hem that hatiden 30u, and preye 3e for hem that pursuen, and 45 sclaundren 30u; that 3e be the sones of 30ur fadir that is in heuenes, that makith his sunne to rise vpon goode and yuele 46 men, and reyneth on iust men and vniuste. For if 3e louen hem that louen 30u, what mede schulen 3e han? whether 47 pupplicans doon not this? And if 3e greten 3oure britheren oonli, what schulen ze do more? ne doon not hethene men 48 this? Therfore be 3e parfit, as 30ure heuenli fadir is parfit.

CAP. VI.

TAKITH hede, that 3e do not 3oure ristwisnesse bifor men, to be seyn of hem, ellis 3e schulen haue no meede at 30ure 2 fadir that is in heuenes. Therfore whanne thou doist almes, nyle thou trumpe tofore thee, as ypocritis doon in synagogis and stretis, that thei be worschipid of men; sotheli Y seie to 3 30u, they han resseyued her meede. But whanne thou doist 4 almes, knowe not thi left hond what thi rizt hond doith, that thin almes be in hidils, and thi fadir that seeth in hiddils, 5 schal quyte thee. And whanne 3e preyen, 3e schulen not be as ipocritis, that louen to preye stondynge in synagogis and corneris of stretis, to be seyn of men; treuli Y seie to 30u, 6 thei han resseyued her meede. But whanne thou schalt preye, entre in to thi couche, and whanne the dore is schet, preye thi fadir in hidils, and thi fadir that seeth in hidils, schal zelde to 7 thee. But in preigng nyle 3ee speke myche, as hethene men doon, for thei gessen that thei ben herd in her myche speche. 8 Therfor nyle 3e be maad lich to hem, for 3our fadir woot what 9 is nede to 30u, bifore that 3e axen hym. And thus 3e schulen preye, Oure fadir that art in heuenes, halewid be thi name; thi 10 kyngdoom come to; be thi wille don in erthe as in heuene; 11 3yue to vs this dai oure breed ouer othir substaunce; and for 3yue 12 to vs oure dettis, as we forzyuen to oure dettouris; and lede 13 vs not in to temptacioun, but delyuere vs fro. yuel. Amen. 14 For if 3e forzyuen to men her synnes, 30ure heuenli fadir 15 schal forzyue to 30u 30ure trespassis. Sotheli if 3e forzyuen not to men, nether soure fadir schal forzyue to sou soure 16 synnes. But whanne ze fasten, nyle ze be maad as ypocritis sorewful, for thei defacen hem silf, to seme fastyng to men; 17 treuli Y seie to 30u, they han resseyued her meede. But whanne thou fastist, anoynte thin heed, and waische thi face, 18 that thou be not seen fastynge to men, but to thi fadir that is

in hidlis, and thi fadir that seeth in privey, shal zelde to thee. 19 Nile 3e tresoure to 30u tresouris in erthe, where ruste and mouzte destricth, and where theues deluen out and stelen; 20 but gadere to 30u tresouris in heuene, where nether ruste ne mouste districth, and where theues deluen not out, ne 21 stelen. For where thi tresoure is, there also thin herte 22 is. The lanterne of thi bodi is thin ize; if thin ize be 23 symple, al thi bodi shal be liztful; but if thin ize be weiward, al thi bodi shal be derk. If thanne the list that is in thee be 24 derknessis, how grete schulen thilk derknessis be? No man may serue tweyn lordis, for ethir he schal hate the toon, and loue the tother; ethir he shal susteyne the toon, and dispise 25 the tothir. 3e moun not serue God and richessis. Therfor I seie to 30u, that 3e be not bisi to 30ure lijf, what 3e schulen ete; nether to zoure bodi, with what ze schulen be clothid. Whether lijf is not more than meete, and the bodie more than 26 cloth. Biholde 3e the foulis of the eire, for thei sowen not, nethir repen, nether gaderen in to bernes; and 3oure fadir of heuene fedith hem. Whether ze ben not more worthi 27 than thei? But who of 30u thenkynge mai putte to his 28 stature o cubit? And of clothing what ben 3e bisye? Biholde 3e the lilies of the feeld, how thei wexen. Thei 29 trauelen not, nether spynnen; and Y seie to 30u, Salomon in 30 al his glorie was not kevered as oon of these. And if God clothith thus the hei of the feeld, that to day is, and to morewe is cast in to an ouen, hou myche more 30u of 31 litel feith? Therfor nyle 3e be bisi, seiynge, What schulen we ete? or, What schulen we drinke? or, With what thing 32 schulen we be keuered? For hethene men seken alle these thingis; and 3oure fadir woot, that 3e han nede to alle these 33 thingis. Therfor seke 3e first the kyngdom of God, and his riztfulnesse, and alle these thingis shulen be cast to zou. 34 Therfor nyle 3e be bisy in to the morew, for the morew shal

be bisi to hym silf; for it suffisith to the dai his owen malice.

CAP. VII.

1 NILE 3e deme, that 3e be not demed; for in what doom 2 3e demen, 3e schulen be demed, and in what mesure 3e 3 meten, it schal be meten agen to 30u. But what seest thou a litil mote in the ize of thi brother, and seest not a beem in 4 thin owne ize? Or hou seist thou to thi brothir, Brothir, suffre I schal do out a mote fro thin ize, and lo! a beem is 5 in thin owne ige? Ipocrite, do thou out first the beem of thin ize, and thanne thou schalt se to do out the mote of the 6 ize of thi brothir. Nile ze zyue hooli thing to houndis, nethir caste 3e 30 ure margaritis bifore swyne, lest perauenture thei defoulen hem with her feet, and the houndis be turned, 7 and al to-tere 30u. Axe 3e, and it schal be 30uun to 30u; seke ze, and ze schulen fynde; knocke ze, and it schal be 8 openyd to 3ou. For ech that axith, takith; and he that sekith, fyndith; and it schal be openyd to hym, that knockith. 9 What man of 30u is, that if his sone axe hym breed, whethir 10 he wole take hym a stoon? Or if he axe fische, whether 11 he wole take hym an edder? Therfor if 3e, whanne 3e ben yuele men, kunnen zyue good ziftis to zoure sones, hou myche more zoure fadir that is in heuenes schal zyue good thingis to 12 men that axen hym? Therfor alle thingis, what euere thingis ze wolen that men do to zou, do ze to hem, for this is the lawe 13 and the prophetis. Entre ze bi the streyt zate; for the zate that ledith to perdicioun is large, and the weie is broode, and 14 there ben many that entren bi it. Hou streit is the 3ate, and narwa the weye, that ledith to lijf, and ther ben fewe that 15 fynden it. Be ze war of fals prophetis, that comen to zou in clothingis of scheep, but withynneforth thei ben as wolues of 16 raueyn; of her fruytis 3e schulen knowe hem. Whether men

17 gaderen grapis of thornes, or figus of breris? So euery good tre makith good fruytis; but an yuel tre makith yuel fruytis. 18 A good tre may not make yuel fruytis, nethir an yuel tre 19 make good fruytis. Euery tre that makith not good fruyt, 20 schal be kyt doun, and schal be cast in to the fier. Therfor 21 of her fruytis 3e schulen knowe hem. Not ech man that seith to me, Lord, Lord, schal entre in to the kyngdom of heuenes; but he that doith the wille of my fadir that is in heuenes, he schal entre in to the kyngdoom of heuenes. 22 Many schulen seie to me in that dai, Lord, Lord, whether we han not prophesied in thi name, and han caste out feendis 23 in thi name, and han doon many vertues in thi name? And thanne Y schal knouleche to hem, That Y knewe 30u neuere; 24 departe awei fro me, 3e that worchen wickidnesse. Therfor ech man that herith these my wordis, and doith hem, schal be maad lijk to a wise man, that hath bildid his hous on a stoon. 25 And reyn felde doun, and flodis camen, and wyndis blewen, and russchiden in to that hous; and it felde not down, for it was 26 foundun on a stoon. And euery man that herith these my wordis, and doith hem not, is lijk to a fool, that hath bildid his 27 hous on grauel. And reyn cam doun, and floodis camen, and wyndis blewen, and thei hurliden azen that hous; and it felde 28 doun, and the fallyng doun therof was greet. And it was doon, whanne Jhesus hadde endid these wordis, the puple wondride 29 on his techyng; for he tauzte hem, as he that hadde power, and not as the scribis of hem, and the Farisees.

CAP. VIII.

But whanne Jhesus was come doun fro the hil, mych puple suede hym. And loo! a leprouse man cam, and worschipide hym, and seide, Lord, if thou wolt, thou maist make me clene. And Jhesus helde forth the hoond, and

touchide hym, and seide, Y wole, be thou maad cleene. 4 And anoon the lepre of him was clensid. And Jhesus seide to hym, Se, seie thou to no man; but go, shewe thee to the prestis, and offre the zift that Moyses comaundide, in witness-5 yng to hem. And whanne he hadde entrid in to Cafarnaum. the centurien neizede to him, and preiede him, and seide, 6 Lord, my childe lijth in the hous sijk on the palesie, and is 7 yuel turmentid. And Jhesus seide to him, Y schal come, 8 and schal heele him. And the centurien answeride, and seide to hym, Lord, Y am not worthi, that thou entre vndur my roof; but oonli seie thou bi word, and my childe shal be gheelid. For whi Y am a man ordeyned vndur power, and haue knyatis vndir me; and Y seie to this, Go, and he goith; and to another, Come, and he cometh; and to my 10 seruaunt, Do this, and he doith it. And Jhesus herde these thingis, and wondride, and seide to men that sueden him, Treuli Y seie to 30u, Y foond not so greet feith in Israel. 11 And Y seie to 30u, that many schulen come fro the eest and the west, and schulen reste with Abraham and Ysaac and 12 Jacob in the kyngdom of heuenes; but the sones of the rewme schulen be cast out in to vtmer derknessis; there 13 schal be wepyng, and grynting of teeth. And Jhesus seide to the centurioun, Go, and as thou hast bileuyd, be it doon 14 to thee. And the child was heelid fro that hour. And whanne Jhesus was comun in to the hous of Symount Petre, he say his wyues modir liggynge, and shakun with feueris. 15 And he touchide her hoond, and the feuer lefte her; and she 16 roos, and seruede hem. And whanne it was euen, thei brouzten to hym manye that hadden deuelis, and he castide out spiritis bi word, and heelide alle that weren yuel at ese; 17 that it were fulfillid, that was seid by Ysaie, the profete, seiynge, He took oure infirmytees, and bar oure siknessis. 18 And Jhesus say myche puple aboute him, and bade hise

19 disciplis go ouer the watir. And a scribe neizede, and seide to hym, Maistir, Y shal sue thee, whidir euer thou schalt go. 20 And Ihesus seide to hym, Foxis han dennes, and briddis of heuene han nestis, but mannus sone hath not where he schal 21 reste his heed. Anothir of his disciplis seide to him, Lord, 22 suffre me to go first, and birie my fader. But Jhesus seide to hym, Sue thou me, and lete deed men birie her deede 23 men. And whanne he was goon vp in to a litil schip, his 24 disciplis sueden hym. And loo! a greet stiring was maad in the see, so that the schip was hilid with wawes; but he 25 slepte. And hise disciplis camen to hym, and reysiden hym, 26 and seiden, Lord, saue vs; we perischen. And Jhesus seide to hem, What ben 3e of litil feith agaste? Thanne he roos, and comaundide to the wyndis and the see, and a greet 27 pesibilnesse was maad. And men wondriden, and seiden, What maner man is he this, for the wyndis and the see 28 obeischen to him? And whanne Jhesus was comun ouer the watir in to the cuntre of men of Gerasa, twey men metten hym, that hadden deuelis, and camen out of graues, ful 29 woode, so that noo man myzte go bi that weie. And lo! thei crieden, and seiden, What to vs and to thee, Jhesu, the sone of God? art thou comun hidir bifore the tyme to 30 turmente vs? And not fer fro hem was a flocke of many 31 swyne lesewynge. And the deuelis preyeden hym, and seiden, If thou castist out vs from hennes, sende vs in to the droue 32 of swyne. And he seide to hem, Go ze. And thei zeden out, and wenten in to the swyne; and loo! in a greet bire al the droue wente heedlyng in to the see, and thei weren deed 33 in the watris. And the hirdis fledden awey, and camen in to the citee, and telden alle these thingis, and of hem that hadden 34 the feendis. And lo! al the citee wente out azens Ihesu; and whanne thei hadden seyn hym, thei preieden, that he wolde passe fro her coostis.

CAP. IX.

I And Jhesus wente vp in to a boot, and passide ouer 2 the watir, and cam in to his citee. And lo! they brougten to hym a man sike in palesie, liggynge in a bed. And Ihesus saw the feith of hem, and seide to the man sike in palesye, 3 Sone, haue thou trist; thi synnes ben forzouun to thee. And lo! summe of the scribis seiden withynne hem silf, This 4 blasfemeth. And whanne Jhesus hadde seyn her thoustis, he seide, Wherto thenken 3e yuele thingis in 30ure hertis? 5 What is listere to seve, Thi synnes ben for souun to thee, 6 ethir to seie, Rise thou, and walke? But that ze wite that mannus sone hath power to forzyue synnes in erthe, thanne he seide to the sijk man in palesie, Rise vp; take thi bed, 7 and go in to thin hous. And he roos, and wente in to 8 his hous. And the puple seynge dredde, and glorifiede God, o that af suche power to men. And whanne Jhesus passide fro thennus, he say a man, Matheu bi name, sittynge in a 10 tolbothe. And he seide to hym, Sue thou me. And he roos, and folewide hym. And it was don, the while he sat at the mete in the hous, lo! many pupplicans and synful ' men camen, and saten at the mete with Jhesu and hise dis-11 ciplis. And Farisees sien, and seiden to hise disciplis, Whi 12 etith 30ure maister with pupplicans and synful men? And Thesus herde, and seide, A leche is not nedeful to men that 13 faren wel, but to men that ben yuel at ese. But go 3e, and lerne what it is, Y wole merci, and not sacrifice; for 14 I cam, not to clepe rigtful men, but synful men. Thanne the disciplis of Joon camen to hym, and seiden, Whi we and 15 Farisees fasten ofte, but thi disciplis fasten not? And Jhesus seide to hem, Whether the sones of the spouse moun morne, as long as the spouse is with hem? But daies schulen come, whanne the spouse schal be takun a wei from hem, and

16 thanne thei schulen faste. And no man putteth a clout of buystous clothe in to an elde clothing; for it doith awey the 17 fulnesse of the cloth, and a wers breking is maad. Nethir men putten newe wyne in to elde botelis, ellis the botels ben to-broke, and distried, and the wyn sched out. But men putten newe wyne in to newe botels, and bothe ben kept. 18 Whiles that Jhesus spak thes thingis to hem, lo! a prince cam, and worschipide hym, and seide, Lord, my douzter is now deed; but come thou, and putte thin hond on hir, 19 and she schal lyue. And Ihesus roos, and hise disciplis, and 20 sueden hym. And lo! a womman, that hadde the blodi flux twelue zere, neizede bihynde, and touchide the hem of his 21 cloth. For sche seide with ynne hir self, 3if Y touche oonli 22 the cloth of hym, Y schal be saaf. And Jhesus turnede, and say hir, and seide, Douztir, haue thou trist; thi feith hath maad thee saaf. And the womman was hool fro that our. 23 And whanne I hesus cam in to the hous of the prince, and say 24 mynstrallis, and the puple makynge noise, he seide, Go 3e a wei, for the damysel is not deed, but slepith. And thei 25 scornyden hym. And whanne the folc was put out, he wente 26 in, and helde hir hond; and the damysel roos. And this 27 fame wente out in to al that loond. And whanne Ihesus passide fro thennus, twei blynde men criynge sueden hym, 28 and seiden, Thou sone of Dauid, haue merci on vs. And whanne he cam in to the hous, the blynde men camen to hym; and Jhesus seide to hem, What wolen se, that I do to 30u? And thei seiden, Lord, that oure izen be opened. And Jhesus seide, Bileuen 3e, that Y mai do this thing to 29 30u? Thei seien to him, 3he, Lord. Thanne he touchide 30 her izen, and seide, Aftir zoure feith be it doon to zou. And the izen of hem were opened. And Ihesus thretenede hem, 31 and seide, Se 3e, that no man wite. But thei 3eden out, and 32 diffameden hym thorou al that lond. And whanne thei

weren gon out, loo! thei brou3ten to hym a doumbe man, 33 hauynge a deuel. And whanne the deuel was cast out, the doumb man spak. And the puple wondride, and seide, 34 It hath not be say thus in Israel. But the Farisees seiden, 35 In the prince of deuelis he castith out deuelis. And Jhesus wente aboute alle the citees and castels, techinge in the synagogis of hem, and prechynge the gospel of the kyngdom, 36 and helynge euery langour and euery sijknesse. And he si3 the puple, and hadde reuthe on hem; for thei weren trauelid, 37 and liggynge as scheep not hauynge a scheepherde. Thanne he seide to hise disciplis, Sotheli there is myche ripe corn, but 38 fewe werk men. Therfor preye 3e the lord of the ripe corn, that he sende werke men in to his ripe corn.

CAP. X.

AND whanne his twelue disciplis weren clépid togidere, he 3af to hem powere of vnclene spiritis, to caste hem out of 2 men, and to heele eueri langour, and sijknesse. And these ben the names of the twelue apostlis; the firste, Symount, that is clepid Petre, and Andrew, his brothir; James of 3 Zebede, and Joon, his brothir; Filip, and Bartholomeu; Thomas, and Matheu, pupplican; and James Alfey, and 4 Tadee; Symount Chananee, and Judas Scarioth, that bi-5 trayede Crist. Thesus sente these twelue, and comaundide hem, and seide, Go ze not in to the weie of hethene men, 6 and entre 3e not in to the citees of Samaritans; but rather go ze to the scheep of the hous of Israel, that han perischid. 7 And go 3e, and preche 3e, and seie, that the kyngdam of 8 heuenes shal neize; heele ze sike men, reise ze deede men, clense ze mesels, caste ze out deuelis; freeli ze han takun, 9 freli 3yue 3e. Nyle 3e welde gold, nether siluer, ne money in 1030ure girdlis, not a scrippe in the weie, nether twei cootis,

nethir shoon, nether a zerde; for a werkman is worthi his 11 mete. In to what euere citee or castel 3e schulen entre, axe 3e who therynne is worthi, and there dwelle 3e, til 3e go out. 12 And whanne 3e goon in to an hous, grete 3e it, and seyn, 13 Pees to this hous. And if thilk hous be worthi, 3 oure pees schal come on it; but if that hous be not worthi, 30ure 14 pees schal turne azen to zou. And who euere resseyueth not 30u, nethir herith 30ure wordis, go 3e fro that hous or citee, 15 and sprenge of the dust of 3 oure feet. Treuly Y seie to 3 ou, it shal be more suffrable to the loond of men of Sodom and of Gommor in the dai of iugement, than to thilke citee. 16 Lo! Y sende 30u as scheep in the myddil of wolues; therfor 17 be 3e sliz as serpentis, and symple as downes. But be 3e war of men, for thei schulen take 30u in counseilis, and thei 18 schulen bete 30u in her synagogis; and to meyris, or presidentis, and to kyngis, ze schulen be lad for me, in witnessyng 19 to hem, and to the hethen men. But whanne thei take 30u, nyle ze thenke, hou or what thing ze schulen speke, for it shal be zouun to zou in that our, what ze schulen speke; 20 for it ben not 3e that speken, but the spirit of 30ure fadir, that 21 spekith in 30u. And the brother shal take the brother in to deeth, and the fader the sone, and sones schulen rise azens fadir and modir, and schulen turmente hem bi deeth. 22 And 3e schulen be in hate to alle men for my name; but 23 he that shall dwelle stille in to the ende, shal be saaf. And whanne thei pursuen 30u in this citee, fle 3e in to anothir. Treuli Y seie to 30u, 3e schulen not ende the citees of Israel, 24 to for that mannus sone come. The disciple is not aboue 25 the maistir, ne the seruaunt aboue hys lord; it is ynow; to the disciple, that he be as his maistir, and to the seruaunt as his lord. If thei han clepid the hosebonde man Belsabub, 26 hou myche more his houshold meyne? Therfor drede 3e not hem; for no thing is hid, that schal not be shewid; and

27 no thing is priuey, that schal not be wist. That thing that Y seie to you in derknessis; seie ze in the list; and preche ze on housis, that thing that ze heeren in the 28 ere. And nyle 3e drede hem that sleen the bodi; for thei moun not sle the soule; but rather drede 3e hym, that 20 mai lese bothe soule and bodi in to helle. Whether twei sparewis ben not seeld for an halpeny? and oon of hem shal 30 not falle on the erthe with outen 30ure fadir. And alle the 31 heeris of zoure heed ben noumbrid. Therfor nyle ze drede; 32 3e ben betere than many sparewis. Therfor euery man that schal knouleche me bifore men, Y shal knouleche hym bifor 33 my fadir that is in heuenes. But he that shal denye me bifor men, and I shal denye him bifor my fadir that is in heuenes. 34 Nile 3e deme, that Y cam to sende pees in to erthe; 35 Y cam not to sende pees, but swerd. For Y cam to departe a man azens his fadir, and the douztir azens hir modir, 36 and the sones wijf azens the housbondis modir; and the 37 enemyes of a man ben thei, that ben homeli with him. He that loueth fadir or modir more than me, is not worthi to me. And he that loueth sone or douzter ouer me, is not worthi to 38 me. And he that takith not his croos, and sueth me, is not 30 worthi to me. He that fyndith his lijf, shal lose it; and he 40 that lesith his lijf for me, shal fynde it. He that resseyueth 30u, resseyueth me; and he that resseyueth me, resseyueth 41 hym that sente me. He that ressequeth a prophete in the name of a prophete, shal take the mede of a prophete. And he that resseyueth a just man in the name of a just man, schal 42 take the mede of a just man. And who euer 3yueth drynke to oon of these leeste a cuppe of coolde watir oonli in the name of a disciple, treuli Y seie to 30u, he shal not leese his mede

CAP. XI.

And it was doon, whanne Thesus hadde endid, he comaundide to hise twelue disciplis, and passide fro thennus to 2 teche and preche in the citees of hem. But whanne Joon in boondis hadde herd the werkis of Crist, he sente tweyne 3 of hise disciplis, and seide to him, Art thou he that schal 4 come, or we abiden another? And Jhesus answeride, and seide to hem, Go ze, and telle azen to Joon tho thingis that 5 3e han herd and seyn. Blynde men seen, crokid men goon, meselis ben maad clene, deefe men heren, deed men rysen 6 azen, pore men ben takun to prechyng of the gospel. And 7 he is blessid, that shal not be sclaundrid in me. And whanne thei weren goon awei, Jhesus bigan to seie of Joon to the puple, What thing wenten se out in to desert to se? a reed 8 wawed with the wynd? Or what thing wenten 3e out to see? a man clothid with softe clothis? Lo! thei that ben clothid 9 with softe clothis ben in the housis of kyngis. But what thing wenten 3e out to se? a prophete? 3he, Y seie to 3ou, 10 and more than a prophete. For this is he, of whom it is writun, Lo! Y sende myn aungel bifor thi face, that shal 11 make redi thi weye bifor thee. Treuli Y seie to 30u, ther roos noon more than Joon Baptist among the children of wymmen; but he that is lesse in the kyngdom of heuenes, is 12 more than he. And fro the daies of Joon Baptist til now the kyngdom of heuenes suffrith violence, and violent men 13 rauyschen it. For alle prophetis and the lawe til to Joon pro-14 phecieden; and if 3e wolen resseyue, he is Elie that is to 15 come. He that hath eris of heryng, here he. But to whom 16 schal Y gesse this generacioun lijk? It is lijk to children 17 sittynge in chepyng, that crien to her peeris, and seien, We han songun to 30u, and 3e han not daunsid; we han morned 18 to 30u, and 3e han not weilid. For Joon cam nether etynge

19 ne drynkynge, and thei seien, He hath a deuel. The sone of man cam etynge and drynkynge, and thei seien, Lo! a man a glotoun, and a drinkere of wijne, and a freend of pupplicans and of synful men. And wisdom is iustified of 20 her sones. Thanne Jhesus bigan to seve repreef to citees, in whiche ful manye vertues of him weren doon, for thei diden 21 not penaunce. Wo to thee! Corosaym, woo to thee! Bethsaida; for if the vertues that ben doon in you hadden be doon in Tyre and Sidon, sumtyme thei hadden don penaunce 22 in heyre and aische. Netheles Y seie to 30u, it schal be lesse peyne to Tire and Sidon in the dai of doom, than to 23 30u. And thou, Cafarnaum, whethir thou schalt be arerid vp in to heuene? Thou shalt go down in to helle. For if the vertues that ben don in thee, hadden be don in Sodom, perauenture thei schulden haue dwellid in to this dai. 24 Netheles Y seie to 30u, that to the lond of Sodom it schal be 25 lesse peyne in the dai of doom, than to thee. In thilke tyme Jhesus answeride, and seide, Y knowleche to thee, fadir, lord of heuene and of erthe, for thou hast hid these thingis fro wijse men, and redi, and hast schewid hem to litle children; 26 so, fadir, for so it was plesynge to fore thee. Alle thingis ben 27 30uune to me of my fadir; and no man knewe the sone, but the fadir, nethir ony man knewe the fadir, but the sone, and 28 to whom the sone wolde schewe. Alle 3e that traueilen, and 29 ben chargid, come to me, and Y schal fulfille 30u. Take 3e my 30k on 30u, and lerne 3e of me, for Y am mylde and meke 30 in herte; and 3e schulen fynde reste to 30 ure soulis. For my 30k is softe, and my charge list.

CAP. XII.

I In that tyme Jhesus wente bi cornes in the sabot day; and hise disciplis hungriden, and bigunnen to plucke the eris of

2 corn, and to etc. And Fariseis, seynge, seiden to hym, Lo! thi disciplis don that thing that is not leueful to hem to do in 3 sabatis. And he seide to hem, Whether 3e han not red, what Dauid dide, whanne he hungride, and thei that weren with 4 hym? hou he entride in to the hous of God, and eet looues of proposicioun, whiche looues it was not leueful to hym to ete, nether to hem that weren with hym, but to prestis aloone? 5 Or whether 3e han not red in the lawe, that in sabotis prestis in the temple defoulen the sabotis, and thei ben with oute 6 blame? And Y seie to 3ou, that here is a gretter than the 7 temple. And if 3e wisten, what it is, Y wole merci, and not sacrifice, ze schulden neuer haue condempned innocentis. 8 For mannus sone is lord, 3he, of the sabat. And whanne he o passide fro thennus, he cam in to the synagoge of hem. 10 And lo! a man that hadde a drye hoond. And thei axiden hym, and seiden, Whether it be leueful to hele in the sabot? 11 that thei schulden acuse hym. And he seide to hem, What man of 30u schal be, that hath o scheep, and if it falle in to a diche in the sabotis, whether he shal not holde, and lifte it 12 vp? How myche more is a man better than a scheep? 13 Therfor it is leueful to do good in the sabatis. Thanne he seide to the man, Stretche forth thin hoond. And he strauzte forth; and it was restorid to heelthe as the tothir. 14 And the Farisees wenten out, and maden a counsel azens 15 hym, hou thei schulden distrie hym. And Jhesus knewe it, and wente awei fro thennus; and many sueden hym, and he 16 helide hem alle. And he comaundide to hem, that thei 17 schulden not make hym knowun; that that thing were ful-18 fillid, that was seid by Isaie, the prophete, seiynge, Lo! my child, whom Y haue chosun, my derling, in whom it hath wel plesid to my soule; Y shal put my spirit on him, and he 19 shal telle dom to hethen men. He shal not stryue, ne crye, 20 nethir ony man shal here his voice in stretis. A brisid rehed

he shal not breke, and he schal not quenche smokynge flax, 21 til he caste out doom to victorie; and hethene men schulen 22 hope in his name. Thanne a man blynde and doumbe, that hadde a feend, was brougt to hym; and he helide hym, so 23 that he spak, and say. And al the puple wondride, and 24 seide, Whether this be the sone of Dauid? But the Farisees herden, and seiden, He this casteth not out feendis, but in 25 Belsabub, prince of feendis. And Jhesus, witynge her thouztis, seide to hem, Eche kingdom departid azens it silf, schal be desolatid, and eche cité, or hous, departid azens it 26 self, schal not stonde. And if Satanas castith out Satanas, he is departid azens him silf; therfor hou schal his kingdom 27 stonde? And if Y in Belsabub caste out deuelis, in whom goure sones casten out? Therfor thei schulen be goure 28 domes men. But if Y in the Spirit of God caste out feendis, 29 thanne the kyngdom of God is comen in to 30u. Ethir hou may ony man entre in to the hous of a stronge man, and take awey hise vesselis, but he first bynde the stronge man, 30 and thanne he schal spuyle his hous? He that is not with me, is azens me; and he that gaderith not togidere with me, 31 scaterith abrood. Therfor I seie to 30u, al synne and blasfemye shal be forzouun to men, but the spirit of blasfemye 32 shal not be forzouun. And who euere seith a word azens mannus sone, it shal be forzouun to him; but who that seieth a word azens the Hooli Goost, it shal not be forzouun to 33 hym, nether in this world, ne in the tothir. Ethir make 3e the tree good, and his fruyt good; ether make 3e the tree yuel and his fruyt yuel; for a tree is knowun of the fruyt. 34 3e generacioun of eddris, hou moun 3e speke good thingis, whanne ze ben yuele? For the mouth spekith of plente of 35 the herte. A good man bryngith forth good thingis of good tresoure, and an yuel man bringith forth yuel thingis of yuel 36 tresoure. And Y seie to 3ou, that of euery idel word, that

men speken, thei schulen zelde resoun therof in the dai of 37 doom; for of thi wordis thou schalt be iustified, and of thi 38 wordis thou shalt be dampned. Thanne summe of the scribis and Farisees answeriden to hym, and seiden, Mayster, we wolen se a tokne of thee. Which answeride, and seide to 30 hem, An yuel kynrede and a spouse brekere sekith a tokene, and a tokene shal not be 30uun to it, but the tokene of Jonas, 40 the prophete. For as Jonas was in the wombe of a whal thre daies and thre nyztis, so mannus sone shal be in the 41 herte of the erthe thre daies and thre nyztis. Men of Nynyue schulen rise in doom with this generacioun, and schulen condempne it; for thei diden penaunce in the prechyng of 42 Jonas, and lo! here a gretter than Jonas. The queene of the south shal rise in doom with this generacioun, and schal condempne it; for she cam fro the eendis of the erthe to here the wisdom of Salomon, and lo! here a gretter than 43 Salomon. Whanne an vnclene spirit goith out fro a man, he goith bi drie places, and sekith rest, and fyndith not. 44 Thanne he seith, Y shal turne azen in to myn hous, fro whannys Y wente out. And he cometh, and fyndith it voide, 45 and clensid with besyms, and maad faire. Thanne he goith, and takith with him seuene othere spiritis worse than hym silf; and thei entren, and dwellen there. And the laste thingis of that man ben maad worse than the formere. So it 46 shal be to this worste generacioun. 3it whil he spak to the puple, lo! his modir and his bretheren stoden with outeforth. 47 sekynge to speke to hym. And a man seide to hym, Lo! thi modir and thi britheren stonden with outeforth, sekynge 48 thee. He answeride to the man, that spak to hym, and seide, 49 Who is my modir? and who ben my britheren? And he helde. forth his hoond in to hise disciplis, and seide, Lo! my modir 50 and my bretheren; for who euer doith the wille of my fadir that is in heuenes, he is my brothir, and sistir, and modir.

CAP. XIII.

In that dai Jhesus zede out of the hous, and sat bisidis the 2 see. And myche puple was gaderid to hym, so that he wente up in to a boot, and sat; and al the puple stood on the 3 brenke. And he spac to hem many thingis in parablis, and 4 seide, Lo! he that sowith, zede out to sowe his seed. And while he sowith, summe seedis felden bisidis the weie, and 5 briddis of the eir camen, and eeten hem. But othere seedis felden in to stony places, where thei hadden not myche erthe; and anoon thei sprongen vp, for thei hadden not 6 depnesse of erthe. But whanne the sonne was risun, thei 7 swaliden, and for thei hadden not roote, thei drieden vp. And other seedis felden among thornes; and thornes woxen vp, 8 and strangeleden hem. But othere seedis felden in to good lond, and gauen fruyt; summe an hundrid foold, an othir 9 sixti foold, an othir thritti foold. He that hath eris of 10 heryng, here he. And the disciplis camen nyz, and seiden 11 to him, Whi spekist thou in parablis to hem? And he answeride, and seide to hem, For to 30u it is 30uun to knowe the priuytees of the kyngdom of heuenes; but it is not zouun 12 to hem. For it shal be 30uun to hym that hath, and he shal haue plente; but if a man hath not, also that thing that he 13 hath shal be takun awei fro hym. Therfor Y speke to hem in parablis, for thei seynge seen not, and thei herynge heren 14 not, nether vndurstonden; that the prophesie of Ysaie seiynge be fulfillid in hem, With heryng 3e schulen here, and ze shulen not vndurstonde; and ze seynge schulen se, and ze 15 shulen not se; for the herte of this puple is greetli fattid, and thei herden heuyli with eeris, and thei han closed her izen, lest sumtime thei seen with izen, and with eeris heeren, and vndirstonden in herte, and thei be conuertid, and Y heele 16 hem. But zoure izen that seen ben blesside, and zoure eeris

17 that heren. Forsothe Y seie to 30u, that manye profetis and iust men coueitiden to se tho thingis that ze seen, and thei sayn not, and to heere tho thingis that 3e heren, and thei 18 herden not. Therfor here 3e the parable of the sowere. 19 Ech that herith the word of the rewme, and vndirstondith not, the yuel spirit cometh, and rauyschith that that is sowun 20 in his herte; this it is, that is sowun bisidis the weie. But this that is sowun on the stony loond, this it is, that herith 21 the word of God, and anoon with joye takith it. And he hath not roote in hym silf, but is temporal. For whanne tribulacioun and persecucioun is maad for the word, anoon 22 he is sclaundrid. But he that is sowun in thornes, is this that heerith the word, and the bisynesse of this world, and the fallace of ritchessis strangulith the word, and it is maad 23 with outen fruyt. But he that is sowun in to good loond, is this that herith the word, and vnderstondeth, and bryngith forth fruyt. And summe makith an hundrid fold, treuli 24 anothir sixti fold, and another thritti fold. Anothir parable Jhesus puttide forth to hem, and seide, The kyngdom of heuenes is maad lijk to a man, that sewe good seed in his 25 feld. And whanne men slepten, his enemy cam, and sewe 26 aboue taris in the myddil of whete, and wente awei. But whanne the erbe was growed, and made fruyt, thanne the 27 taris apperiden. And the seruauntis of the hosebonde man camen, and seiden to hym, Lord, whether hast thou not sowun good seed in thi feeld? where of thanne hath it taris? 28 And he seide to hem, An enemy hath do this thing. And the seruauntis seiden to him, Wolt thou that we goon, and 29 gaderen hem? And he seide, Nay, lest perauenture 3e in gaderynge taris drawen vp with hem the whete bi the roote. 30 Suffre 3e hem bothe to wexe in to repyng tyme; and in the tyme of ripe corne Y shal seie to the reperis, First gadere 3e to gidere the taris, and bynde hem to gidere in knytchis to

31 be brent, but gadere 3e whete in to my berne. Another parable Jhesus puttide forth to hem, and seide, The kyngdom of heuenes is lijk to a corn of seneuey, which a man took, 32 and sewe in his feeld. Which is the leeste of alle seedis, but whanne it hath woxen, it is the moste of alle wortis, and is maad a tre; so that briddis of the eir comen, and dwellen in 33 the bowis therof. Another parable Thesus spac to hem, The kyngdom of heuenes is lijk to sour douz, which a womman took, and hidde in thre mesuris of mele, til it were alle 34 sowrid. Thesus spac alle thes thingis in parablis to the puple, and he spac not to hem with out parablis, that it schulde be 35 fulfillid, that is seid bi the prophete, seivnge, Y shal opene my mouth in parablis; Y shal telle out hid thingis fro the 36 makyng of the world. Thanne he lefte the puple, and cam in to an hous; and hise disciplis camen to him, and seiden, 37 Expowne to vs the parable of taris of the feeld. Which answeride, and seide, He that sowith good seed is mannus 38 sone; the feeld is the world; but the good seed, these ben sones of the kyngdom, but taris, these ben yuele children; 39 the enemye that sowith hem is the feend; and the ripe corn 40 is the endyng of the world, the reperis ben aungels. Therfor as taris ben gaderid togidere, and ben brent in fier, so it shal 41 be in the endyng of the world. Mannus sone shal sende hise aungels, and thei schulen gadere fro his rewme alle 42 sclaundris, and hem that doon wickidnesse; and thei schulen sende hem in to the chymney of fier, there shal be weping and 43 betyng to gidere of teeth. Thanne iuste men schulen schyne as the sunne, in the rewme of her fadir. He that hath eeris 44 of heryng, here he. The kyngdom of heuenes is lijk to tresour hid in a feld, which a man that fyndith, hidith; and for ioye of it he goith, and sillith alle thingis that he hath, and 45 bieth thilk feeld. Eftsoone the kyngdom of heuenes is lijk 46 to a marchaunt, that sechith good margaritis; but whanne

he hath foundun o precious margarite, he wente, and selde 47 alle thingis that he hadde, and bouzte it. Eft the kyngdom of heuenes is lijk to a nette cast into the see, and that gader-48 ith to gidere of al kynde of fisschis; which whanne it was ful, thei drowen vp, and seten bi the brenke, and chesen the 49 goode in to her vessels, but the yuel thei kesten out. So it schal be in the endyng of the world. Aungels schulen go out, and schulen departe yuel men fro the myddil of iuste so men. And thei shulen sende hem in to the chymnei of fier; 51 ther shal be weping and gryntyng of teeth. Han 3e vndir-52 stonde alle these thingis? Thei seien to hym, 3he. He seith to hem, Therfor euery wise man of lawe in the kyngdom of heuenes, is lijk to an hosebonde man, that bryngith 53 forth of his tresoure newe thingis and elde. And it was doon, whanne Jhesus hadde endid these parablis, he passide fro 54 thennus. And he cam in to his cuntrei, and tauzte hem in her synagogis, so that thei wondriden, and seiden, Fro when-55 nus this wisdam and vertues camen to this? Whether is not this the sone of a carpentere? Whether his modir be not seid Marie? and hise britheren, James, and Joseph, and 56 Symount, and Judas? and hise sistris, whether thei alle ben not among us? Fro whennus thanne alle thes thingis camen 57 to this? And so thei weren sclaundrid in hym. But Jhesus seide to hem, A profete is not with oute worschip, but in his 58 owen cuntre, and in his owen hous. And he dide not there manye vertues, for the vnbileue of hem.

CAP. XIV.

In that tyme Eroude tetrarke, prynce of the fourthe part, herde the fame of Jhesu; and seide to hise children, This is Joon Baptist, he is rysun fro deeth, and therfor vertues worchen in hym. For Heroude hadde holde Joon, and

bounde hym, and puttide hym in to prisoun for Herodias. 4 the wijf of his brothir. For Joon seide to him, It is not 5 leueful to thee to haue hir. And he willynge to sle hym, 6 dredde the puple; for thei hadden hym as a prophete. But in the dai of Heroudis birthe, the dougtir of Herodias daun-7 side in the myddil, and pleside Heroude. Wherfor with an ooth he bihizte to zyue to hir, what euere thing she hadde 8 axid of hym. And she bifor warned of hir modir, seide, 3if thou to me here the heed of Joon Baptist in a disch. 9 And the kyng was sorewful, but for the ooth, and for hem that saten to gidere at the mete, he comaundide to be zouun. 10 And he sente, and bihedide Joon in the prisoun. And his 11 heed was brougt in a dische, and it was gouun to the damysel, 12 and she bar it to hir modir. And hise disciplis camen, and token his bodi, and birieden it; and thei camen, and tolden 13 to Ihesu. And whanne Ihesus hadde herd this thing, he wente fro thennus in a boot, in to desert place bisides. And whanne the puple hadde herd, thei folewiden hym on her feet 14 fro citees. And Jhesus 3ede out, and sai a greet puple, and 15 hadde reuthe on hem, and heelide the sike men of hem. But whanne the euentid was com, hise disciplis camen to him, and seiden, The place is desert, and the tyme is now passid; lat the puple go in to townes, to bye hem mete. Jhesus 16 seide to hem, Thei han not nede to go; zyue ze hem 17 sumwhat to etc. Thei answeriden, We han not heere, 18 but fyue looues and twei fischis. And he seide to hem, 19 Brynge 3e hem hidur to me. And whanne he hadde comaundid the puple to sitte to meete on the heye, he took fyue looues and twei fischis, and he bihelde in to heuene, and blesside, and brak, and 3af to hise disciplis; and the 20 disciplis 3auen to the puple. And alle eten, and weren fulfillid. And thei tooken the relifs of brokun gobetis, 21 twelue cofynes ful. And the noumbre of men that eten 22 was fyue thousynde of men, outakun wymmen and lytle children. And anoon Thesus compellide the disciplis to go vp in to a boot, and go bifor hym ouer the see, while 23 he lefte the puple. And whanne the puple was left, he stiede aloone in to an hil for to preie. But whanne the 24 euenyng was come, he was there aloone. And the boot in the myddel of the see was schoggid with wawis, for 25 the wynd was contrarie to hem. But in the fourthe wakyng 26 of the nizt, he cam to hem walkynge aboue the see. And thei, seynge hym walking on the see, weren disturblid, and seiden. That it is a fantum; and for drede thei crieden. 27 And anoon Jhesus spac to hem, and seide, Haue 3e trust, 28 Y am; nyle 3e drede. And Petre answeride, and seide, 29 Lord, if thou art, comaunde me to come to thee on the watris. And he seide, Come thou. And Petre zede doun fro the boot, and walkide on the watris to come to Ihesu. 30 But he siz the wynd strong, and was aferde; and whanne he bigan to drenche, he criede, and seide, Lord, make me saaf. 31 And anoon Thesus helde forth his hoond, and took Petre, and seide to hym, Thou of litil feith, whi hast thou doutid? 32 And whanne he hadde stied in to the boot, the wynd ceessid. 33 And thei, that weren in the boot, camen, and worschipiden 34 hym, and seiden, Verili, thou art Goddis sone. And whanne thei hadden passid ouer the see, thei camen in to the loond 35 of Genesar. And whanne men of that place hadden knowe hym, thei senten in to al that cuntre; and thei brouzten to 36 hym alle that hadden siknesse. And thei preieden hym, that thei schulden touche the hemme of his clothing; and who euere touchiden weren maad saaf.

CAP. XV.

THANNE the scribis and the Farisees camen to hym fro Jerusalem, and seiden, Whi breken thi disciplis the tradiciouns

of eldere men? for thei waisschen not her hondis, whanne 3 thei eten breed. He answeride, and seide to hem, Whi breken ze the maundement of God for zoure tradicioun? 4 For God seide, Honoure thi fadir and thi modir, and he that 5 cursith fadir or modir, die bi deeth. But 3e seien, Who euer 6 seith to fadir or modir, What euere zifte is of me, it schal profite to thee; and he hath not worschipid his fadir or his modir; and ze han maad the maundement of God voide for 7 3oure tradicioun. Ypocritis, Isaie, the prophete, prophesiede 8 wel of 30u, and seide, This puple honourith me with lippis, g but her herte is fer fro me; and thei worschipen me with outen cause, techynge the doctrines and maundementis of 10 men. And whanne the puple weren clepid to gidere to hym, 11 he seide to hem, Here 3e, and vndurstonde 3e. That thing that entrith in to the mouth, defoulith not a man; but that thing that cometh out of the mouth, defoulith a man. 12 Thanne hise disciplis camen, and seiden to hym, Thou knowist, that, if this word be herd, the Farisees ben sclaundrid? 13 And he answeride, and seide, Eueri plauntyng, that my fadir of heuene hath not plauntid, shal be drawun vp by the roote. 14 Suffre 3e hem; thei ben blynde, and leederis of blynde men. And if a blynd man lede a blynd man, bothe fallen doun in 15 to the diche. Petre answeride, and seide to hym, Expowne 16 to vs this parable. And he seide, 3it 3e ben also with oute 17 vndurstondyng? Vndurstonden ze not, that al thing that entrith in to the mouth, goith in to the wombe, and is sent 18 out in to the goyng awei? But tho thingis that comen forth fro the mouth, goon out of the herte, and tho thingis de-19 foulen a man. For of the herte goon out yuele thouztis, mansleyngis, auowtries, fornycaciouns, theftis, fals witnes-20 syngis, blasfemyes. Thes thingis it ben that defoulen a man; but to ete with hondis not waischun, defoulith not 21 a man. And Jhesus 3ede out fro thennus, and wente in to

22 the coostis of Tire and Sidon. And lo! a womman of Canane zede out of tho coostis, and criede, and seide to him, Lord, the sone of Dauid, haue merci on me; my douzter 23 is yuel traueilid of a feend. And he answeride not to hir a word. And hise disciplis camen, and preieden hym, and 24 seiden, Leue thou hir, for she crieth aftir vs. He answeride, and seide, Y am not sent, but to the scheep of the hous of 25 Israel that perischiden. And she cam, and worschipide hym, 26 and seide, Lord, helpe me. Which answeride, and seide, It is not good to take the breed of children, and caste to 27 houndis. And she seide, 3his, Lord; for whelpis eten of the crummes, that fallen down fro the bord of her lordis. 28 Thanne Thesus answeride, and seide to hir, A! womman, thi feith is greet; be it doon to thee, as thou wolt. And hir 29 douztir was helid fro that hour. And whanne Jhesus hadde passed fro thennus, he cam bisidis the see of Galilee. And 30 he 3ede vp in to an hil, and sat there. And myche puple cam to hym, and hadden with hem doumbe men and crokid, feble and blynde, and many other; and thei castiden down hem 31 at hise feet. And he helide hem, so that the puple wondriden seynge doumbe men spekynge, and crokid govnge, blynde 32 men seynge; and thei magnyfieden God of Israel. And Thesus, whanne hise disciplis weren clepid to gidere, seide to hem, Y have reuthe of the puple, for thei han abiden now thre daies with me, and han no thing to ete; and Y wole not 33 leeue hem fastynge, lest thei failen in the weie. And the disciplis seien to him, Wherof thanne so many looues among 34 vs in desert, to fulfille so greet a puple? And Jhesus seide to hem, How many looues han 3e? And thei seiden, Seuene, 35 and a fewe smale fisshis. And he comaundide to the puple, 36 to sitte to mete on the erthe. And he took seuene looues and fyue fischis, and dide thankyngis, and brak, and aaf to 37 hise disciplis; and the disciplis zauen to the puple. And alle eten, and weren fulfillid, and thei token that that was left 38 of relifes, seuene lepis fulle. And thei that eten weren foure thousynde of men, with outen litle children and wymmen. 39 And whanne he hadde left the puple, he wente vp in to a boot, and cam in to the coostis of Magedan,

CAP. XVI.

And the Farisees and the Saducees camen to hym temptynge, and preieden hym to schewe hem a tokene fro heuene. 2 And he answeride, and seide to hem, Whanne the euentid is 3 comun, 3e seien, It schal be clere, for heuene is rodi; and the morewtid, To dai tempest, for heuene schyneth heueli. 4 Thanne ze kunne deme the face of heuene, but ze moun not wite the tokenes of tymes. An yuel generacioun and auoutresse sekith a tokene; and a tokene schal not be zouun to it, but the tokene of Jonas, the profete. And whanne he 5 hadde left hem, he wente forth. And whanne his disciplis 6 camen ouer the see, thei forzaten to take looues. And he seide to hem, Biholde ze, and be war of the soure dows of 7 Farisees and Saducees. And thei thousten among hem, and 8 seiden, For we han not take looues. But Thesus witynge seide to hem, What thenken ze among zou of litel feith, for ze 9 han not looues? 3it vndurstonden not ze, nether han mynde of fyue looues in to fyue thousynde of men, and hou many 10 cofyns 3e token? nether of seuene looues in to foure thou-11 synde of men, and hou many lepis 3e token? Whi vndurstonden ze not, for Y seide not to zou of breed, Be ze war of 12 the sourdow; of Farisees and of Saducees? Thanne thei vndurstooden, that he seide not to be war of sourdow; of 13 looues, but of the techyng of Farisees and Saducees. And Thesus cam in to the parties of Cesarie of Filip, and axide hise disciplis, and seide, Whom seien men to be mannus 14 sone? And thei seiden, Summe Joon Baptist; othere

15 Elie; and othere Jeremye, or oon of the prophetis. Jhesus 16 seide to hem, But whom seien 3e me to be? Symount Petre answeride, and seide, Thou art Crist, the sone of God 17 lyuynge. Ihesus answeride, and seide to him, Blessid art thou. Symount Bariona; for fleisch and blood schewide not 18 to thee, but my fadir that is in heuenes. And Y seie to thee, that thou art Petre, and on this stoon Y schal bilde my chirche, and the zatis of helle schulen not haue mizt azens it. 19 And to thee Y shal zyue the keies of the kingdom of heuenes; and what euer thou shalt bynde on erthe, schal be boundun also in heuenes; and what euer thou schalt vnbynde on 20 erthe, schal be vnbounden also in heuenes. Thanne he comaundide to hise disciplis, that thei schulden seie to no man, 21 that he was Crist. Fro that tyme Jhesus bigan to schewe to hise disciplis, that it bihofte hym go to Jerusalem, and suffre many thingis, of the eldere men, and of scribis, and princis of 22 prestis; and be slayn, and the thridde dai to rise agen. And Petre took hym, and bigan to blame him, and seide, Fer be 23 it fro thee, Lord; this thing schal not be to thee. And he turnede, and seide to Petre, Sathanas, go after me; thou art a sclaundre to me; for thou sauerist not tho thingis that ben 24 of God, but tho thingis that ben of men. Thanne Jhesus seide to his disciplis, If ony man wole come after me, denye 25 he hym silf, and take his cros, and sue me; for he that wole make his lijf saaf, shal leese it; and he that schal leese his lijf 26 for me, schal fynde it. For what profitith it to a man, if he wynne al the world, and suffre peiryng of his soule? or what 27 chaunging schal a man zyue for his soule? For mannes sone schal come in glorie of his fader, with his aungels, and 28 thanne he schal zelde to ech man after his werkis. Treuli Y seie to zou, ther ben summe of hem that stonden here, which schulen not taste deth, til thei seen mannus sone comynge in his kyngdom.

CAP. XVII.

I AND after sixe daies Jhesus took Petre, and James, and 2 Joon, his brother, and ledde hem aside in to an hiz hil, and was turned in to an othir licnesse bifor hem. And his face schone as the sunne; and hise clothis weren maad white as 3 snowe. And lo! Moises and Elie apperiden to hem, and 4 spaken with hym. And Petre answeride, and seide to Ihesu, Lord, it is good vs to be here. If thou wolt, make we here thre tabernaclis; to thee oon, to Moises oon, and oon to 5 Elve. 3it the while he spak, lo! a brist cloude ouerschadewide hem; and lo! a voice out of the cloude, that seide, This is my dereworth sone, in whom Y haue wel 6 pleside to me; here 3e hym. And the disciplis herden, and 7 felden doun on her faces, and dredden greetli. And Ihesus cam, and touchide hem, and seide to hem, Rise vp, and nyle 8 3e drede. And thei liften vp her izen, and saien no man, but 9 Jhesu aloone. And as thei camen doun of the hille, Jhesus comaundide to hem, and seide, Seie ze to no man the 10 visioun, til mannus sone rise agen fro deeth. And his disciplis axiden hym, and seiden, What thanne seien the scribis, II that it bihoueth that Elie come first? He answeride, and seide to hem, Elie schal come, and he schal restore alle 12 thingis. And Y seie to 30u, that Elie is nowe comun, and thei knewen hym not, but thei diden in him what euer thingis thei wolden: and so mannus sone schal suffre of hem. 13 Thanne the disciplis vndurstoden, that he seide to hem of 14 Joon Baptist. And whanne he cam to the puple, a man cam to hym, and felde doun on hise knees bifor him, and seide, Lord, haue merci on my sone; for he is lunatike, and suffrith yuele, for ofte tymes he fallith in to the fier, and ofte 15 tymes in to water. And Y brouzte hym to thi disciplis, 16 and thei myzten not heele hym. Ihesus answeride, and seide,

A! thou generacion vnbileueful and weiward; hou long schal Y be with 30u? hou long schal Y suffre 30u? Brynge 3e 17 hym hider to me. And Jhesus blamede hym, and the deuel wente out fro hym; and the child was heelid fro that 18 our. Thanne the disciplis camen to Jhesu priueli, and seiden 19 to hym, Whi myzten not we caste hym out? Thesus seith to hem. For zoure vnbileue. Treuli Y seie to zou, if ze han feith, as a corn of seneueye, ze schulen seie to this hil, Passe thou hennus, and it schal passe; and no thing schal be vn-20 possible to 30u; but this kynde is not caste out, but bi 21 preiving and fastyng. And whilis thei weren abidynge togidere in Galilee, Jhesus seide to hem, Mannus sone schal 22 be bitraied in to the hondis of men; and thei schulen sle 23 hym, and the thridde day he schal rise agen to lijf. And thei weren ful sori. And whanne thei camen to Cafarnaum, thei that token tribute, camen to Petre, and seiden to hym, 24 3oure maister payeth not tribute? And he seide, 3his. And whanne he was comen in to the hous, Jhesus cam bifor hym, and seide, Symount, what semeth to thee? Kyngis of erthe, of whom taken thei tribute? of her sones, ether of aliens? 25 And he seide, Of aliens. Jhesus seide to hym, Thanne sones 26 ben fre. But that we sclaundre hem not, go to the see, and caste an hook, and take thilke fisch that first cometh vp; and, whanne his mouth is opened, thou schalt fynde a stater, and zyue for thee and for me.

CAP. XVIII.

In that our the disciplis camen to Jhesu, and seiden, Who, 2 gessist thou, is gretter in the kyngdom of heuenes? And Jhesus clepide a litil child, and putte hym in the myddil of 3 hem; and seide, Y seie treuthe to 30u, but 3e be turned, and maad as litle children, 3e schulen not entre in to the kyngdom.

4 of heuenes. Therfor who euer mekith hym as this litil child, 5 he is gretter in the kyagdom of heuenes. And he that res-6 seyueth o siche litil child in my name, resseyueth me. But who so sclaundrith oon of these smale, that bileuen in me, it spedith to hym that a mylnstoon of assis be hangid in his 7 necke, and he be drenchid in the depnesse of the see. Woo to the world, for sclaundris; for it is nede that sclaundris come; netheles wo to thilke man bi whom a sclaundre 8 cometh. And if thin hoond or thi foot sclaundreth thee, kitte it of, and caste awei fro thee. It is betere to thee to entre to lijf feble, ethir crokid, than hauynge tweyne hoondis 9 or twey feet to be sent in to euerlastynge fier. And if thin ize sclaundere thee, pulle it out, and caste awei fro thee. It is betere to thee with oon ize to entre in to lijf, thanne hau-10 ynge tweyn izen to be sent in to the fier of helle. Se ze, that ze dispise not oon of these litle. For Y seie to zou, that the aungels of hem in heuenes seen euermore the face of my In fadir that is in heuenes. For mannus sone cam to saue that 12 thing that perischide. What semeth to 30u? If ther weren to sum man an hundrid scheep, and oon of hem hath errid, whethir he schal not leeue nynti and nyne in desert, and schal 13 go to seche that that erride? And if it falle that he fynde it, treuli Y seie to 30u, that he schal haue ioye theron more 14 than on nynti and nyne that erriden not. So it is not the wille bifor youre fadir that is in heuenes, that oon of these 15 litle perische. But if thi brother synneth azens thee, go thou, and repreue hym, bitwixe thee and hym aloone; if he herith 16 thee, thou hast wonnun thi brother. And if he herith thee not, take with thee oon or tweyne, that euery word stonde in 17 the mouth of tweyne or thre witnessis. And if he herith not hem, seie thou to the chirche. But if he herith not the 18 chirche, be he as an hethen and a pupplican to thee. Y seie to zou treuli, what euer thingis ze bynden on erthe, tho

schulen be boundun also in heuene; and what euer thingis ze vnbynden on erthe, tho schulen be vnboundun also in heuene. 19 Eftsoone Y seie to 30u, that if tweyne of 30u consenten on the erthe, of euery thing what euer thei axen, it schal be don to 20 hem of my fadir that is in heuenes. For where tweyne or thre ben gaderid in my name, there Y am in the myddil of 21 hem. Thanne Petre cam to hym, and seide, Lord, how ofte schal my brother synne agens me, and Y schal forgyue hym? 22 Whether til seuen tymes? Thesus seith to hym, Y seie not to thee, til seuene sithis; but til seuenti sithis seuene sithis. 23 Therfor the kyngdom of heuenes is licned to a kyng, that 24 wolde rekyn with hise seruauntis. And whanne he bigan to rekene, oon that ouzte ten thousynde talentis, was brouzt to 25 hym. And whanne he hadde not wherof to 3elde, his lord comaundide hym to be seld, and his wijf, and children, and 26 alle thingis that he hadde, and to be paied. But thilke seruaunt felde doun, and preiede hym, and seide, Haue pacience 27 in me, and Y schal zelde to thee alle thingis. And the lord hadde merci on that seruaunt, and suffride hym to go, and 28 forzaf to hym the dette. But thilke seruaunt zede out, and foonde oon of his euen seruauntis, that ouzte hym an hundrid pens; and he helde hym, and stranglide hym, and seide, 29 3elde that that thou owest. And his euen seruaunt felle doun, and prevede hym, and seide, Haue pacience in me, and 30 Y schal quyte alle thingis to thee. But he wolde not; but wente out, and putte hym in to prisoun, til he paiede al the 31 dette. And hise euen seruauntis, seynge the thingis that weren don, soreweden greetli. And thei camen, and telden to her 32 lord alle the thingis that weren don. Thanne his lord clepide hym, and seide to hym, Wickid seruaunt, Y forzaf to thee al 33 the dette, for thou preiedist me. Therfor whether it bihouede not also thee to have merci on thin even servaunt, as Y hadde 34 merci on thee? And his lord was wroth, and took hym to

35 turmentouris, til he paiede al the dette. So my fadir of heuene schal do to 30u, if 3e for3yuen not euery man to his brother, of 30ure hertes.

CAP. XIX.

AND it was don, whanne Jhesus hadde endid these wordis, he passide fro Galilee, and cam in to the coostis of Judee 2 ouer Jordan. And myche puple suede him, and he heelide 3 hem there. And Farisees camen to him, temptynge him, and seiden, Whether it be leueful to a man to leeue his wijf, 4 for ony cause? Which answeride, and seide to hem, Han 3e not red, for he that made men at the bigynnyng, made hem 5 male and female? And he seide, For this thing a man schal leeue fadir and modir, and he schal draw to his wijf; and 6 thei schulen be tweyne in o fleisch. And so thei ben not now tweyne, but o fleisch. Therfor a man departe not that thing 7 that God hath ioyned. Thei seien to hym, What thanne comaundide Moises, to zyue a libel of forsakyng, and to leeue 8 of? And he seide to hem, For Moises, for the hardnesse of 30ure herte, suffride 30u leeue 30ure wyues; but fro the 9 bigynnyng it was not so. And Y seie to 30u, that who euer leeueth his wijf, but for fornycacioun, and weddith another, doith letcherie; and he that weddith the forsakun wiff, doith 10 letcherie. His disciplis seien to him, If the cause of a man 11 with a wijf is so, it spedith not to be weddid. And he seide to hem, Not alle men taken this word; but to whiche it 12 is 30uun. For ther ben geldingis, whiche ben thus born of the modris wombe; and ther ben geldyngis, that ben maad of men; and there ben geldyngis, that han geldid hem silf, for the kyngdom of heuenes. He that may take, take he. 13 Thanne litle children weren brouzte to hym, that he schulde putte hondis to hem, and preie. And the disciplis blamyden

14 hem. But Ihesus seide to hem, Suffre 3e that litle children come to me, and nyle ze forbede hem; for of siche is the 15 kyngdom of heuenes. And whanne he hadde put to hem 16 hondis, he wente fro thennus. And lo! oon cam, and seide to hym, Good maister, what good schal Y do, that Y haue 17 euerlastynge lijf? Which seith to hym, What axist thou me of good thing? There is o good God. But if thou wolt 18 entre to lijf, kepe the comaundementis. He seith to hym, Whiche? And Jhesus seide, Thou schalt not do mansleying, thou schalt not do auowtrie, thou schalt not do thefte, 19 thou schalt not seie fals witnessying; worschipe thi fadir and 20 thi modir, and, thou schalt loue thi neizbore as thi silf. The 30nge man seith to hym, Y haue kept alle these thingis fro 21 my 3outhe, what 3it failith to me? Thesus seith to hym, If thou wolt be perfite, go, and sille alle thingis that thou hast, and zyue to pore men, and thou schalt haue tresoure in 22 heuene; and come, and sue me. And whanne the 30ng man hadde herd these wordis, he wente awei sorewful, for he 23 hadde many possessiouns. And Jhesus seide to hise disciplis, Y seie to zou treuthe, for a riche man of hard schal 24 entre in to the kyngdom of heuenes. And eftsoone Y seie to 30u, it is lister a camel to passe thorou a needlis ize, thanne a 25 riche man to entre in to the kyngdom of heuens. Whanne these thingis weren herd, the disciplis wondriden greetli, and 26 seiden, Who thanne may be saaf? Thesus bihelde, and seide to hem, Anentis men this thing is impossible; but anentis 27 God alle thingis ben possible. Thanne Petre answeride, and seide to hym, Lo! we han forsake alle thingis, and we han 28 suede thee; what thanne schal be to vs? Thesus seide to hem, Truli I seie to 30u, that 3e that han forsake alle thingis, and han sued me, in the regeneracioun whanne mannus sone schal sitte in the sete of his maieste, ze schulen sitte on 29 twelue setis, demynge the twelue kynredis of Israel. And

euery man that forsakith hous, britheren or sistren, fadir or modir, wijf ethir children, or feeldis, for my name, he schal take an hundrid foold, and schal welde euerlastynge lijf.

30 But manye schulen be, the firste the laste, and the laste the firste.

CAP. XX.

THE kyngdom of heuenes is lije to an housbonde man, that wente out first bi the morewe, to hire werk men in 2 to his vynezerd. And whanne the couenaunt was maad with werk men, of a peny for the dai, he sente hem in to 3 his vynezerd. And he zede out aboute the thridde our, and 4 say othere stondynge idel in the chepyng. And he seide to hem, Go ze also in to myn vynzerd, and that that schal 5 be riztful, Y schal zyue to zou. And thei wenten forth. Eftsoones he wente out aboute the sixte our, and the nynthe, 6 and dide in lijk maner. But aboute the elleuenthe our he wente out, and foond other stondynge; and he seide to 7 hem, What stonden 3e idel here al dai? Thei seien to him, For no man hath hirid vs. He seith to hem, Go ze also 8 in to my vynezerd. And whanne euenyng was comun, the lord of the vynezerd seith to his procuratoure, Clepe the werk men, and zelde to hem her hire, and bigynne thou at 9 the laste til to the firste. And so whanne thei weren comun. that camen aboute the elleuenthe our, also thei token éueryche 10 of hem a peny. But the firste camen, and demeden, that thei schulden take more, but thei token ech oon bi hem silf a 11 peny; and in the takyng grutchiden azens the hosebonde 12 man, and seiden, These laste wrougten oon our, and thou hast maad hem euen to vs, that han born the charge of the 13 dai, and heete? And he answeride to oon of hem, and seide, Freend, Y do thee noon wrong; whether thou hast 14 not acordid with me for a peny? Take thou that that is

thin, and go; for Y wole 3yue to this laste man, as to thee. 15 Whether it is not leueful to me to do that that Y wole? 16 Whether thin ize is wicked, for Y am good? So the laste schulen be the firste, and the firste the laste; for many ben 17 clepid, but fewe ben chosun. And Jhesus wente vp to Jerusalem, and took hise twelue disciplis in priuetee, and seide to 18 hem, Lo! we goon vp to Jerusalem, and mannus sone schal be bitakun to princis of prestis, and scribis; and thei schulen 19 condempne him to deeth. And thei schulen bitake hym to hethene men, for to be scorned, and scourgid, and crucified; 20 and the thridde day he schal rise agen to liff. Thanne the modir of the sones of Zebedee cam to hym with hir sones, ar onourynge, and axynge sum thing of hym. And he seide to hir, What wolt thou? She seith to hym, Seie that thes tweyne my sones sitte, oon at thi rigthalf, and oon at thi 22 lefthalf, in thi kyngdom. Thesus answeride, and seide, 3e witen not what ze axen. Moun ze drynke the cuppe which 23 Y schal drynke? Thei seien to hym, We moun. He seith to hem, 3e schulen drinke my cuppe; but to sitte at my rizthalf or lefthalf, it is not myn to zyue to zou; but to 24 whiche it is maad redi of my fadir. And the ten herynge, 25 hadden indignacioun of the twei britheren. But Jhesus clepide hem to hym, and seide, 3e witen, that princis of hethene men ben lordis of hem, and thei that ben gretter, 26 vsen power on hem. It schal not be so among 30u; but who euer wole be maad gretter among zou, be he zoure 27 mynystre; and who euer among 30u wole be the firste, he 28 schal be 30ure seruaunt. As mannus sone cam not to be seruyd, but to serue, and to 3yue his lijf redempcioun 29 for manye. And whanne thei zeden out of Jerico, miche 30 puple suede him. And lo! twei blynde men saten bisydis the weie, and herden that Jhesus passide; and thei crieden, and seiden, Lord, the sone of Dauid, haue merci on vs.

31 And the puple blamede hem, that thei schulden be stille; and thei crieden the more, and seiden, Lord, the sone of 32 Dauid, haue merci on vs. And Jhesus stood, and clepide 33 hem, and seide, What wolen 3e, that Y do to 30u? Thei 34 seien to him, Lord, that oure izen be opened. And Jhesus hadde merci on hem, and touchide her izen; and anoon thei sayen, and sueden him.

CAP. XXI.

AND whanne Jhesus cam ny3 to Jerusalem, and cam to Bethfage, at the mount of Olyuete, thanne sente he his twei 2 disciplis, and seide to hem, Go 3e in to the castel that is agens you, and anoon se schulen fynde an asse tied, and a 3 colt with hir; vntien 3e, and brynge to me. And if ony man seie to 30u ony thing, seie 3e, that the Lord hath nede 4 to hem; and anoon he schal leeue hem. Al this was doon, that that thing schulde be fulfillid, that was seid bi the 5 prophete, seivinge, Seie 3e to the douzter of Syon, Lo! thi kyng cometh to thee, meke, sittynge on an asse, and a 6 fole of an asse vnder 30k. And the disciplis 3eden, and 7 diden as Jhesus comaundide hem. And thei brouzten an asse, and the fole, and leiden her clothis on hem, and maden 8 hym sitte aboue. And ful myche puple strewiden her clothis in the weie; othere kittiden braunchis of trees, and strewiden 9 in the weie. And the puple that wente bifore, and that sueden, crieden, and seiden, Osanna to the sone of Dauid; blessid is he that cometh in the name of the Lord; Osanna 10 in hiz thingis. And whanne he was entrid in to Jerusalem, 11 al the citee was stirid, and seide, Who is this? But the puple seide, This is Jhesus, the prophete, of Nazareth of 12 Galilee. And Jhesus entride in to the temple of God, and castide out of the temple alle that bouzten and solden; and

he turnede vpsedoun the bordis of chaungeris, and the 13 chayeris of men that solden culueris. And he seith to hem, It is writun, Myn hous schal be clepid an hous of preier; 14 but 3e han maad it a denne of theues. And blynde and crokid camen to hym in the temple, and he heelide hem. 15 But the princis of prestis and scribis, seynge the merueilouse thingis that he dide, and children crivnge in the temple, and seivnge, Osanna to the sone of Dauid, hadden indig-16 nacioun, and seiden to hym, Herist thou what these seien? And Jhesus seide to hem, 3he; whether 3e han neuer redde, That of the mouth of zonge children, and of soukynge 17 childryn, thou hast maad perfit heriyng? And whanne he hadde left hem, he wente forth out of the citee, in to Bethanye; and there he dwelte, and tauste hem of the 18 kyngdom of God. But on the morowe, he, turnynge azen 19 in to the citee, hungride. And he save a fige tree bisidis the weie, and cam to it, and foond no thing ther ynne but leeues oneli. And he seide to it, Neuer fruyt come forth of · thee, in to with outen eende, And anoon the fige tre was 20 dried vp. And disciplis sawen, and wondriden, seiynge, 21 Hou anoon it driede. And Jhesus answeride, and seide to hem, Treuli Y seie to 30u, if 3e haue feith, and douten not, not oonli ze schulen do of the fige tree, but also if ze seyn to this hil, Take, and caste thee in to the see, it schal 22 be don so. And alle thingis what euere 3e bileuynge 23 schulen axe in preyer, 3e schulen take. And whanne he cam in to the temple, the princis of prestis and elder men of the puple camen to hym that tauxte, and seiden, In what power doist thou these thingis? and who 3af thee 24 this power? Thesus answeride, and seide to hem, And Y schal axe 30u o word, the which if 3e tellen me, Y 25 schal seie to 30u, in what power Y do these thingis. Of whennys was the baptym of Joon; of heuene, or of men?

26 And thei thouzten with ynne hem silf, seiynge, If we seien of heuene, he schal seie to vs, Whi thanne bileuen 3e not to hym? If we seien of men, we dreden the puple, for alle 27 hadden Joon as a prophete. And thei answeriden to Thesu, and seiden, We witen not. And he seide to hem, Nether Y seie to 30u, in what power Y do these thingis. 28 But what semeth to 30u? A man hadde twey sones; and he cam to the firste, and seide, Sone, go worche this dai 29 in my vynezerd. And he answeride, and seide, Y nyle; 30 but afterward he forthouste, and wente forth. But he cam to the tother, and seide on lijk maner. And he answeride, 31 and seide, Lord, Y go; and he wente not. Who of the tweyne dide the fadris wille? Thei seien to hym, The firste. Jhesus seith to hem, Treuli Y seie to 30u, for pupplicans and hooris schulen go bifor you in to the kyngdom of God. 32 For Joon cam to 30u in the weie of riztwisnesse, and 3e bileueden not to him; but pupplicans and hooris bileueden to hym. But ze sayn, and hadden no forthenkyng aftir, 33 that 3e bileueden to hym. Here 3e another parable. There. was an hosebonde man, that plauntide a vyngerd, and heggide it aboute, and dalfe a presour ther ynne, and bildide a tour, and hiride it to erthe tilieris, and wente fer in 34 pilgrimage. But whanne the tyme of fruytis neizede, he sente his seruauntis to the erthe tilieris, to take fruytis of 35 it. And the erthetilieris token his seruauntis, and beeten the toon, thei slowen another, and thei stonyden another. 36 Eftsoone he sente othere seruauntis, mo than the firste, 37 and in lijk maner thei diden to hem. And at the laste he sente his sone to hem, and seide, Thei schulen drede 38 my sone. But the erthe tilieris, seynge the sone, seiden with ynne hem self, This is the eire; come 3e, sle we hym, 39 and we schulen haue his eritage. And thei token, and 40 castiden hym out of the vyngerd, and slowen hym. Therfor

whanne the lord of the vynezerd schal come, what schal 41 he do to thilke erthe tilieris? Thei seien to hym, He schal leese vuele the vuele men, and he schal sette to hire his vynezerd to othere erthetilieris, whyche schulen zelde to hym 42 fruyt in her tymes. Thesus seith to hem, Redden 3e neuer in scripturis, The stoon which bilderis repreueden, this is maad in to the heed of the corner? Of the Lord this 43 thing is don, and it is merueilous bifor oure izen. Therfor Y seie to zou, that the kyngdom of God schal be takun fro 30u, and shal be 30uun to a folc doynge fruytis of it. 44 And he that schal falle on this stoon, schal be brokun; 45 but on whom it schal falle, it schal al tobrise hym. And whanne the princes of prestis and Farisees hadden herd 46 hise parablis, thei knewen that he seide of hem. And thei souzten to holde hym, but thei dredden the puple, for thei hadden hym as a prophete.

CAP. XXII.

AND Jhesus answeride, and spak eftsoone in parablis to hem, and seide, The kyngdom of heuenes is maad lijk to a kyng that made weddyngis to his sone. And he sente hise seruauntis for to clepe men that weren bode to the weddyngis, and thei wolden not come. Eftsoone he sente othere seruauntis, and seide, Seie 3e to the men that ben bode to the feeste, Lo! Y haue maad redi my meete, my bolis and my volatilis ben slayn, and alle thingis ben redy; come 5 3e to the weddyngis. But thei dispisiden, and wenten forth, 6 oon in to his toun, anothir to his marchaundise. But othere helden his seruauntis, and turmentiden hem, and slowen. 7 But the kyng, whanne he hadde herd, was wroth; and he sente hise oostis, and he distruyede tho manquelleris, and 8 brente her citee. Thanne he seide to hise seruauntis, The

weddyngis ben redi, but thei that weren clepid to the feeste, g weren not worthi. Therfor go 3e to the endis of weies, and whom euere 3e fynden, clepe 3e to the weddyngis. 10 And hise seruauntis 3eden out in to weies, and gadriden togider alle that thei founden, good and yuele; and the 11 bridale was fulfillid with men sittynge at the mete. And the kyng entride, to se men sittynge at the mete; and 12 he size there a man not clothid with bride cloth. And he seide to hym, Freend, hou entridist thou hidir with out 13 bride clothis? And he was doumbe. Thanne the kyng bad hise mynystris, Bynde hym bothe hondis and feet, and sende ze him in to vtmer derknessis; there schal be wepyng 14 and grentyng of teeth. For many ben clepid, but fewe ben 15 chosun. Thanne Farisees zeden awei, and token a counsel 16 to take Jhesu in word. And thei senden to hym her disciplis, with Erodians, and seien, Maister, we witen, that thou art sothefast, and thou techist in treuthe the weie of God, and thou chargist not of ony man, for thou biholdist not the 17 persoone of men. Therfor seie to vs, what it seemeth to thee. Is it leueful that tribute be 30uun to the emperoure, 18 ether nay? And whanne Jhesus hadde knowe the wickidnesse of hem, he seide, Ypocritis, what tempten 3e me? 19 Schewe 3e to me the prynte of the money. And their 20 brouzten to hym a peny. And Jhesus seide to hem, Whos 21 is this ymage, and the writing aboue? Thei seien to hym, The emperouris. Thanne he seide to hem, Therfor zelde ze to the emperoure tho thingis that ben the emperouris, and 22 to God tho thingis that ben of God. And thei herden, and 23 wondriden; and thei leften hym, and wenten awey. In that dai Saduceis, that seien there is no risyng agen to lijf, camen 24 to hym, and axiden him, and seiden, Mayster, Moises seide, if ony man is deed, not hauynge a sone, that his brother 25 wedde his wijf, and reise seed to his brothir. And seuen

britheren weren at vs; and the firste weddide a wijf, and is deed. And he hadde no seed, and lefte his wijf to his 26 brother; also the secounde, and the thridde, til to the 27 28 seuenthe. But the laste of alle, the woman is deed. Also in the risyng agen to lijf, whose wijf of the seuene schal sche 29 be? for alle hadden hir. Thesus answeride, and seide to hem, 3e erren, and 3e knowen not scripturis, ne the vertu 30 of God. For in the rysyng azen to lijf, nether thei schulen wedde, nethir schulen be weddid; but thei ben as the 31 aungels of God in heuene. And of the risyng azen of deed men, han ze not red, that is seid of the Lord, that seith 32 to 30u, Y am God of Abraham, and God of Ysaac, and God of Jacob? he is not God of deede men, but of lyuynge 33 men. And the puple herynge, wondriden in his techynge. 34 And Fariseis herden that he hadde put silence to Saduceis, 35 and camen togidere. And oon of hem, a techere of the 36 lawe, axide Jhesu, and temptide him, Maistir, which is a 37 greet maundement in the lawe? Thesus seide to him, Thou schalt loue thi Lord God, of al thin herte, and in al thi soule, 38 and in al thi mynde. This is the firste and the moste 39 maundement. And the secounde is lijk to this; Thou 40 schalt loue thi neizebore as thi silf. In these twey maunde-41 mentis hangith al the lawe and the profetis. And whanne the Farisees weren gederid togidere, Jhesus axide hem, 42 and seide, What semeth to 30u of Crist, whos sone is he? 43 Thei seien to hym, Of Dauid. He seith to hem, Hou 44 thanne Dauid in spirit clepith hym Lord, and seith, The Lord seide to my Lord, Sitte on my righalf, til Y putte 45 thin enemyes a stool of thi feet? Thanne if Dauid clepith 46 hym Lord, hou is he his sone? And no man mixte answere a word to hym, nethir ony man was hardi fro that day, to axe hym more.

CAP. XXIII.

I THANNE Ihesus spac to the puple, and to hise disciplis, 2 and seide, On the chayere of Moises, scribis and Farisees han 3 sete. Therfor kepe 3e, and do 3e alle thingis, what euer thingis thei seien to you. But nyle ze do aftir her werkis; 4 for thei seien, and don not. And thei bynden greuouse chargis, and that moun not be borun, and putten on schuldris of men; but with her fyngur thei wolen not moue 5 hem. Therfor thei don alle her werkis that thei be seen of men; for thei drawen abrood her filateries, and magnifien 6 hemmes. And thei louen the first sittyng placis in soperis, 7 and the first chaieris in synagogis; and salutaciouns in 8 chepyng, and to be clepid of men maystir. But nyle 3e be clepid maister; for oon is 30ure maystir, and alle 3e ben 9 britheren. And nyle 3e clepe to 30u a fadir on erthe, for oon is 10 30ur fadir, that is in heuenes. Nether be 3e clepid maistris, 11 for oon is 30ure maister, Crist. He that is grettest among 12 30u, schal be 30ure mynystre. For he that hieth himself, schal be mekid; and he that mekith hym silf, schal be 13 enhaunsid. But wo to 30u, scribis and Farisees, ipocritis, that closen the kyngdom of heuenes bifore men; and 3e 14 entren not, nether suffren men entrynge to entre. Wo to 30u, scribis and Farisees, ipocritis, that eten the housis of widowis, and preien bi longe preier; for this thing 3e schulen 15 take more doom. Wo to 30u, scribis and Farisees, ypocritis, that goon aboute the see and the loond, to make o prosilite; and whanne he is maad, 3e maken hym a sone of helle, 16 double more than 3e ben. Wo to 30u, blynde lederis, that seien, Who euer swerith bi the temple of God, it is no thing; 17 but he that swerith in the gold of the temple, is dettoure. 3e foolis and blynde, for what is grettere, the gold, or the temple 18 that halewith the gold? And who euer swerith in the auter,

it is no thing; but he that swerith in the zifte that is on the 19 auter, owith. Blynde men, for what is more, the zifte, or the 20 auter that halewith the gifte? Therfor he that swerith in the auter, swerith in it, and in alle thingis that ben ther on. 21 And he that swerith in the temple, swerith in it, and in hym 22 that dwellith in the temple. And he that swerith in heuene. swerith in the trone of God, and in hym that sittith ther on. 23 Wo to 30u, scribis and Farisees, ypocritis, that tithen mynte, anete, and cummyn, and han left tho thingis that ben of more charge of the lawe, doom, and merci, and feith. And it 24 bihofte to do these thingis, and not to leeue tho. Blynde 25 lederis, clensinge a gnatte, but swolewynge a camel. Woo tozou, scribis and Farisees, ypocritis, that clensen the cuppe and the plater with outforth; but with ynne ze ben ful of raueyne 26 and vnclennesse. Thou blynde Farisee, clense the cuppe and the plater with ynneforth, that that that is with outforth 27 be maad clene. Wo to 30u, scribis and Farisees, ipocritis, that ben lijk to sepulcris whitid, whiche with outforth semen faire to men; but with ynne thei ben fulle of boonus of deed 28 men, and of al filthe. So ze with outforth semen just to men; but with ynne ze ben ful of ypocrisy and wickidnesse. 29 Wo to 30u, scribis and Farisees, ipocritis, that bilden sepulcris 30 of profetis, and maken faire the birielis of iust men, and seien, If we hadden be in the daies of oure fadris, we 31 schulden not haue be her felowis in the blood of prophetis. And so ze ben in witnessyng to zou silf, that ze ben the sones 32 of hem that slowen the prophetis. And fulfille 3e the mesure 33 of 30ure fadris. 3e eddris, and eddris briddis, hou schulen 34 3e fle fro the doom of helle? Therfor lo! Y sende to 30u profetis, and wise men, and scribis; and of hem ze schulen sle and crucifie, and of hem 3e schulen scourge in 30ure sina-35 gogis, and schulen pursue fro cite in to citee; that al the iust blood come on 30u, that was sched on the erthe, fro the

blood of iust Abel to the blood of Zacarie, the sone of Barachie, whom 3e slowen bitwixe the temple and the auter. 36 Treuli Y seie to 3ou, alle these thingis schulen come on this 37 generacioun. Jerusalem, Jerusalem, that sleest prophetis, and stoonest hem that ben sent to thee, hou ofte wolde Y gadere togidere thi children, as an henne gaderith togidir her 38 chikenes vndir hir wengis, and thou woldist not. Lo! 39 3oure hous schal be left to 3ou desert. And Y seie to 3ou, 3e schulen not se me fro hennus forth, til 3e seien, Blessid is he, that cometh in the name of the Lord.

CAP. XXIV.

I AND Jhesus wente out of the temple; and his disciplis camen to hym, to schewe hym the bildyngis of the temple. 2 But he answeride, and seide to hem, Seen 3e alle these thingis? Treuli Y seie to 30u, a stoon schal not be left here 3 on a stoon, that ne it schal be destried. And whanne he satte on the hille of Olyuete, hise disciplis camen to hym priueli, and seiden, Seie vs, whanne these thingis schulen be, and what token of thi comyng, and of the ending of the 4 world. And Jhesus answeride, and seide to hem, Loke 3e, 5 that no man disseyue 30u. For many schulen come in my name, and schulen seie, Y am Crist; and thei schulen dis-6 seyue manye. For ze schulen here batels, and opyniouns of batels; se ze that ze be not disturblid; for it byhoueth these 7 thingis to be don, but not zit is the ende. Folk schal rise togidere azens folc, and rewme azens rewme, and pestilences, and hungris, and the erthemouyngis schulen be bi placis; 8 and alle these ben bigynnyngis of sorewes. Thanne men 9 schulen bitake 30u in to tribulacion, and schulen sle 30u, and 103e schulen be in hate to alle folk for my name. And thanne many schulen be sclaundrid, and bitraye ech other, and thei 11 schulen hate ech other. And many false prophetis schulen 12 rise, and disseyue manye. And for wickidnesse schal be 13 plenteuouse, the charite of manye schal wexe coold; but he 14 that schal dwelle stable in to the ende, schal be saaf. And this gospel of the kyngdom schal be prechid in al the world, 15 in witnessyng to al folc; and thanne the ende schal come. Therfor whanne ze se the abhomynacioun of discomfort, that is seid of Danyel, the prophete, stondynge in the hooli place; 16 he that redith, vndirstonde he; thanne thei that ben in Judee, 17 fle to the mounteyns; and he that is in the hous roof, come 18 not down to take ony thing of his hous; and he that is in the 19 feeld, turne not azen to take his coote. But wo to hem that 20 ben with child, and nurischen in tho daies. Preye 3e, that 213 oure fleyng be not maad in wynter, or in the saboth. For thanne schal be greet tribulacioun, what maner was not fro the bigynnyng of the world to now, nether schal be maad. 22 And but tho daies hadden be abreggide, ech flesch schulde not be maad saaf; but tho daies schulen be maad schort, for 23 the chosun men. Thanne if ony man seie to 30u, Lo! here 24 is Crist, or there, nyle 3e bileue. For false Cristis and false prophetis schulen rise, and thei schulen zyue grete tokenes and wondrys; so that also the chosun be led in to erroure, 25 if it may be done. Lo! Y haue bifor seid to 30u. Therfor 26 if thei seie to 30u, Lo! he is in desert, nyle 3e go out; lo! 27 in priuey placis, nyle ze trowe. For as leit goith out fro the eest, and apperith in to the weste, so schal be also the com-28 ing of mannus sone. Where euer the bodi schal be, also the 29 eglis schulen be gaderid thidur. And anoon after the tribulacioun of tho daies, the sunne schal be maad derk, and the moone schal not zyue hir lizt, and the sterris schulen falle fro 30 heuene, and the vertues of heuenes schulen be moued. And thanne the tokene of mannus sone schal appere in heuene, · and thanne alle kynredis of the erthe schulen weile; and thei

schulen see mannus sone comynge in the cloudis of heuene, 31 with miche vertu and maieste. And he schal sende hise aungels with a trumpe, and a greet vois; and thei schulen gedere hise chosun fro foure wyndis, fro the hizest thingis of 32 heuenes to the endis of hem. And lerne 3e the parable of a fige tre. Whanne his braunche is now tendir, and the leeues 33 ben sprongun, 3e witen that somer is ny3; so and 3e whanne ze seen alle these thingis, wite ze that it is nyz, in the zatis. 34 Treuli Y seie to 30u, for this generacioun schal not passe, til 35 alle thingis be don; heuene and erthe schulen passe, but my 36 wordis schulen not passe. But of thilke dai and our no man 37 wote, nethir aungels of heuenes, but the fadir aloone. But as it was in the daies of Noe, so schal be the comyng of man-38 nus sone. For as in the daies bifore the greet flood, thei weren etynge and drynkynge, weddynge and takynge to weddyng, to that dai, that Noe entride in to the schippe; 39 and thei knewen not, til the greet flood cam, and took alle 40 men, so schal be the comyng of mannus sone. Thanne tweyne schulen be in o feeld, oon schal be takun, and an-41 other left; twey wymmen schulen be gryndynge in o queerne, oon schal be takun, and the tother left; tweyn in a bedde, 42 the toon schal be takun, and the tother left. Therfor wake 43 3e, for 3e witen not in what our the Lord schal come. But wite ze this, that if the hosebonde man wiste in what our the thefe were to come, certis he wolde wake, and suffre not his 44 hous to be vndurmyned. And therfor be 3e redi, for in what 45 our 3e gessen not, mannus sone schal come. Who gessist thou is a trewe seruaunt and prudent, whom his lord or-46 deyned on his meynee, to 3yue hem mete in tyme? Blessed is that seruaunt, whom his lord, whanne he schal come, schal 47 fynde so doynge. Treuli Y seye to 30u, for on alle his 48 goodis he schal ordeyne hym. But if thilke yuel seruaunt 49 seie in his herte, My lord tarieth to come, and bigynneth

to smyte hise euen seruauntis, and ete, and drynke with 50 drunken men; the lord of that seruaunt schal come in the dai which he hopith not, and in the our that he knowith not, 51 and schal departe hym, and putte his part with ypocritis; there schal be wepyng, and gryntyng of teeth.

CAP. XXV. THANNE the kyngdoom of heuenes schal be lijk to ten

virgyns, whiche token her laumpis, and wenten out azens 2 the hosebonde and the wijf; and fyue of hem weren foolis, 3 and fyue prudent. But the fyue foolis token her laumpis, 4 and token not oile with hem; but the prudent token oile 5 in her vessels with the laumpis. And whilis the hosebonde 6 tariede, alle thei nappiden and slepten. But at mydnyst a cry3 was maad, Lo! the spouse cometh, go 3e oute to 7 mete with him. Thanne alle tho virgyns risen vp, and 8 araieden her laumpis. And the foolis seiden to the wise, 3yue 3e to vs of 3oure oile, for oure laumpis ben quenchid. 9 The prudent answeriden, and seiden, Lest perauenture it suffice not to vs and to 30u, go 3e rather to men that sellen, 10 and bie to 30u. And while thei wenten for to bie, the spouse cam; and tho that weren redi, entreden with him to the 11 weddyngis; and the 3ate was schit. And at the last the 12 othere virgyns camen, and seiden, Lord, lord, opene to vs. And he answeride, and seide, Treuli Y seie to 30u, Y knowe 13 30u not. Therfor wake 3e, for 3e witen not the dai ne the 14 our. For as a man that goith in pilgrimage, clepide hise 15 seruauntis, and bitook to hem hise goodis; and to oon he 3af fyue talentis, and to another tweyne, and to another oon, 16 to ech after his owne vertu; and wente forth anoon. And he that hadde fyue besauntis, wente forth, and wrouzte in 17 hem, and wan othere fyue. Also and he that hadde takun

18 tweyne, wan othere tweyne. But he that hadde takun oon, zede forth, and dalf in to the erthe, and hidde the money of 19 his lord. But after long tyme, the lord of the seruauntis 20 cam, and rekenede with hem. And he that hadde takun fyue besauntis, cam, and brougte othere fyue, and seide, Lord, thou bytokist to me fyue besauntis, loo! Y haue 21 getun aboue fyue othere. His lord seide to hym, Wel be thou, good seruaunt and feithful; for on fewe thingis thou hast be trewe, Y schal ordeyne thee on manye thingis; 22 entre thou in to the ioye of thi lord. And he that hadde takun twey talentis, cam, and seide, Lord, thou bitokist to me twey besauntis; loo! Y haue wonnen ouer othir 23 tweyne. His lord seide to him, Wel be thou, good seruaunt and trewe; for on fewe thingis thou hast be trewe, Y schal ordeyne thee on many thingis; entre thou in to the ioie 24 of thi lord. But he that hadde takun o besaunt, cam, and seide, Lord, Y woot that thou art an hard man; thou repist where thou hast not sowe, and thou gederist togidere 25 where thou hast not spred abrood; and Y dredynge wente, and hidde thi besaunt in the erthe; lo! thou hast that that is 26 thin. His lord answeride, and seide to hym, Yuel seruaunt and slowe, wistist thou that Y repe where Y sewe not, and 27 gadir to gidere where Y spredde not abrood? Therfor it bihofte thee to bitake my money to chaungeris, that whanne Y cam, Y schulde resseyue that that is myn with vsuris. 28 Therfor take awei fro hym the besaunt, and 3yue 3e to hym 29 that hath ten besauntis. For to euery man that hath me schal zyue, and he schal encreese; but fro hym that hath not, also that that hym semeth to haue, schal be taken 30 awey fro him. And caste 3e out the vnprofitable seruaunt in to vtmer derknessis; ther schal be wepyng, and gryntyng 31 of teeth. Whanne mannus sone schal come in his maieste, and alle hise aungels with hym, thanne he schal sitte on the

32 sege of his maieste; and alle folkis schulen be gaderid bifor 33 hym, and he schal departe hem atwynne, as a scheeperde departith scheep from kidis; and he schal sette the scheep 34 on his righalf, and the kidis on the lefthalf. Thanne the kyng schal seie to hem, that schulen be on his rigthalf, Come ze, the blessid of my fadir, take ze in possessioun the kyng-35 doom maad redi to 30u fro the makyng of the world. For Y hungride, and ze zauen me to ete; Y thristide, and ze zauen 36 me to drynke; Y was herboreles, and 3e herboriden me; nakid, and ze hiliden me; sijk, and ze visitiden me; Y was 37 in prisoun, and 3e camen to me. Thanne just men schulen answere to hym, and seie, Lord, whanne sizen we thee 38 hungry, and we fedden thee; thristi, and we gauen to thee drynk? and whanne sayn we thee herborles, and we her-39 boreden thee; or nakid, and we hiliden thee? or whanne sayn we thee sijk, or in prisoun, and we camen to thee? 40 And the kyng answerynge schal seie to hem, Treuli Y seie to 30u, as longe as 3e diden to oon of these my leeste 41 britheren, 3e diden to me. Thanne the kyng schal seie also to hem, that schulen be on his lefthalf, Departe fro me, 3e cursid, in to euerlastynge fijr, that is maad redi to the deuel 42 and hise aungels. For Y hungride, and 3e 3auen not me 43 to ete; Y thristide, and 3e 3auen not me to drynke; Y was herborles, and 3e herberden not me; nakid, and 3e keuerden not me; sijk, and in prisoun, and ze visitiden not me. 44 Thanne and thei schulen answere to hym, and schulen seie, Lord, whanne sayn we thee hungrynge, or thristynge, or herboreles, or nakid, or sijk, or in prisoun, and we 45 serueden not to thee? Thanne he schal answere to hem, and seie, Treuli Y seie to 30u, hou longe 3e diden not 46 to oon of these leeste, nether 3e diden to me. And these schulen goo in to euerlastynge turment; but the iust men schulen go in to euerlastynge lijf.

CAP. XXVI.

I And it was doon, whanne Jhesus hadde endid alle these 2 wordis, he seide to hise disciplis, 3e witen, that aftir twei daies pask schal be maad, and mannus sone schal be bitakun 3 to be crucified. Than the princes of prestis and the elder men of the puple were gaderid in to the halle of the 4 prince of prestis, that was seid Cayfas, and maden a counsel 5 to holde Jhesu with gile, and sle him; but thei seiden, Not in the haliday, lest perauenture noyse were maad in the puple. 6 And whanne Jhesus was in Betanye, in the hous of Symount 7 leprous, a womman that hadde a box of alabastre of precious oynement, cam to hym, and schedde out on the heed of hym 8 restynge. And disciplis seynge hadden dedeyn, and seiden, 9 Wherto this loss? for it myste be seld for myche, and be 10 30uun to pore men. But Jhesus knewe, and seide to hem, What ben ze heuy to this womman? for sche hath wrouzt in 11 me a good werk. For 3e schulen euere haue pore men with 1230u, but ze schulen not algatis haue me. This womman 13 sendynge this ovnement in to my bodi, dide to birie me. Treuli Y seie to zou, where euer this gospel schal be prechid in al the world, it schal be seid, that sche dide this, in mynde 14 of hym. Thanne oon of the twelue, that was clepid Judas Scarioth, wente forth to the princis of prestis, and seide to 15 hem, What wolen 3e 3yue to me, and Y schal bitake hym to 30u? And thei ordeyneden to hym thretti pans of siluer. 16 And fro that tyme he souzte oportunyte, to bitraye hym. 17 And in the firste dai of therf looues the disciplis camen to Jhesu, and seiden, Where wolt thou we make redi to thee, 18 to ete paske? Thesus seide, Go ze into the citee to sum man, and seie to hym, The maistir seith, My tyme is ny; at thee 19 Y make paske with my disciplis. And the disciplis diden, as Thesus comaundide to hem; and thei maden the paske redi.

20 And whanne euentid was come, he sat to mete with hise twelue 21 disciplis. And he seide to hem, as thei eten, Treuli Y seie to 22 30u, that oon of 30u schal bitraye me. And thei ful sori bigunnen ech bi hym silf to seie, Lord, whether Y am? 23 And he answeride, and seide, He that puttith with me his 24 hoond in the plater, schal bitraye me. Forsothe mannus sone goith, as it is writun of hym; but wo to that man, bi whom mannus sone schal be bitrayed; it were good to 25 hym, if that man hadde not be borun. But Judas that bitraiede hym, answeride, seiynge, Maister, whether Y am? 26 Jhesus seide to hym, Thou hast seid. And while thei soupeden, Jhesus took breed, and blesside, and brak, and 3af to hise disciplis, and seide, Take ze, and ete; this is my body. 27 And he took the cuppe, and dide thankyngis, and 3af to hem, 28 and seide, Drynke 3e alle herof; this is my blood of the newe testament, which schal be sched for many, in to remissioun 29 of synnes. And Y seie to 30u, Y schal not drynke fro this tyme, of this fruyt of the vyne, in to that dai whanne Y schal 30 drynke it newe with 30u, in the kyngdom of my fadir. And whanne the ympne was seid, thei wenten out in to the mount 31 of Olyuete. Thanne Jhesus seide to hem, Alle 3e schulen suffre sclaundre in me, in this nist; for it is writun, Y schal smyte the scheeperde, and the scheep of the flok schulen be 32 scaterid. But aftir that Y schal rise azen, Y schal go bifore 33 30u in to Galilee. Petre answeride, and seide to hym, Thouz alle schulen be sclaundrid in thee, Y schal neuer be sclaundrid. 34 Jhesus seide to him, Treuli Y seie to thee, for in this nyat 35 bifor the cok crowe, thries thou schalt denye me. Peter seide to him, 3he, thouz it bihoue that Y die with thee, Y schal not 36 denye thee. Also alle the disciplis seiden. Thanne Jhesus cam with hem in to a toun, that is seid Jessamanye. And he seide to his disciplis, Sitte 3e here, the while Y go thider, and 37 preye. And whanne he hadde take Peter, and twei sones of

38 Zebedee, he bigan to be heuy and sori. Thanne he seide to hem, My soule is soreuful to the deeth; abide 3e here, and 39 wake 3e with me. And he 3ede forth a litil, and felde doun on his face, preiynge, and seiynge, My fader, if it is possible, passe this cuppe fro me; netheles not as Y wole, 40 but as thou wolt. And he cam to his disciplis, and found hem slepynge. And he seide to Petir, So, whethir 3e mysten 41 not oon our wake with me? Wake 3e, and preye 3e, that 3e entre not in to temptacioun; for the spirit is redi, but the 42 fleisch is sijk. Eft the secounde tyme he wente, and preyede, seiynge, My fadir, if this cuppe may not passe, but Y drynke 43 hym, thi wille be doon. And eftsoone he cam, and foond 44 hem slepynge; for her izen weren heuyed. And he lefte hem, and wente eftsoone, and preiede the thridde tyme, and 45 seide the same word. Thanne he cam to his disciplis, and seide to hem, Slepe ze now, and reste ze; loo! the our hath neized, and mannus sone schal be takun in to the hondis of 46 synneris; rise 3e, go we; loo! he that schal take me, is nya. 47 3it the while he spak, lo! Judas, oon of the twelue, cam, and with hym a greet cumpeny, with swerdis and battis, sent fro the 48 princis of prestis, and fro the eldre men of the puple. And he that bitraiede hym, zaf to hem a tokene, and seide, Whom euer 49 Y schal kisse, he it is; holde 3e hym. And anoon he cam 50 to Jhesu, and seid, Haile, maister; and he kisside hym. And Jhesus seide to hym, Freend, wherto art thou comun? Thanne thei camen niz, and leiden hoondis on Jhesu, and 51 helden hym. And lo! oon of hem that weren with Jhesu, streizte out his hoond, and drouz out his swerd; and he smoot the seruaunt of the prince of prestis, and kitte of his 52 ere. Thanne Jhesus seide to hym, Turne thi swerd in to his place; for alle that taken swerd, schulen perische bi 53 swerd. Whether gessist thou, that Y may not preie my fadir, and he schal zyue to me now mo than twelue legiouns

54 of aungels? Hou thanne schulen the scriptures be fulfilled? 55 for so it bihoueth to be doon. In that our Jhesus seide to the puple, As to a theef 3e han gon out, with swerdis and battis, to take me; dai bi dai Y sat among 30u, and taust in 56 the temple, and 3e helden me not. But al this thing was don, that the scripturis of profetis schulden be fulfillid. Thanne 57 alle the disciplis fledden, and leften hym. And thei helden Jhesu, and ledden hym to Cayfas, the prince of prestis, where the scribis and the Farisees, and the eldre men of the puple 58 weren comun togidere. But Petir swede him afer, in to the halle of the prince of prestis; and he wente in, and sat with 59 the seruauntis, to se the ende. And the prince of prestis, and al the counsel souzten fals witnessing azens Jhesu, that 60 thei schulden take hym to deeth; and thei founden not, whanne manye false witnessis weren comun. But at the 61 laste, twei false witnessis camen, and seiden, This seide, Y may distruye the temple of God, and after the thridde dai 62 bilde it azen. And the prince of prestis roos, and seide to hym, Answerist thou no thing to tho thingis, that these 63 witnessen agens thee? But Jhesus was stille. And the prince of prestis seide to hym, Y coniure thee bi lyuynge God, that thou seie to vs, if thou art Crist, the sone of God. 64 Jhesus seide to him, Thou hast seid; netheles Y seie to 30u, fro hennus forth ae schulen se mannus sone sittinge at the rizthalf of the vertu of God, and comynge in the cloudis of 65 heuene. Thanne the prince of prestis to-rente his clothis, and seide, He hath blasfemed; what zit han we nede to witnessis? lo! now ze han herd blasfemye; what semeth to 66 30u? And thei answeriden, and seiden, He is gilti of deeth. 67 Thanne thei speten in to his face, and smyten hym with buffatis; and othere zauen strokis with the pawme of her 68 hondis in his face, and seide, Thou Crist, arede to vs, who is 69 he that smoot thee? And Petir sat with outen in the halle;

and a damysel cam to hym, and seide, Thou were with Jhesu 70 of Galilee. And he denyede bifor alle men, and seide, Y 71 woot not what thou seist. And whanne he 3ede out at the 3ate, another damysel say hym, and seide to hem that weren 72 there, And this was with Jhesu of Nazareth. And eftsoone 73 he denyede with an ooth, For I knewe not the man. And a litil aftir, thei that stooden camen, and seiden to Petir, Treuli 74 thou art of hem; for thi speche makith thee knowun. Thanne he bigan to warie and to swere, that he knewe not the man. 75 And anoon the cok crewe. And Petir bithou3te on the word of Jhesu, that he hadde seid, Bifore the cok crowe, thries thou schalt denye me. And he 3ede out, and wepte bitterli.

CAP. XXVII.

But whanne the morowtid was comun, alle the princis of prestis, and the eldre men of the puple token counsel azens 2 Jhesu, that thei schulden take hym to the deeth. And thei ledden him boundun, and bitoken to Pilat of Pounce, iustice. 3 Thanne Judas that bitraiede hym, say that he was dampned, he repentide, and brouzte azen the thretti pans to the princis 4 of prestis, and to the elder men of the puple, and seide, Y haue synned, bitraiynge riztful blood. And thei seiden, What 5 to vs? bise thee. And whanne he hadde cast forth the siluer in the temple, he passide forth, and zede, and hongide hym 6 silf with a snare. And the princis of prestis token the siluer, and seide, It is not leueful to putte it in to the treserie, for it 7 is the prijs of blood. And whanne thei hadden take counsel, thei bouzten with it a feeld of a potter, in to biryyng of 8 pilgrymys. Herfor thilke feeld is clepid Acheldemac, that is, 9 a feeld of blood, in to this dai. Thanne that was fulfillid. that was seid bi the prophete Jeremye, seiynge, And thei han takun thretti pans, the prijs of a man preysid, whom thei

10 preiseden of the children of Israel; and thei 3 auen hem in to 11 a feeld of a potter, as the Lord hath ordenyd to me. And Thesus stood bifor the domesman; and the iustice axide him, and seide, Art thou king of Jewis? Jhesus seith to hym, 12 Thou seist. And whanne he was accusid of the princis of prestis, and of the eldere men of the puple, he answeride no 13 thing. Thanne Pilat seith to him, Herist thou not, hou 14 many witnessyngis thei seien azens thee? And he answeride not to hym ony word, so that the iustice wondride greetli. 15 But for a solempne dai the iustice was wont to delyuere 16 to the puple oon boundun, whom thei wolden. And he hadde tho a famous man boundun, that was seid Barrabas. 17 Therfor Pilate seide to hem, whanne thei weren to gidere, Whom wolen 3e, that Y delyuere to 3ou? whether Barabas, 18 or Ihesu, that is seid Crist? For he wiste, that bi enuye thei 19 bitraieden hym. And while he sat for domesman, his wijf sente to hym, and seide, No thing to thee and to that iust man; for Y haue suffrid this dai many thingis for hym, bi a 20 visioun. Forsothe the prince of prestis, and the eldere men counseiliden the puple, that thei schulden axe Barabas, but 21 thei schulden distrye Ihesu. But the iustice answeride, and seide to hem, Whom of the tweyn wolen 3e, that be delyuerit 22 to 30u? And thei seiden, Barabas. Pilat seith to hem. 23 What thanne schal Y do of Jhesu, that is seid Crist? Alle seien, Be he crucified. The iustice seith to hem, What yuel hath he doon? And thei crieden more, and seiden. Be he 24 crucified. And Pilat seynge that he profitide no thing, but that the more noyse was maad, took watir, and waischide hise hondis bifor the puple, and seide, Y am giltles of the 25 blood of this rigtful man; bise zou. And al the puple answeride, and seide, His blood be on vs, and on oure children. 26 Thanne he deliuerede to hem Barabas, but he took to hem 27 Jhesu scourgid, to be crucified. Thanne knyatis of the

iustice token Jhesu in the moot halle, and gadriden to hym 28 al the cumpeny of knyztis. And thei vnclothiden hym, and 29 diden aboute hym a reed mantil; and thei foldiden a coroun of thornes, and putten on his heed, and a rehed in his rist hoond; and thei kneliden bifore hym, and scornyden hym, 30 and seiden, Heil, kyng of Jewis. And thei speten on 31 hym, and tooken a rehed, and smoot his heed. And aftir that thei hadden scorned him, thei vnclothiden hym of the mantil, and thei clothiden hym with hise clothis, and ledden 32 hym to crucifien hym. And as thei zeden out, thei founden a man of Cirenen comynge fro the toun, Symont bi name; 33 thei constreyneden hym to take his cross. And thei camen in to a place that is clepid Golgatha, that is, the place of 34 Caluarie. And thei 3auen hym to drynke wyne meynd with galle; and whanne he hadde tastid, he wolde not drynke. 35 And aftir that thei hadden crucified hym, thei departiden his clothis, and kesten lotte, to fulfille that is seid bi the prophete, seiynge, Thei partiden to hem my clothis, and on my 36 clooth thei kesten lott. And thei seten, and kepten him; 37 and setten aboue his heed his cause writun, This is Jhesu of 38 Nazareth, kyng of Jewis. Thanne twey theues weren crucified with hym, oon on the rigthalf, and oon on the lefthalf. 39 And men that passiden forth blasfemeden hym, mouynge her 40 heedis, and seiynge, Vath to thee, that distriest the temple of God, and in the thridde dai bildist it azen; saue thou thi silf; if thou art the sone of God, come doun of the cross. 41 Also and princis of prestis scornynge, with scribis and 42 elder men, seiden, He made othere men saaf, he may not make hym silf saaf; if he is kyng of Israel, come he now 43 doun fro the crosse, and we bileuen to hym; he tristide in God; delyuer he hym now, if he wole; for he seide, That Y 44 am Goddis sone. And the theues, that weren crucified with 45 hym, vpbreididen hym of the same thing. But fro the sixte

our derknessis weren maad on al the erthe, to the nynthe our. 46 And aboute the nynthe our Ihesus criede with a greet vois, and seide, Heli, Heli, lamazabatany, that is, My God, my 47 God, whi hast thou forsake me? And summen that stoden 48 there, and hervnge, seiden, This clepith Helye. And anoon oon of hem rennynge, took and fillide a spounge with vynegre, and puttide on a rehed, and 3af to hym to drynke. 49 But othir seiden, Suffre thou; se we whether Helie come to 50 deliuer hym. Forsothe Jhesus eftsoone criede with a greet 51 voyce, and 3af vp the goost. And lo! the veil of the temple was to-rent in twey parties, fro the hiest to the lowest. And 52 the erthe schoke, and stoonus weren cloue; and birielis weren openyd, and many bodies of seyntis that hadden 53 slepte, rysen vp. And thei 3eden out of her birielis, and aftir his resurreccioun thei camen in to the holi citee, and 54 apperiden to many. And the centurien and thei that weren with hym kepinge Jhesu, whanne thei saien the erthe schakynge, and tho thingis that weren doon, thei dredden greetli, 55 and seiden, Verili this was Goddis sone. And ther weren there many wymmen afer, that sueden Jhesu fro Galilee, and 56 mynystriden to hym. Among whiche was Marie Magdalene, and Marie, the modir of James, and of Joseph, and the modir 57 of Zebedees sones. But whanne the euenyng was come, ther cam a riche man of Armathi, Joseph bi name, and he 58 was a disciple of Ihesu. He wente to Pilat, and axide the 59 bodi of Ihesu. Thanne Pilat comaundide the bodie to be 30uun. And whanne the bodi was takun, Joseph lappide it 60 in a clene sendel, and leide it in his newe biriel, that he hadde hewun in a stoon; and he walewide a greet stoon to the dore 61 of the biriel, and wente awei. But Marie Maudelene and 62 anothir Marie weren there, sittynge azens the sepulcre. And on the tother dai, that is aftir pask euen, the princis of prestis 63 and the Farisees camen togidere to Pilat, and seiden, Sir, we

han mynde, that thilke giloure seide 3it lyuynge, Aftir thre 64 daies Y schal rise agen to lijf. Therfor comaunde thou, that the sepulcre be kept in to the thridde dai; lest hise disciplis comen, and stelen hym, and seie to the puple, He hath rise fro deeth; and the laste errour schal be worse than the form-65 ere. Pilat seide to hem, 3e han the kepyng; go 3e, kepe 66 3e as 3e kunnen. And thei 3eden forth, and kepten the sepulcre, markynge the stoon, with keperis.

CAP. XXVIII.

But in the euentid of the sabat, that bigynneth to schyne in the firste dai of the woke, Marie Mawdelene cam, and 2 another Marie, to se the sepulcre. And lo! ther was maad a greet ertheschakyng; for the aungel of the Lord cam doun fro heuene, and neizede, and turnede awei the stoon, and sat 3 theron. And his lokyng was as leit, and hise clothis as 4 snowe; and for drede of hym the keperis weren afeerd, and 5 thei weren maad as deede men. But the aungel answeride, and seide to the wymmen, Nyle 3e drede, for Y woot that 3e 6 seken Jhesu, that was crucified; he is not here, for he is risun, as he seide; come ze, and se ze the place, where the 7 Lord was leid. And go ze soone, and seie ze to his disciplis, that he is risun. And lo! he schal go bifore 3ou in to Galilee; there ze schulen se hym. Lo! Y haue biforseid to 830u. And thei wenten out soone fro the biriels, with drede 9 and greet ioye, rennynge to telle to hise disciplis. And lo! Jhesus mette hem, and seide, Heile ze. And thei neizeden, 10 and heelden his feet, and worschipiden him. Thanne Jhesus seide to hem, Nyle ze drede; go ze, telle ze to my britheren, 11 that thei go in to Galile; there thei schulen se me. And whanne thei weren goon, lo! summe of the keperis camen in to the citee, and telden to the princis of prestis alle thingis

12 that weren doon. And whanne thei weren gaderid togidere with the elder men, and hadden take her counseil, thei zauen 13 to the kniztis miche monei, and seiden, Seie 3e, that hise disciplis camen bi nyat, and han stolen hym, while ae slepten. 14 And if this be herd of the iustice, we schulen counseile hym, 15 and make 30u sikir. And whanne the monei was takun, thei diden, as thei weren tauzt. And this word is pupplischid 16 among the Jewis, til in to this day. And the enleuen disciplis wenten in to Galilee, in to an hille, where Ihesus hadde 17 ordevned to hem. And thei sayn hym, and worschipiden; 18 but summe of hem doutiden. And Jhesus cam ny3, and spak to hem, and seide, Al power in heuene and in erthe is 19 30uun to me. Therfor go ze, and teche alle folkis, baptisynge hem in the name of the Fadir, and of the Sone, and 20 of the Hooli Goost; techynge hem to kepe alle thingis, what euer thingis Y haue comaundid to 30u; and lo! Y am with 30u in alle daies, in to the ende of the world.

MARK.

CAP. I.

THE bigynnyng of the gospel of Jhesu Crist, the sone of 2 God. As it is writun in Ysaie, the prophete, Lo! Y sende myn aungel bifor thi face, that schal make thi weie redi bifor 3 thee. The vois of a crier in desert, Make 3e redi the weie 4 of the Lord, make 3e hise paththis rist. Joon was in desert baptisynge, and prechynge the baptym of penaunce, in to 5 remissioun of synnes. And al the cuntre of Judee wente out to hym, and alle men of Jerusalem; and thei weren baptisid of hym in the flom Jordan, and knoulechiden her

6 synnes. And Joon was clothid with heeris of camels, and a girdil of skyn was about hise leendis; and he ete hony 7 soukis, and wilde hony, and prechide, and seide, A stronger than Y schal come aftir me, and Y am not worthi to knele 8 doun, and vnlace his schoone. Y haue baptisid you in watir; g but he schal baptise zou in the Hooli Goost. And it was don in the daies, Jhesus cam fro Nazareth of Galilee, and 10 was baptisid of Joon in Jordan. And anoon he wente up of the watir, and saye heuenes opened, and the Hooli Goost 11 comynge doun as a culuer, and dwellynge in hym. And a vois was maad fro heuenes, Thou art my loued sone, in 12 thee Y am plesid. And anoon the Spirit puttide hym forth 13 in to deseert. And he was in deseert fourti daies and fourti nyztis, and was temptid of Sathanas, and he was with beestis, 14 and aungels mynystriden to hym. But aftir that Joon was takun, Jhesus cam in to Galilee, and prechide the gospel 15 of the kyngdoom of God, and seide, That the tyme is fulfillid, and the kyngdoom of God schal come ny3; do 3e 16 penaunce, and bileue 3e to the gospel. And as he passide bisidis the see of Galilee, he say Symount, and Andrew, his brother, castynge her nettis in to the see; for thei weren 17 fisscheris. And Jhesus seide to hem, Come 3e aftir me; 18 Y schal make 30u to be maad fisscheris of men. And anoon 19 thei leften the nettis, and sueden hym. And he zede forth fro thennus a litil, and siz James of Zebedee, and Joon, his 20 brother, in a boot makynge nettis. And anoon he clepide hem; and thei leften Zebedee, her fadir, in the boot with 21 hiryd seruauntis, and thei suweden hym. And thei entriden in to Capharnaum, and anoon in the sabatys he zede in to 22 a synagoge, and tauzte hem. And thei wondriden on his teching; for he tauzte hem, as he that hadde power, and 23 not as scribis. And in the synagoge of hem was a man 24 in an vnclene spirit, and he criede out, and seide, What to

vs and to thee, thou Jhesu of Nazareth? hast thou come 25 to distrie vs? Y woot that thou art the hooli of God. And Thesus thretenede hym, and seide, Wex doumbe, and go 26 out of the man. And the vnclene spirit debreidynge hym, 27 and crivnge with greet vois, wente out fro hym. And alle men wondriden, so that thei souzten with ynne hem silf, and seiden, What thing is this? what newe doctrine is this? for in power he comaundith to vnclene spiritis, and their 28 obeyen to hym. And the fame of hym wente forth anoon 29 in to al the cuntree of Galilee. And anoon thei zeden out of the synagoge, and camen into the hous of Symount and 30 of Andrewe, with James and Joon. And the modir of Symountis wijf lay sijk in fyueris; and anoon thei seien 31 to hym of hyr. And he cam ny3, and areride hir, and whanne he hadde take hir hoond, anoon the feuer lefte hir, 32 and sche seruede hem. But whanne the euentid was come, and the sonne was gon doun, thei brouzten to hym alle that 33 weren of male ese, and hem that hadden fendis. And al the 34 citee was gaderid at the 3ate. And he heelide many, that hadden dyuerse sijknessis, and he castide out many feendis, and he suffride hem not to speke, for thei knewen hym. 35 And he roos ful eerli, and zede out, and wente in to a 36 desert place, and preiede there. And Symount suede hym, 37 and thei that weren with hym. And whanne thei hadden founde hym, thei seiden to hym. That alle men seken thee. 38 And he seide to hem. Go we in to the next townes and 39 citees, that Y preche also there, for her to Y cam. And he prechide in the synagogis of hem, and in al Galilee, 40 and castide out feendis. And a leprouse man cam to hym, and bisouzte, and knelide, and seide, If thou wolt, thou 41 maist clense me. And Ihesus hadde mercy on hym, and streizte out his hoond, and towchyde hym, and seide to hym, 42 I wole, be thou maad cleene. And whanne he hadde seide

this, anoon the lepre partyde awey fro hym, and he was 43 clensyd. And Jhesus thretenede hym, and anoon Jhesus 44 putte hym out, and seyde to hym, Se thou, seye to no man; but go, schewe thee to the pryncys of prestys, and offre for thi clensynge in to wytnessyng to hem, tho thingis 45 that Moyses bad. And he 3ede out, and bigan to preche, and publische the word, so that now he my3te not go opynli in to the citee, but be withoutforth in desert placis; and thei camen to hym on alle sidis.

CAP. II.

AND eft he entride in to Cafarnaum, aftir eizte daies. 2 And it was herd, that he was in an hous, and many camen to gidir, so that thei misten not be in the hous, ne at the 3 rate. And he spak to hem the word. And there camen to hym men that brougten a man sijk in palesie, which was 4 borun of foure. And whanne thei mysten not brynge hym to Jhesu for the puple, thei vnhileden the roof where he was, and openede it, and thei leten doun the bed in which 5 the sijk man in palesie laye. And whanne Jhesus hadde seyn the feith of hem, he seide to the sijk man in palesie, 6 Sone, thi synnes ben forzouun to thee. But there weren summe of the scribis sittynge, and thenkynge in her hertis, 7 What spekith he thus? He blasfemeth; who may forzyue 8 synnes, but God aloone? And whanne Jhesus hadde knowe this bi the Hooli Goost, that thei thouzten so with ynne hem silf, he seith to hem, What thenken ze these thingis o in zoure hertis? What is lizter to seie to the sijk man in palesie, Synnes ben forzouun to thee, or to seie, Ryse, take 10 thi bed, and walke? But that 3e wite that mannus sone hath power in erthe to forzyue synnes, he seide to the sijk 11 man in palesie, Y seie to thee, ryse vp, take thi bed, and

12 go in to thin hous. And anoon he roos vp, and whanne he hadde take the bed, he wente bifor alle men, so that alle men wondriden, and onoureden God, and seiden, For 13 we seien neuer so. And he wente out eftsoone to the see, 14 and al the puple cam to hym; and he tauzte hem. And whanne he passide, he saiz Leuv of Alfei sittynge at the tolbothe, and he seide to hym, Sue me. And he roos, and 15 suede hym. And it was doon, whanne he sat at the mete in his hous, many pupplicans and synful men saten togidere at the mete with Jhesu and hise disciplis; for there weren 16 many that folewiden hym. And scribis and Farisees seynge, that he eet with pupplicans and synful men, seiden to hise disciplis, Whi etith and drynkith zoure maystir with pup-17 plicans and synneris? Whanne this was herd, Jhesus seide to hem. Hoole men han no nede to a leche, but thei that ben yuel at eese; for Y cam not to clepe just men, but 18 synneris. And the disciplis of Joon and the Farisees weren fastynge; and thei camen, and seien to hym, Whi fasten the disciplis of Joon, and the Farisees fasten, but thi disciplis 19 fasten not? And Ihesus seide to hem, Whether the sones of sposailis moun faste, as longe as the spouse is with hem? As long tyme as thei haue the spouse with hem, thei moun 20 not faste. But daies schulen come, whanne the spouse schal be takun awei fro hem, and thanne thei schulen faste in tho. 21 daies. No man sewith a patche of newe clooth to an elde clooth, ellis he takith awei the newe patche fro the elde, and 22 a more brekyng is maad. And no man puttith newe wyn in to elde botelis, ellis the wyn schal breste the botels, and the wyn schal be sched out, and the botels schulen perische. 23 But newe wyn schal be put into newe botels. And it was doon eftsoones, whanne the Lord walkid in the sabotis bi the cornes, and hise disciplis bigunnen to passe forth, and 24 plucke eeris of the corn. And the Farisees seiden to hym,

Lo! what thi disciplis doon in sabotis, that is not leeueful.

25 And he seide to hem, Radden 3e neuer what Dauid dide, whanne he hadde nede, and he hungride, and thei that weren 26 with hym? Hou he wente in to the hous of God, vndur Abiathar, prince of prestis, and eete looues of proposicioun, which it was not leeueful to ete, but to preestis aloone, and 27 he 3af to hem that weren with hym. And he seide to hem, The sabat is maad for man, and not a man for the sabat; and so mannus sone is lord also of the sabat.

CAP. III.

1 And he entride eftsoone in to the synagoge, and there 2 was a man hauynge a drye hoond. And thei aspieden 3 hym, if he helide in the sabatis, to accuse him. And he seide to the man that hadde a drie hoond, Rise in to the 4 myddil. And he seith to hem, Is it leeueful to do wel in the sabatis, ether yuel? to make a soul saaf, ether to leese? 5 And thei weren stille. And he biheeld hem aboute with wraththe, and hadde sorewe on the blyndnesse of her herte, and seith to the man, Hold forth thin hoond. And he helde 6 forth, and his hoond was restorid to hym. Sotheli Farisees zeden out anoon, and maden a counsel with Erodians' azens 7 hym, hou thei schulden lese hym. But Ihesus with hise disciplis wente to the see; and myche puple fro Galilee 8 and Judee suede hym, and fro Jerusalem, and fro Ydume, and fro bizondis Jordan, and thei that weren aboute Tire and Sidon, a greet multitude, heringe the thingis that he o dide, and cam to hym. And Ihesus seide to hise disciplis, that the boot schulde serue hym, for the puple, lest their 10 thristen hym; for he heelide many, so that thei felden fast to hym, to touche hym. And hou many euer hadde 11 syknessis, and vnclene spirits, whanne thei seven hym, felden

doun to hym, and crieden, seignge, Thou art the sone of 12 God. And greetli he manasside hem, that thei schulden 13 not make hym knowun. And he wente in to an hille, and clepide to hym whom he wolde; and thei camen to 14 hym. And he made, that there weren twelue with hym, 15 to sende hem to preche. And he 3af to hem pouwer to 16 heele sijknessis, and to caste out feendis. And to Symount 17 he 3af a name Petre, and he clepide James of Zebede and Joon, the brother of James, and he 3af to hem names 18 Boenarges, that is, sones of thundryng. And he clepide Andrew and Filip, and Bartholomew and Matheu, and Thomas and James Alfey, and Thadee, and Symount 19 20 Cananee, and Judas Scarioth, that bitraiede hym. And thei camen to an hous, and the puple cam togidere eftsoone, 21 so that thei mixten not ete breed. And whanne his kynnysmen hadden herd, thei wenten out to holde him; for thei 22 seiden, that he is turned in to woodnesse. And the scribis that camen down fro Jerusalem, seiden, That he hath Belsabub, and that in the prince of deuelis he castith out 23 fendis. And he clepide hem togidir, and he seide to hem 24 in parablis, Hou may Sathanas caste out Sathanas? And if a rewme be departid agens it silf, thilke rewme may not 25 stonde. And if an hous be disparpoiled on it silf, thilke 26 hous may not stonde. And if Sathanas hath risun azens hym silf, he is departid, and he schal not mowe stonde, 27 but hath an ende. No man may go in to a stronge mannus hous, and take awey hise vessels, but he bynde first the 28 stronge man, and thanne he schal spoile his hous. Treuli Y seie to 30u, that alle synnes and blasfemyes, bi whiche thei han blasfemed, schulen be forzouun to the sones of men. 20 But he that blasfemeth agens the Hooli Goost, hath not remissioun in to with outen ende, but he schal be gilty 30 of euerlastynge trespas. For thei seiden, He hath an vnclene 31 spirit. And his modir and britheren camen, and thei stoden
32 withoutforth, and senten to hym, and clepiden hym. And
the puple sat aboute hym; and thei seien to hym, Lo!
33 thi modir and thi britheren with outforth seken thee. And
he answeride to hem, and seide, Who is my modir and
34 my britheren? And he bihelde thilke that saten aboute
35 hym, and seide, Lo! my modir and my britheren. For
who that doith the wille of God, he is my brothir, and my
sistir, and modir.

CAP. IV.

I And eft Jhesus bigan to teche at the see; and myche puple was gaderid to hym, so that he wente in to a boot, and sat in the see, and al the puple was aboute the see 2 on the loond. And he tauzte hem in parablis many thingis. 3 And he seide to hem in his techyng, Here 3e. Lo! a man 4 sowynge goith out to sowe. And the while he sowith, summe seed felde aboute the weie, and briddis of heuene 5 camen, and eeten it. Othere felde down on stony places, where it had not myche erthe; and anoon it spronge vp, 6 for it had not depnesse of erthe. And whanne the sunne roos vp, it welewide for heete, and it driede vp, for it hadde 7 no roote. And othere felde doun in to thornes, and thornes 8 sprongen vp, and strangliden it, and it 3af not fruyt. And other felde doun in to good loond, and zaf fruyt, springynge vp, and wexynge; and oon brouzte thretti foold, and oon 9 sixti fold, and oon an hundrid fold. And he seide, He that 10 hath eeris of heryng, here he. And whanne he was bi hym silf, tho twelue that weren with hym axiden hym to expowne 11 the parable. And he seide to hem, To 30u it is 30uun to knowe the privete of the kyngdom of God. But to hem that ben with outforth, alle thingis be maad in parablis,

12 that thei seynge se, and se not, and thei herynge here and vnderstonde not; lest sum tyme thei be conuertid, and 13 synnes be forzouun to hem. And he seide to hem, Knowe not ze this parable? and hou ze schulen knowe alle parablis? 14 15 He that sowith, sowith a word. But these it ben that ben aboute the weie, where the word is sowun; and whanne thei han herd, anoon cometh Satanas, and takith awei the 16 word that is sowun in her hertis. 'And in lijk maner ben these that ben sowun on stony placis, whiche whanne thei 17 han herd the word, anoon thei taken it with ioye; and thei han not roote in hem silf, but thei ben lastynge a litil tyme; aftirward whanne tribulacioun risith, and persecucioun 18 for the word, anoon thei ben sclaundrid. And ther ben othir that ben sowun in thornes; these it ben that heren 19 the word, and disese of the world, and disseit of ritchessis, and othir charge of coueytise entrith, and stranglith the 20 word, and it is maad with out fruyt. And these it ben that ben sowun on good lond, whiche heren the word, and taken, and maken fruyt, oon thritti fold, oon sixti fold, 21 and oon an hundrid fold, And he seide to hem, Wher a lanterne cometh, that it be put vndur a buschel, or vndur 22 a bed? nay, but that it be put on a candilstike? Ther is no thing hid, that schal not be maad opyn; nethir ony 23 thing is pryuey, that schal not come in to opyn. If ony 24 man haue eeris of heryng, here he. And he seide to hem, Se ze what ze heren. In what mesure ze meten, it schal 25 be metun to 30u azen, and be cast to 30u. For it schal be 30uun to hym that hath, and it schal be takun awei 26 fro him that hath not, also that that he hath. And he seide, So the kingdom of God is, as if a man caste seede 27 in to the erthe, and he sleepe, and it rise up nizt and dai, and brynge forth seede, and wexe faste, while he woot 28 not. For the erthe makith fruyt, first the gras, aftirward

29 the ere, and aftir ful fruyt in the ere. And whanne of it silf it hath brougt forth fruyt, anoon he sendith a sikil, 30 for repyng tyme is come. /And he seide, To what thing schulen we likne the kyngdom of God? or to what parable 31 schulen we comparisoun it? As a corne of seneuei, which whanne it is sowun in the erthe, is lesse than alle seedis 32 that ben in the erthe; and whanne it is sprongun up, it waxith in to a tre, and is maad gretter than alle erbis: and it makith grete braunchis, so that briddis of heuene 33 moun dwelle vndur the schadewe therof. And in many suche parablis he spak to hem the word, as thei mysten 34 here; and he spak not to hem with out parable. But 35 he expownede to hise disciplis alle thingis bi hemsilf. And he seide to hem in that dai, whanne euenyng was come, 36 Passe we azenward. And thei leften the puple, and token hym, so that he was in a boot; and othere bootys weren with 37 hym. And a greet storm of wynde was maad, and keste 38 wawis in to the boot, so that the boot was ful. And he was in the hyndir part of the boot, and slepte on a pilewe. And thei reisen hym, and seien to hym, Maistir, perteyneth 39 it not to thee, that we perischen? And he roos vp, and manasside the wynde, and seide to the see, Be stille, wexe doumbe. And the wynde ceesside, and greet pesiblenesse 40 was maad. And he seide to hem. What dreden 3e? 3e han no feith zit? And thei dredden with greet drede, and seiden ech to other, Who, gessist thou, is this? for the wynde and the see obeschen to hym.

CAP. V.

And aftir that he was goon out of the boot, anoon a man in an vncleene spirit ran out of birielis to hym.

3 Which man hadde an hous in biriels, and nether with cheynes 4 now myzte ony man bynde hym. For ofte tymes he was boundun in stockis and chaynes, and he hadde broke the chaynes, and hadde broke the stockis to smale gobetis, and 5 no man myste make hym tame. And euermore, nyst and dai, in birielis and in hillis, he was criynge and betynge hym 6 silf with stoonus. And he siz Jhesus afer, and ran, and wor-7 schipide hym. And he criede with greet voice, and seide, What to me and to thee, thou Jhesu, the sone of the hizest God? Y conjure thee bi God, that thou turmente me not. 8 And Ihesus seide to hym, Thou vnclene spirit, go out fro 9 the man. And Jhesus axide hym, What is thi name? And he seith to hym, A legioun is my name; for we ben many. 10 And he preiede Ihesu myche, that he schulde not putte hym 11 out of the cuntrei. And there was there aboute the hille a 12 greet flok of swyn lesewynge. And the spiritis preieden Jhesu, and seiden, Sende vs into the swyn, that we entre in 13 to hem. And anoon Jhesus grauntide to hem. And the vnclene spiritis zeden out, and entriden in to the swyn, and with a greet birre the flocke was cast down in to the see, 14 a twei thousynde, and thei weren dreynt in the see. And thei that kepten hem, fledden, and tolden in to the citee, and in to the feeldis; and thei wenten out, to se what was don. 15 And thei camen to Jhesu, and sayn hym that hadde be trauelid of the feend, syttynge clothid, and of hool mynde; 16 and thei dredden. And thei that saien, hou it was don to hym that hadde a feend, and of the swyne, telden to hem. 17 And thei bigunnen to preie hym, that he schulde go a wei 18 fro her coostis. And whanne he zede up in to a boot, he that was trauelid of the deuel, bigan to preie hym, that he 19 schulde be with hym. But Jhesus resseyuede hym not, but seide to hym, Go thou in to thin hous to thine, and telle to hem, hou grete thingis the Lord hath don to thee, and hadde

20 merci of thee. And he wente forth, and bigan to preche in Decapoli, hou grete thingis Jhesus hadde don to hym; and 21 alle men wondriden. And whanne Jhesus hadde gon vp in to the boot eftsoone ouer the see, myche puple cam togidere 22 to him, and was aboute the see. And oon of the princis of 23 synagogis, bi name Jayrus, cam, and siz hym, and felde doun at hise feet, and preyede hym myche, and seide, My douzter is ny3 deed; come thou, putte thin hoond on her, that sche 24 be saaf, and lyue. And he wente forth with hym, and myche 25 puple suede hym, and thruste hym. And a womman hadde 26 ben in the blodi fluxe twelue zeer, and hadde resseyued many thingis of ful many lechis, and hadde spendid al hir good, 27 and was nothing amendid, but was rather the wors, whanne sche hadde herd of Jhesu, sche cam among the puple 28 bihynde, and touchide his cloth. For sche seide, That if 29 Y touche the his cloth, Y schal be saaf. And anoon the welle of hir blood was dried vp, and sche felide in bodi that 30 sche was heelid of the siknesse. And anoon Jhesus knewe in hym silf the vertu that was goon out of hym, and turnede 31 to the puple, and seide, Who touchide my clothis? And hise disciplis seiden to hym, Thou seest the puple thristynge 32 thee, and seist, Who touchide me? And Jhesus lokide 33 aboute to se hir that hadde don this thing. And the womman dredde, and quakide, witynge that it was doon in hir, and cam, and felde doun bifor hym, and seide to 34 hym al the treuthe. And Jhesus seide to hyr, Douztir, thi feith hath maad thee saaf; go in pees, and be thou hool. 35 of thi sijknesse. 3it while he spak, messangeris camen to the prince of the synagoge, and seien, Thi douztir is deed; 36 what traueilist thou the maistir ferther? But whanne the word was herd that was seid, Jhesus seide to the prince 37 of the synagoge, Nyle thou drede, oonli bileue thou. And he took no man to sue hym, but Petir, and James, and Joon,

38 the brother of James. And thei camen in to the hous of the prince of the synagoge. And he saie noyse, and men wep39 ynge and weilynge myche. And he 3ede ynne, and seide to hem, What ben 3e troublid, and wepen? The damesel is 40 not deed, but slepith. And thei scorneden hym. But whanne alle weren put out, he takith the fadir and the modir of the damesel, and hem that weren with hym, and thei 41 entren, where the damysel laye. And he helde the hoond of the damesel, and seide to hir, Tabita, cumy, that is to seie, 42 Damysel, Y seie to thee, arise. And anoon the damysel roos, and walkide; and sche was of twelue 3eer. And thei weren abaischid with a greet stonying. And he comaundide 43 to hem greetli, that no man schulde wite it. And he comaundide to 3yue hir mete.

CAP. VI.

AND he zede out fro thennus, and wente in to his owne 2 cuntre; and hise disciplis folewiden him. And whanne the sabat was come, Ihesus bigan to teche in a synagoge. And many herden, and wondriden in his techyng, and seiden, Of whennus to this alle these thingis? and what is the wisdom that is 30uun to hym, and siche vertues whiche ben 3 maad bi hise hondis? Whether this is not a carpenter, the sone of Marie, the brother of James and of Joseph and of Judas and of Symount? whether hise sistris ben not here with 4 vs? And thei weren sclaundrid in hym. And Jhesus seide to hem, That a profete is not without onoure, but in his 5 owne cuntrey, and among his kynne, and in his hous. And he myste not do there ony vertu, saue that he helide a fewe 6 sijk men, leiynge on hem hise hoondis. And he wondride for the vnbileue of hem. And he wente aboute casteles 7 on ech side, and tauste. And he clepide togidere twelue,

and bigan to sende hem bi two togidere; and 3af to hem 8 power of vnclene spiritis, and comaundide hem, that thei schulde not take ony thing in the weie, but a zerde oneli, not ga scrippe, ne breed, nether money in the girdil, but schod with sandalies, and that thei schulden not be clothid with to twei cootis. And he seide to hem, Whidur euer ze entren in II to an hous, dwelle ze there, til ze goon out fro thennus. And who euer resseyueth 30u not, ne herith 30u, go 3e out fro thennus, and schake awei the powdir fro zoure feet, in to 12 witnessyng to hem. And thei 3eden forth, and prechiden, 13 that men schulden do penaunce. And thei castiden out many feendis, and anoyntiden with oyle many sijk men, and 14 thei weren heelid. And kyng Eroude herde, for his name was maad opyn, and seide, That Joon Baptist hath risen 15 azen fro deeth, and therfor vertues worchen in hym. Othir seiden, That it is Helie; but othir seiden, That it is a 16 profete, as oon of profetis. And whanne this thing was herd, Eroude seide, This Joon, whom Y haue biheedide, is 17 risun azen fro deeth. For thilke Eroude sente, and helde Joon, and boond hym in to prisoun, for Erodias, the wijf 18 of Filip, his brothir; for he hadde weddid hir. For Joon seide to Eroude, It is not leueful to thee, to haue the wijf of 19 thi brothir. And Erodias leide aspies to hym, and wolde sle 20 hym, and myste not. And Eroude dredde Joon, and knewe hym a just man and hooli, and kepte hym. And Eroude herde hym, and he dide many thingis, and gladli herde hym. 21 And whanne a couenable dai was fallun, Eroude in his birthdai made a soper to the princis, and tribunes, and to the 22 grettest of Galilee. And whanne the douzter of thilke Erodias was comun ynne, and daunside, and pleside to Eroude, and also to men that saten at the mete, the kyng seide to the damysel, Axe thou of me what thou wolt, and Y 23 schal zyue to thee. And he swore to hir, That what euer

thou axe, Y schal zyue to thee, thouz it be half my kyngdom. 24 And whanne sche hadde goon out, sche seide to hir modir, What schal Y axe? And sche seide, The heed of Joon 25 Baptist. And whanne sche was comun ynne anoon with haast to the kyng, sche axide, and seide, Y wole that anoon 26 thou zyue to me in a dische the heed of Joon Baptist. And the kyng was sori for the ooth, and for men that saten 27 togidere at the meete he wolde not make hir sori; but sente a manqueller and comaundide, that Joones heed were brougt 28 in a dissche. And he bihedide hym in the prisoun, and brouze his heed in a disch, and zaf it to the damysel, and the 29 damysel 3af to hir modir. And whanne this thing was herd, hise disciplis camen, and token his bodi, and leiden it in 30 a biriel. And the apostlis camen togidere to Jhesu, and telden to hym alle thingis, that thei hadden don, and 31 tauzt. And he seide to hem, Come 3e bi 30u silf in to a desert place; and reste 3e a litil. For there were many that camen, and wenten azen, and thei hadden not space to ete. 32 And thei 3eden in to a boot, and wenten in to a desert place 33 bi hem silf. And thei sayn hem go awei, and many knewen, and thei wenten afoote fro alle citees, and runnen thidur, and 34 camen bifor hem. And Jhesus 3ede out, and sai3 myche puple, and hadde reuth on hem, for thei weren as scheep not hauynge a scheepherd. And he bigan to teche hem many 35 thingis. And whanne it was forth daies, hise disciplis camen, and seiden, This is a desert place, and the tyme is now 36 passid; lete hem go in to the nexte townes and villagis, 37 to bie hem meete to ete. And he answeride, and seide to hem, 3yue ze to hem to etc. And thei seiden to hym, Go we, and bie we looues with two hundrid pens, and we schulen 38 3yue to hem to etc. And he seith to hem, Hou many looues han 3e? Go 3e, and se. And whanne thei hadden knowe, 39 thei seien, Fyue, and two fischis. And he comaundide to

hem, that thei schulden make alle men sitte to mete bi cum-40 panyes, on greene heye. And thei saten doun bi parties, bi 41 hundridis, and bi fifties. And whanne he hadde take the fyue looues, and twei fischis, he biheelde in to heuene, and blesside, and brak looues, and aaf to hise disciplis, that thei schulden sette bifor hem. And he departide twei fischis 42 to alle; and alle eeten, and weren fulfillid. And thei token 43 the relifs of brokun metis, twelue cofyns ful, and of the 44 fischis. And thei that eeten, weren fyue thousynde of men. 45 And anoon he maad hise disciplis to go up in to a boot, to passe bifor hym ouer the se to Bethsaida, the while he 46 lefte the puple. And whanne he hadde left hem, he wente in 47 to an hille, to preye. And whanne it was euen, the boot was 48 in the myddil of the see, and he aloone in the loond; and he say hem trauelynge in rowyng; for the wynde was contrarie to hem. And aboute the fourthe wakynge of the nyst, he wandride on the see, and cam to hem, and wolde passe hem. 49 And as thei sayn hym wandrynge on the see, thei gessiden 50 that it weren a fantum, and crieden out; for alle sayn hym, and thei weren afraied. And anoon he spak with hem, and 51 seide to hem, Triste 3e, Y am; nyle 3e drede. And he cam vp to hem in to the boot, and the wynde ceesside. And their 52 wondriden more with ynne hem silf; for thei vndurstoden 53 not of the looues; for her herte was blyndid. And whanne thei weren passid ouer the see, thei camen in to the lond 54 of Genasareth, and settiden to loond. And whanne their 55 weren gon out of the boot, anoon thei knewen hym. And thei ranne thorou al that cuntre, and bigunnen to brynge sijk men in beddis on eche side, where thei herden that 56 he was. And whidur euer he entride in to villagis, ethir in to townes, or in to citees, thei setten sijk men in stretis, and preiden hym, that thei schulden touche namely the hemme of his cloth; and hou many that touchiden hym, weren maad saaf.

CAP. VII.

And the Farisees and summe of the scribis camen fro 2 Jerusalem togidir to hym. And whanne thei hadden seen summe of hise disciplis ete breed with vnwaisschen hoondis, 3 thei blameden. The Farisees and alle the Jewis eten not, but thei waisschen ofte her hoondis, holdynge the tradiciouns 4 of eldere men. And whanne thei turnen azen fro chepyng, thei eten not, but thei ben waisschen; and many other thingis ben, that ben taken to hem to kepe, wasschyngis of cuppis, and of watir vessels, and of vessels of bras, and of beddis. 5 And Farisees and scribis axiden hym, and seiden, Whi gon not thi disciplis aftir the tradicioun of eldere men, but with 6 vnwasschen hondis thei eten breed? And he answeride, and seide to hem, Ysaie prophesiede wel of 30u, ypocritis, as it is writun, This puple worschipith me with lippis, but her 7 herte is fer fro me; and in veyn thei worschipen me, techinge 8 the doctrines and the heestis of men. For ze leeuen the maundement of God, and holden the tradiciouns of men, wasschyngis of watir vessels, and of cuppis; and many othir 9 thingis lijk to these 3e doon. And he seide to hem, Wel 3e han maad the maundement of God voide, to kepe 30ure tra-10 dicioun. For Moyses seide, Worschipe thi fadir and thi modir; and he that cursith fadir or modir, die he by deeth. But ze seien, If a man seie to fadir or modir, Corban, that is, 12 What euer zifte is of me, it schal profite to thee; and ouer ze 13 suffren not hym do ony thing to fadir or modir, and 3e breken the word of God bi 30ure tradicioun, that 3e han 1430uun; and 3e don many suche thingis. And he eftsoone clepide the puple, and seide to hem, 3e alle here me, and 15 vndurstonde. No thing that is withouten a man, that entrith in to hym, may defoule him; but tho thingis that comen 16 forth of a man, tho it ben that defoulen a man. If ony

17 man haue eeris of hering, here he. And whanne he was entrid in to an hous, fro the puple, hise disciplis axiden hym 18 the parable. And he seide to hem, 3e ben vnwise also. Vndurstonde ze not, that al thing without forth that entreth in 19 to a man, may not defoule hym? for it hath not entrid in to his herte, but in to the wombe, and bynethe it goith out, 20 purgynge alle metis. But he seide, The thingis that gon out 21 of a man, tho defoulen a man. For fro with ynne, of the herte of men comen forth yuel thoustis, auowtries, fornyca-22 ciouns, mansleyingis, theftis, auaricis, wickidnessis, gile, vn-23 chastite, yuel ize, blasfemyes, pride, foli. Alle these yuels 24 comen forth fro with ynne, and defoulen a man. And Jhesus roos vp fro thennus, and wente in to the coostis of Tyre and of Sidon. And he zede in to an hous, and wolde that no 25 man wiste; and he myste not be hid. For a womman, anoon as sche herd of hym, whos dougtir hadde an vnclene 26 spirit, entride, and fel doun at hise feet. And the womman was hethen, of the generacioun of Sirofenyce. And sche preiede hym, that he wolde caste out a deuel fro hir douzter. 27 And he seide to hir, Suffre thou, that the children be fulfillid first; for it is not good to take the breed of children, and 28 3yue to houndis. And sche answeride, and seide to him, 3is, Lord; for litil whelpis eten vndur the bord, of the crummes 29 of children. And Jhesus seide to hir, Go thou, for this word 30 the feend wente out of thi dougtir. And whanne sche was gon in to hir hous home, sche foonde the damysel liggynge 31 on the bed, and the deuel gon out fro hir. And eftsoones Thesus zede out fro the coostis of Tire, and cam thorou Sidon to the see of Galilee, bitwixe the myddil of the coostis 32 of Decapoleos. And thei bryngen to hym a man deef and 33 doumbe, and preieden hym to leve his hoond on hym. And he took hym asidis fro the puple, and puttide hise fyngris in 34 to hise eris; and he spetide, and touchide his tonge. And he bihelde in to heuene, and sorewide with ynne, and seide, 35 Effeta, that is, Be thou openyd. And anoon hise eris weren openyd, and the boond of his tunge was vnboundun, and he 36 spak riztli. And he comaundide to hem, that thei schulden seie to no man; but hou myche he comaundide to hem, so 37 myche more thei prechiden, and bi so myche more thei wondriden, and seiden, He dide wel alle thingis, and he made deef men to here, and doumbe men to speke.

CAP. VIII.

In the daies eft, whanne myche puple was with Jhesu, and hadden not what thei schulden ete, whanne hise disciplis 2 weren clepid togidir, he seide to hem, I haue reuth on the puple, for lo! now the thridde dai thei abiden me, and han 3 not what to ete; and if Y leeue hem fastynge in to her hous, thei schulen faile in the weie; for summe of hem camen fro 4 fer. And hise disciplis answerden to hym, Wherof schal a 5 man mowe fille hem with looues here in wildirnesse? And he axide hem, Hou many looues han ze? Whiche seiden. 6 Seuene. And he comaundide the puple to sitte doun on the erthe. And he took the seuene looues, and dide thankyngis, and brak, and 3af to hise disciplis, that thei schulden sette 7 forth. And thei settiden forth to the puple. And thei hadden a few smale fischis; and he blesside hem, and 8 comaundide, that thei weren sette forth. And thei eten. and weren fulfillid; and thei token vp that that lefte of grelifs, seuene lepis. And thei that eeten, weren as foure to thousynde of men; and he lefte hem. And anoon he wente vp in to a boot, with hise disciplis, and cam in to the 11 coostis of Dalmamytha. And the Farisees wenten out, and bigunnen to dispuyte with hym, and axiden a tokne of hym 12 fro heuene, and temptiden hym. And he sorewynge with

ynne in spirit, seide, What sekith this generacioun a tokne? Treuli Y seie to 30u, a tokene schal not be 30uun to this 13 generacioun. And he lefte hem, and wente vp eftsoone in to 14 a boot, and wente ouer the see. And thei forzaten to take breed, and thei hadden not with hem but o loof in the boot. 15 And he comaundide hem, and seide, Se 3e, and be war of the sowre dow; of Farisees, and of the sowrdow; of Eroude. 16 And thei thousten, and seiden oon to anothir, For we han 17 not looues. And whanne this thing was knowun, Jhesus seide to hem, What thenken 3e, for 3e han not looues? 3it ze knowun not, ne vndurstonden; zit ze han zoure herte 18 blyndid. 3e hauynge izen, seen not, and ze hauynge eeris, 19 heren not; nethir ze han mynde, whanne Y brak fyue looues among fyue thousynde, and hou many cofynes ful of brokun 20 meete 3e tokun vp? Thei seien to hym, Twelue. Whanne also seuene looues among foure thousynde of men, hou many lepis of brokun mete tokun 3e vp? And thei seien to 21 hym, Seuene. And he seide to hem, Hou vndurstonden 3e 22 not 3it? And thei camen to Bethsaida, and thei bryngen to hym a blynde man, and thei preieden hym, that he schulde 23 touche hym. And whanne he hadde take the blynde mannus hoond, he ledde hym out of the street, and spete in to hise izen, and sette hise hoondis on hym; and he axide hym, if he 24 saye ony thing. And he bihelde, and seide, Y se men as 25 trees walkynge. Aftirward eftsoones he sette hise hondis on hise izen, and he bigan to see, and he was restorid, so that he 26 saiz cleerli alle thingis. And he sente hym in to his hous, and seide, Go in to thin hous; and if thou goist in to the 27 streete, seie to no man. And Jhesus entride and hise disciplis in to the castels of Cesarye of Philip. And in the weie he axide hise disciplis, and seide to hem, Whom seien men that 28 Y am? Whiche answeriden to hym, and seiden, Summen seien, Joon Baptist; other seien, Heli; and other seien, as oon

29 of the prophetis. Thanne he seith to hem, But whom seien ze that Y am? Petre answeride, and seide to hym, Thou art 30 Crist. And he chargide hem, that thei schulden not seie of 31 hym to ony man. And he bigan to teche hem, that it bihoueth mannus sone to suffre many thingis, and to be repreued of the elder men, and of the hizest prestis, and the scribis, and to be slayn, and aftir thre dayes, to rise azen. 32 And he spak pleynli the word. And Peter took hym, and bigan to blame hym, and seide, Lord, be thou merciful to 33 thee, for this schal not be. And he turnede, and saiz hise disciplis, and manasside Petir, and seide, Go after me, Satanas; for thou sauerist not tho thingis that ben of God, 34 but tho thingis that ben of men. And whanne the puple was clepid togidere, with hise disciplis, he seide to hem, If ony man wole come after me, denye he hym silf, and take 35 his cros, and sue he me. For he that wole make saaf his lijf, schal leese it; and he that leesith his lijf for me, and for 36 the gospel, schal make it saaf. For what profitith it to a man, if he wynne al the world, and do peiryng to his 37 soule? or what chaunging schal a man 3yue for his soule? 38 But who that knoulechith me and my wordis in this generacioun avowtresse and synful, also mannus sone schal knouleche him, whanne he schal come in the glorie of his 39 fadir, with his aungels. And he seide to hem, Treuli Y seie to zou, that there ben summen stondynge here, whiche schulen not taste deth, til thei seen the rewme of God comynge in vertu.

CAP. IX.

AND aftir sixe daies Jhesus took Petre, and James, and Joon, and ledde hem bi hem silf aloone in to an hi3 hille; and 2 he was transfigured bifor hem. And hise clothis weren maad ful schynynge and white as snow, whiche maner white clothis

3 a fuller may not make on erthe. And Helie with Moises 4 apperide to hem, and thei spaken with Jhesu. And Petre answeride, and seide to Jhesu, Maister, it is good vs to be here; and make we here thre tabernaclis, oon to thee, 5 oon to Moyses, and oon to Helie. For he wiste not what he 6 schulde seie; for thei weren agaste bi drede. And ther was maad a cloude overschadewynge hem; and a vois cam of the cloude, and seide, This is my moost derworth sone, here ze 7 hym. And anoon thei bihelden aboute, and sayn no more 8 ony man, but Jhesu oonli with hem. And whanne thei camen doun fro the hille, he comaundide hem, that their schulden not telle to ony man tho thingis that thei hadden seen, but whanne mannus sone hath risun azen fro deeth. 9 And thei helden the word at hem silf, sekynge what this 10 schulde be, whanne he hadde risun azen fro deth. And thei axiden hym, and seiden, What thanne seien Farisees and 11 scribis, for it bihoueth Helie to come first. And he answeride, and seide to hem, Whanne Helie cometh, he schal first restore alle thingis; and as it is writun of mannus sone, 12 that he suffre many thingis, and be dispisid. And Y seie to 30u, that Helie is comun, and thei diden to hym what euer 13 thingis thei wolden, as it is writun of hym. And he comynge to hise disciplis, saiz a greet cumpany aboute hem, and scribis 14 disputynge with hem. And anoon al the puple seynge Ihesu, was astonyed, and thei dredden; and thei rennynge gretten 15 hym. And he axide hem, What disputen 3e among 30u? 16 And oon of the cumpany answerde, and seide, Mayster, Y have brougt to thee my sone, that hath a doumbe spirit; 17 and where euer he takith hym, he hurtlith hym doun, and he fometh, and betith togidir with teeth, and wexith drye. And Y seide to thi disciplis, that thei schulden caste hym out, 18 and thei myzten not. And he answeride to hem, and seide, A! thou generacioun out of bileue, hou longe schal Y be

among 30u, hou longe schal Y suffre 30u? Brynge 3e hym 10 to me. And thei brouzten hym. And whanne he had seyn him, anoon the spirit troublide him; and was throw down to 20 grounde, and walewide, and fomede. And he axide his fadir, Hou longe is it, sith this hath falle to hym? And 21 he seide, Fro childhode; and ofte he hath put hym in to fier, and in to watir, to leese hym; but if thou maiste ony thing, 22 helpe vs, and haue merci on vs. And Ihesus seide to hym, If thou maiste bileue, alle thingis ben possible to man that 23 bileueth. And anoon the fadir of the child criede with teeris, and seide, Lord, Y bileue; Lord, helpe thou myn vnbileue. 24 And whanne Jhesus hadde seyn the puple rennynge togidere, he manasside the vnclene spirit, and seide to hym, Thou deef and doumbe spirit, Y comaunde thee, go out fro hym, and 25 entre no more in to hym. And he crivnge, and myche to-breidynge him, wente out fro hym; and he was maad 26 as deed, so that many seiden, that he was deed. And Ihesus 27 helde his hoond, and lifte hym vp; and he roos. And whanne he hadde entrid in to an hous, hise disciplis axiden 28 hym priueli, Whi myzten not we caste hym out? And he seide to hem, This kynde in no thing may go out, but in 29 preier and fastyng. And thei zeden fro thennus, and wente forth in to Galile; and thei wolden not, that ony man wiste. 30 And he tauzte hise disciplis, and seide to hem, For mannus sone schal be bitrayed in to the hondis of men, and their schulen sle hym, and he slayn schal ryse agen on the thridde 31 day. And thei knewen not the word, and dredden to axe 32 hym. And thei camen to Cafarnaum. And whanne thei weren in the hous, he axide hem, What tretiden ze in the 33 weie? And thei weren stille; for thei disputiden among 34 hem in the weie, who of hem schulde be grettest. And he sat, and clepide the twelue, and seide to hem, If ony man wole be the firste among 30u, he schal be the laste of alle, 35 and the mynyster of alle. And he took a child, and sette hym in the myddil of hem; and whanne he hadde biclippid 36 hym, he seide to hem, Who euer resseyueth oon of such children in my name, he resseyueth me; and who euer resseyueth me, he resseyueth not me aloone, but hym that sente 37 me. Joon answeride to hym, and seide, Maister, we sayn oon castynge out feendis in thi name, which sueth not vs, and 38 we han forbodun hym. And Jhesus seide, Nyle 3e forbede him; for ther is no man that doith vertu in my name, and 39 may soone speke yuel of me. He that is not azens vs, is for 40 vs. And who euer 3yueth 30u a cuppe of coold water to drynke in my name, for 3e ben of Crist, treuli Y seie to 30u, 41 he schal not leese his mede. And who euer schal sclaundre oon of these litle that bileuen in me, it were betere to hym that a mylne stoon of assis were don aboute his necke, and 42 he were cast in to the see. And if thin hoond sclaundre thee, kitte it awey; it is betere to thee to entre feble in to lijf, than haue two hondis, and go in to helle, in to fier that 43 neuer schal be quenchid, where the worm of hem dieth not, 44 and the fier is not quenchid. And if thi foote sclaundre thee, kitte it of; it is betere to thee to entre crokid in to euerlastynge lijf, than haue twei feet, and be sent in to helle 45 of fier, that neuer schal be quenchid, where the worme of 46 hem dieth not, and the fier is not quenchid. That if thin ize sclaundre thee, cast it out; it is betere to thee to entre gogil ized in to the reume of God, than haue twey izen, and be sent 47 in to helle of fier, where the worme of hem dieth not, and the 48 fier is not quenchid. And euery man schal be saltid with fier, and euery slayn sacrifice schal be maad sauery with salt. 49 Salt is good; if salt be vnsauery, in what thing schulen ze make it sauery? Haue ze salt among zou, and haue ze pees among zou.

CAP. X.

I AND Jhesus roos vp fro thennus, and cam in to the coostis of Judee ouer Jordan; and eftsoones the puple cam togidere 2 to hym, and as he was wont, eftsoone he tauste hem. And the Farisees camen, and axiden hym, Whether it be leueful to 3 a man to leeue his wijf? and thei temptiden hym. And he answeride, and seide to hem, What comaundide Moises 4 to 30u? And thei seiden, Moises suffride to write a libel 5 of forsaking, and to forsake. To whiche Jhesus answeride, and seide, For the hardnesse of 30ure herte Moises wroot 6 to you this comaundement. But fro the bigynnyng of crea-7 ture God made hem male and female; and seide, For this thing a man schal leeue his fadir and modir, and schal drawe 8 to hys wijf, and thei schulen be tweyne in o flesch. And so 9 now thei ben not tweyne, but o flesch. Therfor that thing that 10 God ioynede togidere, no man departe. And eftsoone in the 11 hous hise disciplis axiden hym of the same thing. And he seide to hem, Who euer leeuith his wijf, and weddith another, 12 he doith auowtri on hir. And if the wijf leeue hir housebonde, and be weddid to another man, sche doith letcherie. 13 And thei brouzten to hym litle children, that he schulde touche hem; and the disciplis threteneden the men, that brouzten 14 hem. And whanne Jhesus hadde seyn hem, he baar heuy, and seide to hem, Suffre ze litle children to come to me, and forbede ze hem not, for of suche is the kyngdom of God. 15 Treuli Y seie to 30u, who euer resseyueth not the kyngdom 16 of God as a litil child, he schal not entre in to it. And he biclippide hem, and leide hise hondis on hem, and blisside 17 hem. And whanne Jhesus was gon out in the weie, a man ranne bifore, and knelide bifor hym, and preiede hym, and seide, Good maister, what schal Y do, that Y resseyue euer-18 lastynge lijf? And Jhesus seide to hym, What seist thou,

that Y am good? Ther is no man good, but God hym silf. 19 Thou knowist the comaundementis, do thou noon auowtrie, sle not, stele not, seie not fals witnessyng, do no fraude, 20 worschipe thi fadir and thi modir. And he answeride, and seide to hym, Maister, Y haue kept alle these thingis fro my 2130ngthe. And Jhesus bihelde hym, and louede hym, and seide to hym, O thing faileth to thee; go thou, and sille alle thingis that thou hast, and 3yue to pore men, and thou schalt 22 haue tresoure in heuene; and come, sue thou me. And he was ful sori in the word, and wente awei mornyng, for he 23 hadde many possessiouns. And Jhesus bihelde aboute, and seide to hise disciplis, Hou hard thei that han ritchessis 24 schulen entre in to the kyngdom of God. And the disciplis weren astonyed in hise wordis. And Thesus eftsoone answeride, and seide to hem, 3e litle children, hou hard it is for men that tristen in ritchessis to entre in to the kyngdom 25 of God. It is lister a camele to passe thorou a nedlis ize, 26 than a riche man to entre in to the kyngdom of God. And thei wondriden more, and seiden among hem silf, And who 27 may be sauyd? And Ihesus bihelde hem, and seide, Anentis men it is impossible, but not anentis God; for alle thingis 28 ben possible anentis God. And Petir bigan to seie to hym, 29 Lo! we han left alle thingis, and han sued thee. Jhesus answeride, and seide, Treuli Y seie to zou, ther is no man that leeueth hous, or britheren, or sistris, or fadir, or modir, 30 or children, or feeldis for me and for the gospel, which schal not take an hundrid fold so myche now in this tyme, housis, and britheren, and sistris, and modris, and children, and feeldis, with persecuciouns, and in the world to comynge 31 euerlastynge lijf. But many schulen be, the firste the last, 32 and the last the firste. And thei weren in the weie goynge vp to Jerusalem; and Jhesus wente bifor hem, and thei wondriden, and foleweden, and dredden. And eftsoone

Thesus took the twelue, and bigan to seie to hem, what 33 thingis weren to come to hym. For lo! we stien to Jerusalem, and mannus sone schal be bitraied to the princis of prestis, and to scribis, and to the eldre men; and their schulen dampne hym bi deth, and thei schulen take hym to 34 hethene men. And thei schulen scorne hym, and bispete hym, and bete him; and thei schulen sle hym, and in the 35 thridde dai he schal rise azen. And James and Joon, Zebedees sones, camen to hym, and seiden, Maister, we wolen, 36 that what euer we axen, thou do to vs. And he seide to 37 hem, What wolen 3e that Y do to 3ou? And thei seiden, Graunte to vs, that we sitten the toon at thi rigthalf, and the 38 tother at thi left half, in thi glorie. And Jhesus seide to hem, 3e witen not what 3e axen; moun 3e drynke the cuppe, which Y schal drynke, or be waischun with the baptym, 39 in which Y am baptisid? And thei seiden to hym, We moun. And Jhesus seide to hem, 3e schulen drynke the cuppe that Y drynke, and 3e schulen be waschun with the 40 baptym, in which Y am baptisid; but to sitte at my rigthalf or lefthalf is not myn to ayue to you, but to whiche it is maad 41 redi. And the ten herden, and bigunnen to haue indigna-42 cioun of James and Joon. But Jhesus clepide hem, and seide to hem, 3e witen, that thei that semen to have prynshode of folkis, ben lordis of hem, and the princes of hem han power 43 of hem. But it is not so among 30u, but who euer wole be 44 maad gretter, schal be 30ure mynyster; and who euer wole 45 be the firste among 30u, schal be seruaunt of alle. For whi mannus sone cam not, that it schulde be mynystrid to hym, but that he schulde mynystre, and zyue his lijf azenbiyng for 46 manye. And thei camen to Jerico; and whanne he zede forth fro Jerico, and hise disciplis, and a ful myche puple, Barthymeus, a blynde man, the sone of Thimei, sat bisidis 47 the weie, and beggide. And whanne he herde, that it is

Jhesus of Nazareth, he bigan to crie, and seie, Jhesu, the 48 sone of Dauid, haue merci on me. And manye thretneden hym, that he schulde be stille; and he criede myche the 49 more, Jhesu, the sone of Dauid, haue merci on me. And Jhesus stood, and comaundide hym to be clepid; and thei clepen the blynde man, and seien to hym, Be thou of betere 50 herte, rise vp, he clepith thee. And he castide awei his cloth, 51 and skippide, and cam to hym. And Jhesus answeride, and seide to hym, What wolt thou, that Y schal do to thee? The 52 blynde man seide to hym, Maister, that Y se. Jhesus seide to hym, Go thou, thi feith hath maad thee saaf. And anoon he saye, and suede hym in the weie.

CAP. XI.

AND whanne Jhesus cam ny3 to Jerusalem and to Betanye, to the mount of Olyues, he sendith tweyne of hise disciplis, 2 and seith to hem, Go 3e in to the castel that is agens 30u; and anoon as ze entren there ze schulen fynde a colt tied, on 3 which no man hath sete 3it; vntie 3e, and brynge hym. And if ony man seye ony thing to 30u, What doen 3e? seie 3e, that he is nedeful to the Lord, and anoon he schal leeue hym 4 hidir. And thei 3eden forth, and founden a colt tied bifor the 3ate with out forth, in the metyng of twei weies; and thei 5 vntieden hym. And summe of hem that stoden there seiden 6 to hem, What doen 3e, vntiynge the colt? And thei seiden to hem, as Jhesus comaundide hem; and thei leften it to hem. 7 And thei brouzten the colt to Thesu, and thei leiden on hym 8 her clothis, and Jhesus sat on hym. And many strewiden her clothis in the weie, othere men kittiden braunchis fro g trees, and strewiden in the weie. And thei that wenten bifor, and that sueden, crieden, and seiden, Osanna, blissid is 10 he that cometh in the name of the Lord; blessid be the kyng-

dom of oure fadir Dauid that is come; Osanna in hizest 11 thingis. And he entride in to Jerusalem, in to the temple; and whanne he hadde seyn al thing aboute, whanne it was 12 eue, he wente out in to Betanye, with the twelue. And anothir daye, whanne he wente out of Betanye, he hungride. 13 And whanne he hadde seyn a fige tree afer hauvnge leeues, he cam, if happili he schulde fynde ony thing theron; and whanne he cam to it, he foonde no thing, out takun leeues; 14 for it was not tyme of figis. And Jhesus answeride and seide to it, Now neuer ete ony man fruyt of thee more. And hise 15 disciplis herden; and thei camen to Jerusalem. And whanne he was entrid in to the temple, he bigan to caste out silleris and biggeris in the temple; and he turnede vpsodoun the bordis of chaungeris, and the chayeris of men that selden 16 culueris; and he suffride not, that ony man schulde bere 17 a vessel thorou the temple. And he tauzte hem, and seide, Whether it is not writun, That myn hous schal be clepid the hous of preyng to alle folkis? but ze han maad it a denne of 18 theues. And whanne this thing was herd, the princis of prestis and scribis souzten hou thei schulden leese hym; for thei dredden hym, for al the puple wondride on his 19 techyng. And whanne euenyng was come, he wente out of 20 the citee. And as thei passiden forth eerli, thei sayn the 21 fige tree maad drye fro the rootis. And Petir bithouste hym, and seide to hym, Maister, lo! the fige tree, whom thou 22 cursidist, is dried vp. And Ihesus answeride and seide to 23 hem, Haue ze the feith of God; treuli Y seie to zou, that who euer seith to this hil, Be thou takun, and cast in to the see; and doute not in his herte, but bileueth, that what euer 24 he seie, schal be don, it schal be don to hym. Therfor Y seie to 30u, alle thingis what euer thingis 3e preynge schulen axe, bileue ze that ze schulen take, and thei schulen come to 25 30u. And whanne 3e schulen stonde to preye, forzyue 3e, if

ze han ony thing azens ony man, that zoure fadir that is 26 in heuenes, forzyue to 30u 30ure synnes. And if 3e forzyuen not, nether zoure fadir that is in heuenes, schal forzyue to zou 27 3oure synnes. And eftsoone thei camen to Jerusalem. And whanne he walkide in the temple, the hizeste prestis, and 28 scribis, and the elder men camen to hym, and seyn to hym, In what power doist thou these thingis? or who 3af to thee 29 this power, that thou do these thingis? Thesus answeride and seide to hem, And Y schal axe 30u o word, and answere ze to me, and Y schal seie to zou in what power Y do these 30 thingis. Whether was the baptym of Joon of heuene, or of 31 men? answere 3e to me. And thei thousten with ynne hem silf, seiynge, If we seien of heuene, he schal seie to vs, Whi 32 thanne bileuen 3e not to him; if we seien of men, we dreden the puple; for alle men hadden Joon, that he was verili 33 a prophete. And thei answeryden, and seien to Jhesu, We witen neuer. And Jhesu answerde, and seide to hem, Nether Y seie to zou, in what power Y do these thingis.

CAP. XII.

And Jhesus bigan to speke to hem in parablis. A man plauntide a vynzerd, and sette an hegge aboute it, and dalf a lake, and bildide a toure, and hiryde it to tilieris, and wente forth in pilgrimage. And he sente to the erthe tilieris in tyme a seruaunt, to resseyue of the erthe tilieris of the fruyt of the vynzerd. And thei token hym, and beeten, and leften hym voide. And eftsoone he sente to hem anothir seruaunt, and thei woundiden hym in the heed, and turmentiden hym. And eftsoone he sente another, and thei slowen hym, and othir mo, betynge summe, and sleynge othere. But zit he hadde a moost derworth sone, and he sente hym last to hem, and seide, Perauenture thei schulen drede my sone. But

the erthetilieris seiden togidere, This is the eire; come ze, 8 sle we hym, and the critage schal be ourun. And thei tokun hym, and killiden, and castiden out without the vyngerd. o Thanne what schal the lord of the vynzerd do? He schal come, and lese the tilieris, and ayue the vyngerd to othere. 10 Whether 3e han not red this scripture. The stoon which the bilderis han disspisid, this is maad in to the heed of the 11 corner? This thing is doon of the Lord, and is wondirful 12 in oure izen. And thei souzten to holde hym, and thei dredden the puple; for thei knewen that to hem he seide 13 this parable; and thei leften hym, and thei wenten awei. And thei senten to hym summe of the Farisees and Erodians, 14 to take hym in word. Whiche camen, and seien to hym, Maistir, we witen that thou art sothfast, and reckist not of ony man; for nethir thou biholdist in to the face of man. but thou techist the weie of God in treuthe. Is it leeueful that tribute be zouun to the emperoure, or we schulen not 15 zyue? Which witynge her pryuei falsnesse, seide to hem, What tempten 3e me? brynge 3e to me a peny, that Y se. 16 And thei brouzten to hym. And he seide to hem, Whos is this ymage, and the writyng? Thei seien to him, The 17 emperouris. And Jhesus answeride and seide to hem, Thanne zelde ze to the emperour tho thingis that ben of the emperours; and to God tho thingis that ben of God. 18 And thei wondriden of hym. And Saduces, that seien that ther is no ressurreccioun, camen to hym, and axeden hym, 19 and seiden, Maister, Moyses wroot to vs, that if the brother of a man were deed, and lefte his wijf, and haue no sones, his brother take his wijf, and reise vp seed to his brother. 20 Thanne seuene britheren ther weren; and the firste took 21 a wijf, and diede, and lefte no seed. And the secounde took hir, and he diede, and nether this lefte seed. And the thridde 22 also. And in lijk manere the seuene token hir, and leften

not seed. And the womman the laste of alle is deed. 23 Thanne in the resurreccioun, whanne thei schulen rise azen, whos wijf of these schal sche be? for seuene hadden hir to 24 wijf. And Jhesus answeride, and seide to hem, Whether 3e erren not therfor, that ze knowe not scripturis, nethir the 25 vertu of God? For whanne thei schulen rise agen fro deeth, nether thei schulen wedde, nethir schulen be weddid, but 26 thei schulen be as aungels of God in heuenes. And of deed men, that thei risen azen, han ze not red in the book of Moises, on the buysch, hou God spak to hym, and seide, Y am God of Abraham, and God of Isaac, and God of 27 Jacob? He is not God of deed men, but of lyuynge men; 28 therfor ze erren myche. And oon of the scribis, that hadde herde hem dispuytynge togidir, cam nyz, and saiz that Thesus had wel answeride hem, and axide hym, which was the firste 29 maundement of alle. And Jhesus answeride to him, that the firste maundement of alle is, Here thou, Israel, thi Lord 30 God is o God; and thou schalt loue thi Lord God of al thin herte, and of al thi soule, and of al thi mynde, and of al thi 31 myst. This is the firste maundement. And the secounde is lijk to this, Thou schalt loue thi neizbore as thi silf. Ther is 32 noon other maundement gretter than these. And the scribe seide to hym, Maister, in treuthe thou hast wel seid; for 330 God is, and ther is noon other, outakun hym; that he be loued of al the herte, and of al the mynde, and of al the vndurstondynge, and of al the soule, and of al strengthe, and to loue the neizbore as hym silf, is gretter than alle brent 34 offryngis and sacrifices. And Jhesus seynge that he hadde answerid wiseli, seide to hym, Thou art not fer fro the kyng-35 dom of God. And thanne no man durste axe hym no more ony thing. And Jhesus answeride and seide, techynge in the temple, Hou seien scribis, that Crist is the sone of Dauid? 36 For Dauid hym silf seide in the Hooli Goost, the Lord seide

to my lord, Sitte on my rigthalf, til Y putte thin enemyes the 37 stool of thi feet. Thanne Dauid hym silf clepith him lord, hou thanne is he his sone? And myche puple gladli herde 38 hym. And he seide to hem in his techyng, Be 3e war of scribis, that wolen wandre in stolis, and be salutid in 39 chepyng, and sitte in synagogis in the firste chaieris, and the 40 firste sittyng placis in soperis; whiche deuouren the housis of widewis vndur colour of long preier; thei schulen take the 41 longer doom. And Thesus sittynge agens the tresorie, bihelde hou the puple castide monei in to the tresorie; and many 42 riche men castiden many thingis. But whanne a pore widewe 43 was comun, sche keste two mynutis, that is, a ferthing. And he clepide togidere hise disciplis, and seide to hem, Treuli Y seie to 30u, that this pore widewe keste more thanne alle, 44 that kesten in to the tresorie. For alle kesten of that thing that thei hadden plente of; but this of her pouert keste alle thingis that sche hadde, al hir lyuelode.

CAP. XIII.

AND whanne he wente out of the temple, oon of hise disciplis seide to hym, Maister, biholde, what maner stoonys, and what maner bildyngis. And Jhesu answeride, and seide to hym, Seest thou alle these grete bildingis? ther schal not be left a stoon on a stoon, which schal not be distried. And whanne he sat in the mount of Olyues azens the temple, Petir and James and Joon and Andrew axiden hym bi hem silf, Seie thou to vs, whanne these thingis schulen be don, and what tokene schal be, whanne alle these thingis schulen bigynne to be endid. And Jhesus answeride, and bigan to seie to hem, Loke 3e, that no man disseyue 3ou; for manye schulen come in my name, seiynge, That Y am; and thei schulen disseyue manye. And whanne 3e here batels and opynyouns of batels, drede 3e not; for it bihoueth these

8 thingis to be doon, but not zit anoon is the ende. For folk schal rise on folk, and rewme on rewme, and erthe mouyngis and hungur schulen be bi placis; these thingis schulen be 9 bigynnyngis of sorewis. But se 3e 3ou silf, for thei schulen take 30u in counsels, and 3e schulen be betun in synagogis; and ze schulen stonde bifor kyngis and domesmen for me, to in witnessyng to hem. And it bihoueth, that the gospel be first prechid among al folk. And whanne thei taken 30u, and leden you forth, nyle ze bifore thenke what ze schulen speke, but speke 3e that thing that schal be 30uun to 30u in that 12 our; for 3e ben not the spekeris, but the Hooli Goost. For a brother schal bitake the brother in to deth, and the fadir the sone, and sones schulen rise togider azens fadris and 13 modris, and punysche hem bi deeth. And 3e schulen be in hate to alle men for my name; but he that lastith in to the 14 ende, schal be saaf. But whanne 3e schulen se the abhomynacioun of discoumfort, stondynge where it owith not; he that redith, vndurstonde; thanne thei that be in Judee, fle in to 15 hillis. And he that is aboue the roof, come not down in to 16 the hous, nethir entre he, to take ony thing of his hous; and he that schal be in the feeld, turne not agen bihynde to take 17 his cloth. But wo to hem that ben with child, and norischen 18 in the daies. Therfor preye 3e, that thei be not don in 19 wyntir. But thilke daies of tribulacioun schulen be suche. whiche maner weren not fro the bigynnyng of creature, which 20 God hath maad, til now, nethir schulen be. And but the Lord hadde abredgide tho daies, al fleische hadde not be saaf; but for the chosun whiche he chees, the Lord hath 21 maad schort the daies. And thanne if ony man seie to 30u, 22 Lo! here is Crist, lo! there, bileue ae not. For false Cristis and false prophetis schulen rise, and schulen zyue tokenes and wondris, to disseyue, if it may be don, the, hem that be 23 chosun. Therfor take 3e kepe; lo! Y haue bifor seid to 30u 24 alle thingis. But in the daies, aftir that tribulacioun, the sunne schal be maad derk, and the moon schal not zyue hir 25 list, and the sterris of heuene schulen falle doun, and the 26 vertues that ben in heuenes, schulen be moued. And thanne thei schulen se mannus sone comynge in cloudis of heuene, 27 with greet vertu and glorie. And thanne he schal sende hise aungelis, and schal geder hise chosun fro the foure wyndis, fro the hizest thing of erthe til to the hizest thing of 28 heuene. But of the fige tree lerne 3e the parable. Whanne now his braunche is tendre, and leeues ben sprongun out, ze 20 knowen that somer is nyz. So whanne ze seen these thingis 30 be don, wite 3e, that it is nyz in the doris. Treuli Y seie to 30u, that this generacioun schal not passe awei, til alle these 31 thingis be don. Heuene and erthe schulen passe, but my 32 wordis schulen not passe. But of that dai or our no man woot, nether aungels in heuene, nether the sone, but the 33 fadir. Se 3e, wake 3e, and preie 3e; for 3e witen not, 34 whanne the tyme is. For as a man that is gon fer in pilgrimage, lefte his hous, and 3af to his seruauntis power of euery work, and comaundide to the porter, that he wake. 35 Therfor wake 3e, for 3e witen not, whanne the lord of the hous cometh, in the euentide, or at mydnyzt, or at cockis 36 crowyng, or in the mornyng; leste whanne he cometh 37 sodenli, he fynde 30u slepynge. Forsothe that Y seie to 30u, Y seie to alle, Wake 3e.

CAP. XIV.

PASK and the feest of therf looues was after twei daies. And the hizest preestis and scribis souzten, hou thei schulden holde hym with gile, and sle. But thei seiden, Not in the feeste dai, lest perauenture a noyse were maad among the puple. And whanne he was at Betanye, in the hous of Symount leprous, and restide, a womman cam, that hadde

a boxe of alabastre of precious oynement spikenard; and whanne the boxe of alabastre was brokun, sche helde it on 4 his heed. But there weren summe that beren it heuyli with ynne hem silf, and seiden. Wher to is this losse of oynement 5 maad? For this oynement myste haue be seld more than for thre hundrid pens, and be 30uun to pore men. And 6 thei groyneden azens hir. But Jhesus seide, Suffre ze hir; what be ze heuy to hir? sche hath wrouzt a good werk 7 in me. For euermore 3e schulen haue pore men with 30u, and whanne ze wolen, ze moun do wel to hem; but ze schulen 8 not ever more have me. Sche dide that that sche hadde; 9 sche cam bifore to anoynte my bodi in to biriyng. Treuli Y seie to 30u, where euer this gospel be prechid in al the world, and that that this womman hath don, schal be told in to 10 mynde of hym. And Judas Scarioth, oon of the twelue, II wente to the hizest prestis, to bitraye hym to hem. And thei herden, and ioyeden, and bihizten to zyue hym money. 12 And he souzt hou he schulde bitraye hym couenabli. And the firste dai of therf looues, whanne thei offriden pask, the disciplis seyn to hym, Whidir wilt thou that we go, and make 13 redi to thee, that thou ete the pask? And he sendith tweyn of hise disciplis, and seith to hem, Go ze in to the citee, and a man berynge a galoun of watir schal meete 30u; sue 3e 14 hym. And whidur euer he entrith, seie 3e to the lord of the hous, That the maister seith, Where is myn etynge place, 15 where Y schal ete pask with my disciplis? And he schal schewe to 30u a grete soupyng place arayed, and there make 16 ze redi to vs. And hise disciplis wenten forth, and camen in to the citee, and founden as he hadde seid to hem; and 17 thei maden redy the pask. And whanne the euentid was 18 come, he cam with the twelue. And whanne thei saten at the mete, and eeten, Jhesus seide, Treuli Y seie to 30u, that oon 19 of 30u that etith with me, schal bitray me. And thei

bigunnen to be sori, and to seie to hym, ech bi hem silf, 20 Whether Y? Which seide to hem, Oon of twelue that 21 puttith the hoond with me in the platere. And sotheli mannus sone goith, as it is writun of hym; but wo to that man, by whom mannus sone schal be bitrayed. It 22 were good to hym, yf thilke man hadde not be borun. while thei eeten, Ihesus took breed, and blessid, and brak, 23 and 3af to hem, and seide, Take 3e; this is my bodi. And whanne he hadde take the cuppe, he dide thankyngis, and 24 3af to hem, and alle dronken therof. And he seide to hem, This is my blood of the newe testament, which schal be 25 sched for many. Treuli Y seve to 30u, for now Y schal not drynke of this fruyt of vyne, in to that dai whane Y schal 26 drynke it newe in the rewme of God. And whanne the ympne was seid, thei wenten out in to the hil of Olyues. 27 And Ihesus seide to hem, Alle 3e schulen be sclaundrid in me in this nyat; for it is writun, Y schal smyte the scheepherde, and the scheep of the flok schulen be dis-28 parplid. But aftir that Y schal rise azen, Y schal go bifor 29 30u in to Galilee. And Petir seide to hym, Thouz alle 30 schulen be sclaundrid, but not Y. And Jhesus seide to hym, Treuli Y seie to thee, that to dai bifore that the cok in this 31 nizt crowe twies, thou schalt thries denye me. But he seide more, Thou; it bihoueth, that Y die togider with thee, Y 32 schal not forsake thee. And in lijk maner alle seiden. thei camen in to a place, whos name is Gethsamany. 33 he seide to hise disciplis, Sitte 3e here, while Y preye. - And he took Petir and James and Joon with hym, and bigan to 34 drede, and to be anoved. And he seide to hem, My soule is soreweful to the deeth; abide 3e here, and wake 3e with me. 35 And whanne he was gon forth a litil, he felde doun on the erthe, and preiede, that if it myzte be, that the our schulde 36 passe fro hym. And he seide, Abba, fadir, alle thingis ben

possible to thee, bere ouer fro me this cuppe; but not that 37 Y wole, but that thou wolt, be don. And he cam, and foond hem slepynge. And he seide to Petir, Symount, slepist 38 thou? mystist thou not wake with me oon our? Wake 3e, and preie 3e, that 3e entre not in to temptacioun; for the 30 spirit is redi, but the fleische is sijk. And eftsoone he zede, 40 and preiede, and seide the same word; and turnede agen eftsoone, and foond hem slepynge; for her izen weren heuyed. And thei knewen not, what thei schulden answere to 41 hym. And he cam the thridde tyme, and seide to hem, Slepe ze now, and reste ze; it suffisith. The hour is comun; lo! mannus sone schal be bitraied in to the hondis of synful 42 men. Rise 3e, go we; lo! he that schal bitraye me is ny3. 43 And 3it while he spak, Judas Scarioth, oon of the twelue, cam, and with him miche puple with swerdis and staues, sent fro the hizest prestis, and the scribis, and fro the eldre 44 men. And his traytour hadde 30uun to hem a tokene, and seide, Whom euer Y kisse, he it is; holde ze hym, and lede 45 3e warli. And whanne he cam, anoon he came to hym, and 46 seide, Maistir; and he kisside hym. And thei leiden hondis 47 on hym, and helden hym. But oon of the men that stoden aboute, drows out a swerd, and smoot the seruaunt of the 48 hizest preest, and kittide of his eere. And Jhesus answeride, and seide to hem, As to a theef ze han gon out with swerdis 49 and staues, to take me? Dai bi dai Y was among 30u, and tauzte in the temple, and ze helden not me; but that the 50 scripturis be fulfillid. Thanne alle hise disciplis forsoken 51 hym, and fledden. But a 30ng man, clothid with lynnun 52 cloth on the bare, suede hym; and thei helden hym. And he lefte the lynnyn clothing, and fleiz nakid awei fro hem. 53 And thei ledden Ihesu to the hizest preest. And alle the 54 prestis and scribis and eldere men camen togidir. But Petir suede hym afer in to the halle of the hizest preest. And he

55 sat with the mynystris, and warmede hym at the fier. And the hizest prestis, and al the counsel, souzten witnessyng azens Jhesu to take hym to the deeth; but thei founden not. 56 For manye seiden fals witnessyng azens hym, and the wit-57 nessyngis weren not couenable. And summe risen vp, and 58 baren fals witnessyng azens hym, and seiden, For we han herd hym seignge, Y schal vndo this temple maad with hondis, and aftir the thridde dai Y schal bilde another not 59 maad with hondis. And the witnessyng of hem was not 60 couenable. And the hizest prest roos vp in to the myddil, and axide Jhesu, and seide, Answerist thou no thing to tho 61 thingis that ben put azens thee of these? But he was stille, and answeride no thing. Eftsoone the hizest prest axide hym, and seide to hym, Art thou Crist, the sone of the blessid 62 God? And Jhesus seide to hym, Y am; and 3e schulen se mannus sone sittynge on the rigthalf of the vertu of God, 63 and comynge in the cloudis of heuene. And the hizest preest to-rente hise clothis, and seide, What 3it dissiren we 64 witnessis? 3e han herd blasfemye. What semeth to 30u? 65 And thei alle condempneden hym to be gilti of deeth. And summe bigunnen to bispete hym, and to hile his face, and to smite hym with buffetis, and seie to hym, Areede thou. And 66 the mynystris beeten hym with strokis. And whanne Petir was in the halle bynethen, oon of the damesels of the hizest 67 prest cam. And whanne sche hadde seyn Petir warmynge hym, sche bihelde hym, and seide, And thou were with Jhesu 68 of Nazareth. And he denyede, and seide, Nethir Y woot, nethir Y knowe, what thou seist. And he wente without 69 forth bifor the halle; and anoon the cok crewe. And eftsoone whanne another damesel hadde seyn hym, sche bigan to seye to men that stoden aboute, That this is of hem. 70 And he eftsoone denyede. And aftir a litil, eftsoone thei that stoden nyz, seiden to Petir, Verili thou art of hem, for

71 thou art of Galilee also. But he bigan to curse and to swere, For Y knowe not this man, whom 3e seien. And 72 anoon eftsoones the cok crew. And Petir bithouste on the word that Jhesus hadde seide to hym, Bifor the cok crowe twies, thries thou schalt denye me. And he bigan to wepe.

CAP. XV.

1 And anoon in the morewtid the hizeste prestis maden a counsel with the elder men, and the scribis, and with al the counsel, and bounden Jhesu and ledden, and bitoken 2 hym to Pilat. And Pilat axide hym, Art thou kynge of Jewis? And Jhesus answeride, and seide to hym, Thou 3 seist. And the hieste prestis accusiden hym in many thingis. 4 But Pilat eftsoone axide hym, and seide, Answerist thou no thing? Seest thou in hou many thingis thei accusen thee? 5 But Jhesus answeride no more, so that Pilat wondride. 6 But bi the feeste dai he was wont to leeue to hem oon of 7 men boundun, whom euer thei axiden. And oon ther was that was seid Barabas, that was boundun with men of 8 dissencioun, that hadden don manslauztir in seducioun. And whanne the puple was gon vp, he bigan to preie, as he euer o more dide to hem. And Pilat answeride to hem, and seide, 10 Wolen 3e Y leeue to 3ou the kyng of Jewis? For he wiste, 11 that the hizeste prestis hadden takun hym bi enuye. But the bischopis stireden the puple, that he schulde rather leeue 12 to hem Barabas. And eftsoone Pilat answerde, and seide to hem, What thanne wolen ze that Y schal do to the kyng 13 of Jewis? And thei eftsoone crieden, Crucifie hym. But 14 Pilat seide to hem, What yuel hath he don? And thei 15 crieden the more, Crucifie hym. And Pilat, willynge to make aseeth to the puple, lefte to hem Barabas, and bitok to hem 16 Jhesu, betun with scourgis, to be crucified. And kynztis ledden hym with ynneforth, in to the porche of the mote

halle. And thei clepiden togidir al the cumpany of knyztis, 17 and clothiden hym with purpur. And thei writhen a coroun 18 of thornes, and puttiden on hym. And thei bigunnen to 19 grete hym, and seiden, Heile, thou kyng of Jewis. And thei smyten his heed with a reed, and bispatten hym; and thei 20 kneliden, and worschipiden hym. And aftir that thei hadden scorned him, thei vnclothiden hym of purpur, and clothiden hym with hise clothis, and ledden out hym, to crucifie hym. 21 And thei compelliden a man that passide the weie, that cam fro the toun, Symount of Syrenen, the fader of Alisaundir 22 and of Rufe, to bere his cross. And thei ledden hym in to a 23 place Golgatha, that is to seie, the place of Caluari. And thei zauen to hym to drynke wyn meddlid with mirre, and he 24 took not. And thei crucifieden him, and departiden hise 25 clothis, and kesten lot on tho, who schulde take what. And 26 it was the thridde our, and thei crucifieden hym. And the 27 titil of his cause was writun, Kyng of Jewis. And thei crucifien with hym twei theues, oon at the rigthalf and oon 28 at his lefthalf. And the scripture was fulfillid that seith, And 29 he is ordeyned with wickid men. And as thei passiden forth, thei blasfemyden hym, mouynge her heedis, and seiynge, Vath! thou that distriest the temple of God, and in thre daies 30 bildist it azen; come adoun fro the crosse, and make thi silf 31 saaf. Also the hizeste prestis scorneden hym ech to othir with the scribis, and seiden, He made othir men saaf, he 32 may not saue hym silf. Crist, kyng of Israel, come doun now fro the cross, that we seen, and bileuen. And thei that 33 weren crucified with hym, dispiseden hym. And whanne the sixte hour was come, derknessis weren made on al the 34 erthe til in to the nynthe our. And in the nynthe our Jhesus criede with a greet vois, and seide, Heloy, Heloy, lamasabatany, that is to seie, My God, my God, whi hast thou 35 forsakun me? And summe of men that stoden aboute

36 herden, and seiden, Lo! he clepith Helye. And oon ranne, and fillide a spounge with vynegre, and puttide aboute to a reede, and 3af to hym drynke, and seide, Suffre 3e, se we, if 37 Helie come to do hym doun. And Jhesus 3af out a greet 38 cry, and diede. And the veil of the temple was rent atwo fro 39 the hizeste to bynethe. But the centurien that stood forn azens siz, that he so criynge hadde diede, and seide, Verili, 40 this man was Goddis sone. And ther weren also wymmen biholdynge fro afer, among whiche was Marie Maudeleyn, and Marie, the modir of James the lesse, and of Joseph, and 41 of Salome. And whanne Ihesus was in Galilee, thei folewiden hym, and mynystriden to hym, and many othere wymmen, 42 that camen vp togidir with him to Jerusalem. And whanne euentid was come, for it was the euentid which is bifor the 43 sabat, Joseph of Armathie, the noble decurioun, cam, and he abood the rewme of God; and booldli he entride to Pilat, and 44 axide the bodi of Jhesu. But Pilat wondride, if he were now 45 deed. And whanne the centurion was clepid, he axide hym, if he were deed; and whanne he knewe of the centurion, he 46 grauntide the bodi of Jhesu to Joseph. And Joseph bouzte lynnen cloth, and took hym doun, and wlappide in the lynnen cloth, and leide hym in a sepulcre that was hewun of a stoon, and walewide a stoon to the dore of the sepulcre. 47 And Marie Maudeleyne and Marie of Joseph bihelden, where he was leid.

CAP. XVI.

And whanne the sabat was passid, Marie Maudeleyne, and Marie of James, and Salomee bousten swete smellynge oynementis, to come and to anounte Jhesu. And ful eerli in oon of the woke daies, thei camen to the sepulcre, whanne the sunne was risun. And thei seiden togidere, Who schal meue awey to vs the stoon fro the dore of the sepulcre?

4 And thei bihelden, and seien the stoon walewid awei, for it 5 was ful greet. And thei 3eden in to the sepulcre, and sayn a 30nglyng, hilide with a white stole, sittynge at the ri3thalf; 6 and thei weren afeerd. Which seith to hem, Nyle 3e drede; ze seken Jhesu of Nazareth crucified; he is risun, he is not 7 here; lo! the place where thei leiden hym. But go 3e, and seie 3e to hise disciplis, and to Petir, that he schal go bifor 30u in to Galilee; there 3e schulen se hym, as he seide 8 to 30u. And thei 3eden out, and fledden fro the sepulcre; for drede and quakyng had assailed hem, and to no man thei 9 seiden ony thing, for thei dredden. And Jhesus roos eerli the firste dai of the woke, and apperid firste to Marie Maudeto leyne, fro whom he had caste out seuene deuelis. And sche zede, and tolde to hem that hadden ben with hym, whiche 11 weren weilynge and wepynge. And thei herynge that he 12 lyuyde, and was seyn of hir, bileueden not. But after these thingis whanne tweyne of hem wandriden, he was schewid 13 in anothir liknesse to hem goynge in to a toun. And thei zeden, and telden to the othir, and nether thei bileueden 14 to hem. But at the laste, whanne the enleuene disciplis saten at the mete, Thesus apperide to hem, and repreuede the vnbileue of hem, and the hardnesse of herte, for their bileueden not to hem, that hadden seyn that he was risun 15 fro deeth. And he seide to hem, Go ze in to al the world, 16 and preche the gospel to eche creature. Who that bileueth, and is baptisid, schal be saaf; but he that bileueth not, schal 17 be dampned. And these tokenes schulen sue hem, that bileuen. In my name thei schulen caste out feendis; thei 18 schulen speke with newe tungis; thei schulen do awei serpentis; and if thei drynke ony venym, it schal not nove hem. Thei schulen sette her hondis on sijk men, and thei schulen 19 wexe hoole. And the Lord Jhesu, aftir he hadde spokun to hem, was takun vp in to heuene, and he sittith on the 20 rightalf of God. And thei zeden forth, and prechiden euery where, for the Lord wrouzte with hem, and confermyde the word with signes folewynge.

LUKE.

CAP. I.

FORSOTHE for manye men enforceden to ordeyne the tellyng 2 of thingis, whiche ben fillid in vs, as thei that seyn atte the 3 bigynnyng, and weren ministris of the word, bitaken, it is seen also to me, hauynge alle thingis diligentli bi ordre, to 4 write to thee, thou best Theofile, that thou knowe the treuthe of tho wordis, of whiche thou art lerned.

In the daies of Eroude, kyng of Judee, ther was a prest, Sakarie bi name, of the sorte of Abia, and his wijf was of the 6 douztris of Aaron, and hir name was Elizabeth. And bothe weren iust bifor God, goynge in alle the maundementis and 7 iustifiyngis of the Lord, withouten pleynt. And thei hadden no child, for Elizabeth was bareyn, and bothe weren of grete 8 age in her daies. And it bifel, that whanne Zacarie schulde do the office of preesthod, in the ordre of his cours tofor 9 God, aftir the custome of the preesthod, he wente forth bi rolot, and entride in to the temple, to encense. And al the multitude of the puple was with outforth, and preiede in the 11 our of encensyng. And an aungel of the Lord apperide to 12 hym, and stood on the rigthalf of the auter of encense. And 13 Zacarie seynge was afraied, and drede fel vpon hym. And the aungel seide to hym, Zacarie, drede thou not; for thi preyer is herd, and Elizabeth, thi wijf, schal bere to thee 14 a sone, and his name schal be clepid Joon. And ioye and gladyng schal be to thee; and many schulen haue ioye in his 15 natyuyte. For he schal be greet bifor the Lord, and he schal not drynke wyn and sidir, and he schal be fulfillid with the 16 Hooli Goost 3it of his modir wombe. And he schal con-17 uerte many of the children of Israel to her Lord God; and he schal go bifor hym in the spirit and the vertu of Helie; and he schal turne the hertis of the fadris in to the sones, and men out of bileue to the prudence of iust men, to make 18 redi a perfit puple to the Lord. And Zacarie seide to the aungel, Wherof schal Y wite this? for Y am eld, and my wijf 19 hath gon fer in to hir daies. And the aungel answeride, and seide to hym, For Y am Gabriel, that stonde niz bifor God; and Y am sent to thee to speke, and to euangelize 20 to thee these thingis. And lo! thou schalt be doumbe, and thou schalt not mow speke til in to the dai, in which these thingis schulen be don; for thou hast not bileued to my 21 wordis, whiche schulen be fulfillid in her tyme. And the puple was abidynge Zacarie, and thei wondriden, that he 22 tariede in the temple. And he zede out, and myzte not speke to hem, and thei knewen that he hadde seyn a visioun in the temple. And he bikenyde to hem, and he dwellide 23 stille doumbe. And it was don, whanne the daies of his office 24 weren fulfillid, he wente in to his hous. And aftir these daies Elizabeth, his wijf, conseyuede, and hidde hir fyue monethis, 25 and seide, For so the Lord dide to me in the daies, in whiche 26 he bihelde, to take awei my repreef among men. But in the sixte moneth the aungel Gabriel was sent fro God in to a 27 citee of Galilee, whos name was Nazareth, to a maidyn, weddid to a man, whos name was Joseph, of the hous of 28 Dauid; and the name of the maidun was Marie. And the aungel entride to hir, and seide, Heil, ful of grace; the Lord 29 be with thee; blessid be thou among wymmen. And whanne sche hadde herd, sche was troublid in his word, and thouste 30 what maner salutacioun this was. And the aungel seide to

hir, Ne drede thou not, Marie, for thou hast foundun grace 31 anentis God. Lo! thou schalt conceyue in wombe, and schalt bere a sone, and thou schalt clepe his name Jhesus. 32 This schal be greet, and he schal be clepid the sone of the Hizeste; and the Lord God schal zeue to hym the seete of Dauid, his fadir, and he schal regne in the hous of Jacob 33 with outen ende, and of his rewme schal be noon ende. 34 And Marie seide to the aungel, On what maner schal this 35 thing be doon, for Y knowe not man? And the aungel answeride, and seide to hir, The Hooly Goost schal come fro aboue in to thee, and the vertu of the Hizeste schal ouerschadewe thee; and therfor that hooli thing that schal be 36 borun of thee, schal be clepid the sone of God. And lo! Elizabeth, thi cosyn, and sche also hath conceyued a sone in 37 hir eelde, and this moneth is the sixte to hir that is clepid bareyn; for euery word schal not be inpossible anentis God. 38 And Marie seide, Lo! the handmaydyn of the Lord; be it don to me aftir thi word. And the aungel departide fro hir. 39 And Marie roos vp in tho daies, and wente with haaste in to 40 the mounteyns, in to a citee of Judee. And sche entride in 41 to the hous of Zacarie, and grette Elizabeth. And it was don, as Elizabeth herde the salutacioun of Marie, the 3ong child in hir wombe gladide. And Elizabeth was fulfillid with 42 the Hooli Goost, and criede with a greet vois, and seide, Blessid be thou among wymmen, and blessid be the fruyt 43 of thi wombe. And wherof is this thing to me, that the 44 modir of my Lord come to me? For lo! as the voice of thi salutacioun was maad in myn eeris, the 30ng child gladide 45 in love in my wombe. And blessid be thou, that hast bileued, for thilke thingis that ben seid of the Lord to thee, 46 schulen be parfitli don. And Marie seide, Mi soule mag-47 nyfieth the Lord, and my spirit hath gladid in God, myn 48 helthe. For he hath biholdun the mekenesse of his hand-

40 maidun. For lo! of this alle generaciouns schulen seie that Y am blessid. For he that is myzti hath don to me grete 50 thingis, and his name is hooli. And his mercy is fro kynrede 51 in to kynredes, to men that dreden hym. He made my3t in his arme, he scaterede proude men with the thouste of his 52 herte. He sette doun my3ti men fro sete, and enhaunside 53 meke men. He hath fulfillid hungri men with goodis, and 54 he hath left riche men voide. He, hauvnge mynde of his 55 mercy, took Israel, his child; as he hath spokun to oure 56 fadris, to Abraham and to his seed, in to worldis. And Marie dwellide with hir, as it were thre monethis, and turnede 57 azen in to hir hous. But the tyme of beryng child was ful-58 fillid to Elizabeth, and sche bare a sone. And the neizboris and cosyns of hir herden, that the Lord hadde magnyfied his 59 mercy with hir; and thei thankiden hym. And it was don in the eigte dai, thei camen to circumcide the child; and 60 thei clepiden hym Zacarie, bi the name of his fadir. And his moder answeride, and seide, Nay, but he schal be clepid 61 Joon. And thei seiden to hir, For no man is in thi kynrede, 62 that is clepid this name. And thei bikeneden to his fadir, 63 what he wolde that he were clepid. And he axynge a poyntil, wroot, seiynge, Joon is his name. And alle men 64 wondriden. And anoon his mouth was openyd, and his 65 tunge, and he spak, and blesside God. And drede was maad on alle her neizboris, and alle these wordis weren pupplischid 66 on alle the mounteyns of Judee. And alle men that herden puttiden in her herte, and seiden, What maner child schal 67 this be? For the hoond of the Lord was with hym. And Zacarie, his fadir, was fulfillid with the Hooli Goost, and 68 prophesiede, and seide, Blessid be the Lord God of Israel, 69 for he hath visitid, and maad redempcioun of his puple. And he hath rerid to vs an horn of heelthe in the hous of Dauid, 70 his child. As he spak bi the mouth of hise hooli prophetis,

71 that weren fro the world. Helthe fro oure enemyes, and fro 72 the hoond of alle men that hatiden vs. To do merci with 73 oure fadris, and to have mynde of his hooli testament. The greet ooth that he swoor to Abraham, oure fadir, to zyue hym 74 silf to vs. That we with out drede delyuered fro the hoond 75 of oure enemyes, serue to hym, in hoolynesse and riztwis-76 nesse bifor hym in alle oure daies. And thou, child, schalt be clepid the prophete of the Hizest; for thou schalt go bifor 77 the face of the Lord, to make redi hise weies. To 3yue scyence of helthe to his puple, in to remyssioun of her 78 synnes; bi the inwardnesse of the merci of oure God, in the 79 whiche he spryngynge vp fro an hi3 hath visitid vs. 3yue list to hem that sitten in derknessis and in schadewe 80 of deeth; to dresse oure feet in to the weie of pees. And the child wexide, and was coumfortid in spirit, and was in desert placis til to the dai of his schewing to Israel.

CAP. II.

And it was don in tho daies, a maundement wente out fro the emperour August, that all the world schulde be discryued. This firste discryuyng was maad of Cyryn, iustice of Sirie. And alle men wenten to make professioun, ech in to his owne citee. And Joseph wente vp fro Galilee, fro the citee Nazareth, in to Judee, in to a citee of Dauid, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauid, that he schulde knouleche with Marie, his wijf, that was weddid to hym, and was greet with child. And it was don, while thei weren there, the daies weren fulfillid, that sche schulde bere child. And sche bare hir first borun sone, and wlappide hym in clothis, and leide hym in a cratche, for ther was no place to hym in no chaumbir. And scheepherdis weren in the same cuntre, wakynge and kepynge the watchis of the ny3t on her flok. And lo! the

aungel of the Lord stood bisidis hem, and the cleernesse of God schinede aboute hem; and thei dredden with greet 10 drede. And the aungel seide to hem, Nyle 3e drede; for lo! 11 Y preche to 30u a greet ioye, that schal be to al puple. For a sauyoure is borun to dai to zou, that is Crist the Lord, in 12 the citee of Dauid. And this is a tokene to 30u; 3e schulen fynde a 30ng child wlappid in clothis, and leid in a cratche. 13 And sudenli ther was maad with the aungel a multitude 14 of heuenli kny3thod, heriynge God, and seiynge, Glorie be in the hizeste thingis to God, and in erthe pees be to 15 men of good wille. And it was don, as the aungelis passiden awei fro hem in to heuene, the scheephirdis spaken togider, and seiden, Go we ouer to Bethleem, and se we this word that is maad, which the Lord hath maad, and schewide to vs. 16 And thei hizynge camen, and founden Marie and Joseph, and 17 the 30ng child leid in a cratche. And thei seynge, knewen 18 of the word that was seid to hem of this child. And alle men that herden wondriden, and of these thingis that weren 19 seid to hem of the scheephirdis. But Marie kepte alle these 20 wordis, berynge togider in hir herte. And the scheepherdis turneden azen, glorifyinge and heriynge God in alle thingis 21 that thei hadden herd and seyn, as it was seid to hem. And aftir that the eigte daies weren endid, that the child schulde be circumcided, his name was clepid Jhesus, which was clepid of the aungel, bifor that he was conceyued in the wombe. 22 And aftir that the daies of the purgacioun of Marie weren fulfillid, aftir Moyses lawe, thei token hym into Jerusalem, to 23 offre hym to the Lord, as it is writun in the lawe of the Lord For every male kynde openynge the wombe, schal be clepid 24 holi to the Lord; and that thei schulen 3yue an offrying, aftir that it is seid in the lawe of the Lord, A peire of turturis, or 25 twei culuer briddis. And lo! a man was in Jerusalem, whos name was Symeon; and this man was just and vertuous, and

aboode the coumfort of Israel; and the Hooli Goost was in 26 hym. And he hadde takun an answere of the Hooli Goost, that he schulde not se deeth, but he saw; first the Crist of the 27 Lord. And he cam in spirit into the temple. And whanne his fadir and modir ledden the child Jhesu to do aftir the 28 custom of the lawe for hym, he took hym in to hise armes, and 29 he blesside God, and seide, Lord, now thou leuyst thi ser-30 uaunt aftir thi word in pees; for myn izen han seyn thin 31 helthe, which thou hast maad redi bifor the face of alle 32 puplis; list to the schewyng of hethene men, and glorie 33 of thi puple Israel. And his fadir and his modir weren won-34 drynge on these thingis, that weren seid of hym. And Symeon blesside hem, and seide to Marie, his modir, Lo! this is set in to the fallyng down and in to the risyng azen of many men in Israel, and in to a tokene, to whom it schal be 35 azenseid. And a swerd schal passe thorou thin owne soule. 36 that the thoustis ben schewid of many hertis. And Anna was a prophetesse, the dougtir of Fanuel, of the lynage of Aser. And sche hadde goon forth in many daies, and hadde lyued with hir hosebonde seuene zeer fro hir maydynhode. 37 And this was a widewe to foure scoor zeer and foure; and sche departide not fro the temple, but seruyde to God ny3t 38 and dai in fastyngis and preieris. And this cam vpon hem in thilk our, and knoulechide to the Lord, and spak of hym 39 to alle that abiden the redempcioun of Israel. And as thei hadden ful don alle thingis, aftir the lawe of the Lord, thei 40 turneden agen in to Galilee, in to her citee Nazareth. And the child wexe, and was coumfortid, ful of wisdom; and the 41 grace of God was in hym. And his fadir and modir wenten 42 ech 3eer in to Jerusalem, in the solempne dai of pask. And whanne Jhesus was twelue zeer oold, thei wenten vp to Jerusa-43 lem, aftir the custom of the feeste dai. And whanne the daies weren don, thei turneden azen; and the child abood in

44 Jerusalem, and his fadir and modir knewen it not. For thei gessynge that he hadde be in the felowschip, camen a daies iourney, and souzten hym among hise cosyns and hise knou-45 leche. And whanne thei founden hym not, thei turneden 46 azen in to Jerusalem, and souzten hym. And it bifelle, that aftir the thridde dai thei founden hym in the temple, sittynge in the myddil of the doctours, herynge hem and axynge hem. 47 And alle men that herden hym, wondriden on the prudence and the answeris of hym. And thei seyn, and wondriden. 48 And his modir seide to hym, Sone, what hast thou do to vs thus? Lo! thi fadir and Y sorewynge han souzte thee. 49 And he seide to hem, What is it that 3e sou3ten me? wisten ze not that in tho thingis that ben of my fadir, it behoueth me 50 to be? And thei vndurstoden not the word, which he spak 51 to hem. And he cam down with hem, and cam to Nazareth, and was suget to hem. And his moder kepte togidir 52 alle these wordis, and bare hem in hir herte. And Jhesus profitide in wisdom, age, and grace, anentis God and men.

CAP. III.

In the fiftenthe 3eer of the empire of Tiberie, the emperoure, whanne Pilat of Pounce gouernede Judee, and Eroude was prince of Galilee, and Filip, his brothir, was prince of Iturye, and of the cuntre of Tracon, and Lisanye was prince of Abilyn, vndir the princis of prestis Annas and Caifas, the word of the Lord was maad on Joon, the sone of Zacarie, in 3 desert. And he cam in to al the cuntre of Jordan, and prechide baptym of penaunce in to remyssioun of synnes. As it is wrytun in the book of the wordis of Isaye, the prophete, The voice of a crier in desert, Make 3e redi the weie of the Lord, make 3e hise pathis rizt. Ech valey schal be fulfillid, and euery hil and litil hil schal be maad lowe; and schrewid thingis schulen ben in to dressid thingis,

6 and scharp thingis in to pleyn weies; and euery fleisch 7 schal se the heelthe of God. Therfor he seid to the puple, which wente out to be baptisid of hym, Kyndlyngis of eddris, who schewide to 30u to fle fro the wraththe to comynge? 8 Therfor do 3e worthi fruytis of penaunce, and bigynne 3e not to seie, We han a fadir Abraham; for Y seie to 30u, that God is myzti to reise of these stoonys the sones of Abraham. 9 And now an axe is sett to the roote of the tree; and therfor euery tre that makith no good fruyt, schal be kit doun, and 10 schal be cast in to the fier. And the puple axide hym, and 11 seiden, What thanne schulen we do? He answeride, and seide to hem, He that hath twei cootis, 3yue to hym that hath 12 noon; and he that hath metis, do in lijk maner. And pupplicans camen to be baptisid; and thei seiden to hym, 13 Maister, what schulen we do? And he seide to hem, Do 3e 14 no thing more, than that that is ordeyned to 30u. And knyztis axiden hym, and seiden, What schulen also we do? And he seide to hem, Smyte ze wrongfuli no man, nethir make ze 15 fals chalenge, and be 3e apayed with 3oure sowdis. Whanne al the puple gesside, and alle men thousten in her hertis 16 of Joon, lest perauenture he were Crist, Joon answeride, and seide to alle men, Y baptize you in watir; but a stronger than Y schal come aftir me, of whom Y am not worthi to vnbynde the lace of his schoon; he schal baptize zou in the 17 Hooli Goost and fier. Whos wynewyng tool in his hond, and he schal purge his floor of corn, and schal gadere the whete in to his berne; but the chaffis he schal brenne with 18 fier vnquenchable. And many othere thingis also he spak, and prechide to the puple. But Eroude tetrark, whanne he 19 was blamed of Joon for Erodias, the wijf of his brother, and 20 for alle the yuelis that Eroude dide, encreside this ouer alle, 21 and schitte Joon in prisoun. And it was don, whanne al the puple was baptised, and whanne Jhesu was baptised, and

22 preiede, heuene was openyd. And the Hooli Goost cam doun in bodili licnesse, as a downe on hym; and a vois was maad fro heuene, Thou art my derworth sone, in thee 23 it hath plesid to me. And Jhesu hym silf was bigynninge as of thritti zeer, that he was gessid the sone of Joseph, which 24 was of Heli, which was of Mathath, which was of Leuy, 25 which was of Melchi, that was of Jamne, that was of Joseph, that was of Matatie, that was of Amos, that was of Naum, 26 that was of Hely, that was of Nagge, that was of Mathath, that was of Matatie, that was of Semei, that was of Joseph, 27 that was of Juda, that was of Johanna, that was of Resa, that 28 was of Zorobabel, that was of Salatiel, that was of Neri, that was of Melchi, that was of Addi, that was of Cosan, that was 29 of Elmadan, that was of Her, that was of Jhesu, that was of Eleasar, that was of Jorum, that was of Matath, that was of 30 Leuy, that was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachym, that was 31 of Melca, that was of Menna, that of Mathatha, that was of 32 Nathan, that was of Dauid, that was of Jesse, that was of Obeth, that was of Boz, that was of Salmon, that was of 33 Nason, that was of Amynadab, that was of Aram, that was of 34 Esrom, that was of Fares, that was of Judas, that was of Jacob, that was of Isaac, that was of Abraham, that was 35 of Tare, that was of Nachor, that was of Seruth, that was of Ragau, that was of Faleth, that was of Heber, that was 36 of Sale, that was of Chaynan, that was of Arfaxath, that was of Sem, that was of Noe, that was of Lameth, that was of 37 Matussale, that was of Enok, that was of Jareth, that was of Malaliel, that was of Cainan, that was of Enos, that was 38 of Seth, that was of Adam, that was of God.

CAP. IV.

And Jhesus ful of the Hooli Goost turnede azen fro Jordan, 2 and was led bi the spirit into desert fourti daies, and was temptid of the deuel, and eet nothing in tho daies; and 3 whanne tho daies weren endid, he hungride. And the deuel seide to him, If thou art Goddis sone, seie to this stoon, that 4 it be maad breed. And Jhesus answeride to hym, It is writun, That a man lyueth not in breed aloone, but in euery 5 word of God. And the deuel ladde hym in to an hiz hil, and schewide to hym alle the rewmes of the world in a 6 moment of tyme; and seide to hym, Y schal 3 yue to thee al this power, and the glorie of hem, for to me thei ben 730uun, and to whom Y wole, Y 3yue hem; therfor if thou falle doun, and worschipe bifore me, alle thingis schulen 8 be thine. And Jhesus answeride, and seide to hym, It is writun, Thou schalt worschipe thi Lord God, and to hym galoone thou schalt serue. And he ledde hym in to Jerusalem, and sette hym on the pynacle of the temple, and seide to hym, If thou art Goddis sone, sende thi silf fro 10 hennes doun; for it is writun, For he hath comaundide to hise aungels of thee, that thei kepe thee in alle thi weies, 11 and that thei schulen take thee in hondis, lest perauenture 12 thou hirte thi foote at a stoon. And Jhesus answeride, and seide to him, It is seid, Thou schalt not tempte thi Lord 13 God. And whanne euery temptacioun was endid, the feend 14 wente awei fro hym for a tyme. And Jhesus turnede azen in the vertu of the spirit in to Galilee, and the fame wente 15 forth of hym thorou al the cuntre. And he tauxte in the 16 synagogis of hem, and was magnyfied of alle men. And he cam to Nazareth, where he was norisschid, and entride aftir his custom in the sabat dai in to a synagoge, and roos to 17 reed. And the book of Ysaye, the prophete, was takun to

hym; and as he turnede the book, he foond a place, where 18 it was wrytun, The Spirit of the Lord on me, for which thing he anoyntide me; he sente me to preche to pore men, 19 to hele contrite men in herte, and to preche remyssioun to prisoneris, and sizt to blynde men, and to delyuere brokun men in to remissioun; to preche the zeer of the Lord ple-20 saunt, and the dai of zeldyng azen. And whanne he hadde closid the book, he zaf azen to the mynystre, and sat; and the izen of alle men in the synagoge were biholdynge in 21 to hym. And he bigan to seie to hem, For in this dai 22 this scripture is fulfillid in 30ure eeris. And alle men 3auen witnessyng to hym, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Whether 23 this is not the sone of Joseph? And he seide to hem, Sotheli ze schulen seie to me this liknesse, Leeche, heele thi silf. The Farisees seiden to Ihesu, Hou grete thingis han we herd don in Cafarnaum, do thou also here in thi 24 cuntre. And he seide, Treuli Y seie to 30u, that no profete 25 is resseyued in his owne cuntre. In treuthe Y seie to 30u, that many widowis weren in the daies of Elie, the prophete, in Israel, whanne heuene was closid thre zeer and sixe monethis, whanne greet hungur was maad in al the erthe; 26 and to noon of hem was Elye sent, but in to Sarepta of Sydon, 27 to a widowe. And many meseles weren in Israel, vndur Helisee, the prophete, and noon of hem was clensid, but 28 Naaman of Sirye. And alle in the synagoge herynge these 29 thingis, weren fillid with wraththe. And thei risen vp, and drouen hym out with out the citee, and ledden hym to the cop of the hil on which her citee was bildid, to caste 30 hym doun. But Jhesus passide, and wente thorou the 31 myddil of hem; and cam doun in to Cafarnaum, a citee 32 of Galilee, and there he tauzte hem in sabotis. And thei weren astonyed in his techyng, for his word was in power.

33 And in her synagoge was a man hauvnge an vnclene feend, 34 and he criede with greet vois, and seide, Suffre, what to vs and to thee, Jhesu of Nazareth? art thou comun to leese vs? 35 Y knowe, that thou art the hooli of God. And Ihesus blamede hym, and seide, Wexe doumbe, and go out fro hym. And whanne the feend hadde cast hym forth in to the myddil, he wente awei fro hym, and he novede hym 36 no thing. And drede was maad in alle men, and thei spaken togider, and seiden, What is this word, for in power and vertu 37 he comaundith to vnclene spiritis, and thei gon out? And the fame was pupplischid of him in to ech place of the 38 cuntre. And Jhesus roos vp fro the synagoge, and entride in to the hous of Symount; and the modir of Symountis wijf was holdun with grete fyueris, and thei preieden hym for 39 hir. And Ihesus stood ouer hir, and comaundide to the feuer, and it lefte hir; and anoon sche roos vp, and seruede 40 hem. And whanne the sunne wente doun, alle that hadden sijke men with dyuerse langours, ledden hem to hym; and he sette his hoondis on ech bi hem silf, and heelide hem. 41 And feendis wenten out fro manye, and crieden, and seiden, For thou art the sone of God. And he blamede, and suffride hem not to speke, for thei wisten hym, that he was Crist. 42 And whanne the dai was come, he zede out, and wente in to a desert place; and the puple souzten hym, and thei camen to hym, and thei helden hym, that he schulde not go awei 43 fro hem. To whiche he seide, For also to othere citees it bihoueth me to preche the kyngdom of God, for therfor Y 44 am sent. And he prechide in the synagogis of Galilee.

CAP. V.

AND it was don, whanne the puple cam fast to Jhesu, to here the word of God, he stood bisidis the pool of Gena-

2 sereth, and sai; two bootis stondynge bisidis the pool; and the fischeris weren go doun, and waischiden her nettis. 3 And he wente vp in to a boot, that was Symoundis, and preiede hym to lede it a litil fro the loond; and he seet, and 4 tauzte the puple out of the boot. And as he ceesside to speke, he seide to Symount, Lede thou in to the depthe, 5 and slake 3 oure nettis to take fisch. And Symount answeride, and seide to hym, Comaundoure, we traueliden al the nyzt, and token no thing, but in thi word Y schal leve out 6 the net. And whanne thei hadden do this thing, thei closiden togidir a greet multitude of fischis; and her net was brokun. 7 And thei bikenyden to felawis, that weren in anothir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe the bootis, so that thei weren almost 8 drenchid. And whanne Symount Petir saiz this thing, he felde doun to the knees of Jhesu, and seide, Lord, go fro me, o for Y am a synful man. For he was on ech side astonyed, and alle that weren with hym, in the takyng of fischis whiche to thei token. Sotheli in lijk maner James and Joon, the sones of Zebedee, that weren felowis of Symount Petre. And Thesus seide to Symount, Nyle thou drede; now fro this 11 tyme thou schalt take men. And whanne the bootis weren led vp to the loond, thei leften alle thingis, and thei sueden hym. 12 And it was don, whanne he was in oon of the citees, lo! a man ful of lepre; and seynge I hesu felle doun on his face, and prevede hym, and seide, Lord, if thou wolt, thou maist 13 make me clene. And Jhesus held forth his hoond, and touchide hym, and seide, Y wole, be thou maad cleene. 14 And anoon the lepre passide awei fro hym. And Ihesus comaundide to hym, that he schulde seie to no man; But go, schewe thou thee to a preest, and offre for thi clensyng, 15 as Moises bad, in to witnessyng to hem. And the word walkide aboute the more of hym; and myche puple camen

16 togidere, to here, and to be heelid of her siknessis. And 17 he wente in to desert, and preiede. And it was don in oon of the daies, he sat, and tauzte; and there weren Farisees sittynge, and doctouris of the lawe, that camen of eche castel of Galilee, and of Judee, and of Jerusalem; and 18 the vertu of the Lord was to heele sike men. And lo! men beren in a bed a man that was sijk in the palsye, 19 and thei souzten to bere hym in, and sette bifor hym. And thei founden not in what partie thei schulden bere hym in, for the puple, and thei wenten on the roof, and bi the sclattis thei leeten hym down with the bed, in to the myddil, 20 bifor Jhesus. And whanne Jhesu saiz the feith of hem, he 21 seide, Man, thi synnes ben forzouun to thee. And the scribis and Farisees bigunnen to thenke, seiynge, Who is this, that spekith blasfemyes? who may forzyue synnes, but God 22 aloone? And as Ihesus knewe the thoustis of hem, he answeride, and seide to hem, What thenken ze yuele thingis 23 in 30ure hertes? What is lister to seie, Synnes ben forzouun 24 to thee, or to seie, Rise vp, and walke? But that 3e wite, that mannus sone hath power in erthe to forzyue synnes, he seide to the sijk man in palesie, Y seie to thee, ryse vp, take 25 thi bed, and go in to thin hous. And anoon he roos vp bifor hem, and took the bed in which he lay, and wente in to 26 his hous, and magnyfiede God. And greet wondur took alle, and thei magnyfieden God; and thei weren fulfillid with greet drede, and seiden, For we han seyn merueilouse thingis 27 to dai. And after these thingis Jhesus wente out, and saiz a pupplican, Leuy bi name, sittynge at the tolbothe. And he 28 seide to hym, Sue thou me; and whanne he hadde left alle 29 thingis, he roos vp, and suede hym. And Leuv made to hym a greet feeste in his hous; and ther was a greet cumpanye of pupplicans, and of othere that weren with hem, sittynge at 30 the mete. And Farisees and the scribis of hem grutchiden, and

seiden to hise disciplis, Whi eten 3e and drynken with pup-31 plicans and synful men? And Jhesus answeride, and seide to hem, Thei that ben hoole han no nede to a leche, but thei 32 that ben sijke; for Y cam not to clepe iuste men, but synful 33 men to penaunce. And thei seiden to hym, Whi the disciplis of Joon fasten ofte, and maken preieris, also and of 34 Farisees, but thine eten and drynken? To whiche he seide, Whether ze moun make the sones of the spouse to faste, 35 while the spouse is with hem? But daies schulen come, whanne the spouse schal be takun awei fro hem, and thanne 36 thei schulen faste in tho daies. And he seide to hem also a liknesse; For no man takith a pece fro a newe cloth, and puttith it in to an oold clothing; ellis bothe he brekith the newe, and the pece of the newe acordith not to the elde. 37 And no man puttith newe wyne in to oolde botels; ellis the newe wyn schal breke the botels, and the wyn schal 38 be sched out, and the botels schulen perische. But newe wyne owith to be put in to newe botels, and bothe ben kept. 39 And no man drynkynge the elde, wole anoon the newe; for he seith. The olde is the betere.

CAP. VI.

And it was don in the secounde firste sabat, whanne he passid bi cornes, hise disciplis pluckiden eeris of corn; and thei frotynge with her hondis, eeten. And summe of the Farisees seiden to hem, What doon 3e that, that is not leeueful in the sabotis? And Jhesus answeride, and seide to hem, Han 3e not redde, what Dauith dide, whanne he hungride, and thei that weren with hym; hou he entride in to the hous of God, and took looues of proposicioun, and eet, and 3af to hem that weren with hem; whiche looues it was not leeueful to eete, but oonli to prestis. And he seide to

6 hem, For mannus sone is lord, the, of the sabat. And it was don in another sabat, that he entride in to a synagoge, and tauzte. And a man was there, and his rist hoond was drie. 7 And the scribis and Farisees aspieden hym, if he wolde heele hym in the sabat, that thei schulden fynde cause, whereof 8 thei schulden accuse hym. And he wiste the thoustis of hem, and he seide to the man that hadde a drie hoond, Rise vp, and stonde in to the myddil. And he roos, and 9 stood. And Ihesus seide to hem, Y axe 30u, if it is leueful to do wel in the sabat, or yuel? to make a soule saaf, or 10 to leese? And whanne he hadde biholde alle men aboute, he seide to the man, Hold forth thin hoond. And he held 11 forth, and his hond was restorid to helthe. And thei weren fulfillid with vnwisdom, and spaken togidir, what thei schulden 12 do of Jhesu. And it was don in the daies, he wente out in to an hil to preve; and he was al nyat dwellynge in the 13 preier of God. And whanne the day was come, he clepide hise disciplis, and chees twelue of hem, whiche he clepide 14 also apostlis; Symount, whom he clepide Petir, and Andrew, 15 his brothir, James and Joon, Filip and Bartholomew, Matheu and Thomas, James Alphei, and Symount, that is clepid 16 Zelotes, Judas of James, and Judas Scarioth, that was tray-17 toure. And Jhesus cam down fro the hil with hem, and stood in a feeldi place; and the cumpeny of hise disciplis, and a greet multitude of puple, of al Judee, and Jerusalem, 18 and of the see coostis, and of Tyre and Sidon, that camen to here hym, and to be heelid of her siknessis; and thei that 19 weren trauelid of vncleene spiritis, weren heelid. And al puple souzte to touche hym, for vertu wente out of hym, and heelide 20 alle. And whanne hise izen weren cast vp in to hise disciplis, he seide, Blessid be ze, pore men, for the kyngdom of God is 21 30ure. Blessid be 3e, that now hungren, for 3e schulen be fulfillid. Blessid be ze, that now wepen, for ze schulen leize.

22 3e schulen be blessid, whanne men schulen hate 30u, and departe 30u awei, and putte schenschip to 30u, and cast out 23 3 oure name as yuel, for mannus sone. Joye 3e in that dai, and be 3e glad; for lo! 3 oure meede is myche in heuene; for aftir these thingis the fadris of hem diden to prophetis. 24 Netheles wo to 30u, riche men, that han 30ure coumfort. 25 Wo to 30u that ben fulfillid, for 3e schulen hungre. Wo to 26 30u that now leizen, for 3e schulen morne, and wepe. Wo to 30u, whanne alle men schulen blesse 30u; aftir these thingis 27 the fadris of hem diden to profetis. But Y seie to 30u that heren, loue 3e 3oure enemyes, do 3e wel to hem that hatiden 28 30u; blesse 3e men that cursen 30u, preye 3e for men that 29 defamen 30u. And to him that smytith thee on o cheeke, schewe also the tothir; and fro hym that takith awei fro thee 30 a cloth, nyle thou forbede the coote. And zyue to eche that axith thee, and if a man takith awei tho thingis that ben 31 thine, axe thou not agen. And as 3e wolen that men do 32 to 30u, do 3e also to hem in lijk maner. And if 3e louen. hem that louen 30u, what thanke is to 30u? for synful men 33 louen men that louen hem. And if 3e don wel to hem that don wel to 30u, what grace is to 30u? synful men don this 34 thing. And if 3e leenen to hem of whiche 3e hopen to take azen, what thanke is to 30u? for synful men leenen to 35 synful men, to take azen as myche. Netheles loue 3e 30ure enemyes, and do ze wel, and leene ze, hopinge no thing therof, and zoure mede schal be myche, and ze schulen be the sones of the Hezest, for he is benygne on vnkynde 36 men and yuele men. Therfor be 3e merciful, as 30ure fadir is 37 merciful. Nyle 3e deme, and 3e schulen not be demed. Nyle 3e condempne, and 3e schulen not be condempned; 38 forzyue ze, and it schal be forzouun to zou. 3yue ze, and it schal be zouun to zou. Thei schulen zyue in to zoure bosum a good mesure, and wel fillid, and schakun togidir, and ouer-

flowynge; for bi the same mesure, bi whiche ze meeten, 30 it schal be metun azen to 30u. And he seide to hem a liknesse, Whether the blynde may leede the blynde? ne fallen 40 thei not bothe in to the diche? A disciple is not aboue the maistir; but eche schal be perfite, if he be as his maister. 41 And what seest thou in thi brotheris ize a moot, but thou 42 biholdist not a beem, that is in thin owne ize? Or hou maist thou seie to thi brother, Brothir, suffre, Y schal caste out the moot of thin ize, and thou biholdist not a beem in thin owne ize? Ipocrite, first take out the beem of thin ize, and thanne 43 thou schalt se to take the moot of thi brotheris ize. It is not a good tree, that makith yuel fruytis, nether an yuel tree, that 44 makith good fruytis; for euery tre is known of his fruyt. And men gaderen not figus of thornes, nethir men gaderen a 45 grape of a buysche of breris. A good man of the good tresoure of his herte bryngith forth good thingis, and an yuel man of the yuel tresoure bryngith forth yuel thingis; for 46 of the plente of the herte the mouth spekith. And what clepen ze me, Lord, Lord, and doon not tho thingis that 47 Y seie. Eche that cometh to me, and herith my wordis, and 48 doith hem, Y schal schewe to 30u, to whom he is lijk. He is lijk to a man that bildith an hous, that diggide deepe, and sette the foundement on a stoon. And whanne greet flood was maad, the flood was hurtlid to that hous, and it mizte 49 not moue it, for it was foundid on a sad stoon. But he that herith, and doith not, is lijk to a man bildynge his hous on erthe with outen foundement; in to which the flood was hurlid, and anoon it felle doun; and the fallyng doun of that hous was maad greet.

CAP. VII.

AND whanne he hadde fulfillid alle hise wordis in to 2 the eeris of the puple, he entride in to Cafarnaum. But

a seruaunt of a centurien, that was precious to hym, was 3 sijk, and drawynge to the deeth. And whanne he hadde herd of Ihesu, he sente to hym the eldere men of Jewis, and preiede hym, that he wolde come, and heele his seruaunt. 4 And whanne thei camen to Jhesu, thei preieden hym bisili, and seiden to hym, For he is worthi, that thou graunte to 5 hym this thing; for he loueth oure folk, and he bildide to vs 6 a synagoge. And Ihesus wente with hem. And whanne he was not fer fro the hous, the centurien sente to hym freendis, and seide, Lord, nyle thou be trauelid, for Y am not worthi, 7 that thou entre vnder my roof; for which thing and Y demede not my silf worthi, that Y come to thee; but seie 8 thou bi word, and my child schal be helid. For Y am a man ordeyned vndur power, and haue knyztis vndur me; and Y seie to this, Go, and he goith, and to anothir, Come, and he cometh, and to my seruaunt, Do this thing, and he doith. 9 And whanne this thing was herd, Jhesus wondride; and seide to the puple suynge hym, Treuli Y seie to 30u, nether 10 in Israel Y found so greet feith. And thei that weren sent, turneden azen home, and founden the seruaunt hool, which 11 was sijk. And it was don aftirward, Jhesus wente in to a citee, that is clepid Naym, and hise disciplis; and ful greet 12 puple wente with hym. And whanne he cam ny3 to the 3ate of the citee, lo! the sone of a womman that hadde no mo children, was borun out deed; and this was a widowe; and 13 myche puple of the citee with hir. And whanne the Lord Jhesu hadde seyn hir, he hadde reuthe on hir, and seide to 14 hir, Nyle thou wepe. And he cam nyz, and touchide the beere; and thei that baren stoden. And he seide, 3onge 15 man, Y seie to thee, rise vp. And he that was deed sat vp azen, and bigan to speke; and he zaf hym to his modir. 16 And drede took alle men, and thei magnyfieden God, and seiden, For a grete profete is rysun among vs, and, For

17 God hath visitid his puple. And this word wente out of 18 hym in to al Judee, and in to al the cuntre aboute. And 19 Joones disciplis toolden hym of alle these thingis. And Joon clepide tweyn of hise disciplis, and sente hem to Jhesu, and seide, Art thou he that is to come, or abiden we anothir? 20 And whanne the men cam to hym, thei seiden, Joon Baptist sente vs to thee, and seide, Art thou he that is to come, or we 21 abiden anothir? And in that our he heelide many men of her sijknessis, and woundis, and yuel spiritis; and he 3af 22 sizt to many blynde men. And Jhesus answerde, and seide to hem, Go ze azen, and telle ze to Joon tho thingis that ze han herd and seyn; blynde men seyn, crokid men goen, mesels ben maad cleene, deef men heren, deed men risen 23 azen, pore men ben takun to prechyng of the gospel. And 24 he that schal not be sclaundrid in me, is blessid. And whanne the messangeris of Joon weren go forth, he bigan to 25 seie of Joon to the puple, What wenten 3e out in to desert to 26 se? a reed waggid with the wynd? But what wenten 3e out to se? a man clothid with softe clothis? Lo! thei that ben in precious cloth and in delicis, ben in kyngis housis. But what wenten ze out to se? a profete? 3he, Y seie to zou, and 27 more than a profete. This is he, of whom it is writun, Lo! Y sende myn aungel bifor thi face, which schal make thi 28 weie redi bifor thee. Certis Y seie to 30u, there is no man more prophete among children of wymmen, than is Joon; but he that is lesse in the kyngdom of heuenes, is more than 29 he. And al the puple herynge, and pupplicans, that hadden 30 be baptisid with baptym of Joon, iustifieden God; but the Farisees and the wise men of the lawe, that weren not baptisid of hym, dispisiden the counsel of God azens hem 31 silf. And the Lord seide, Therfor to whom schal Y seie men 32 of this generacioun lijk, and to whom ben thei lijk? Thei ben lijk to children sittynge in chepyng, and spekynge

togider, and seivinge, We han sungun to 30u with pipis, and ze han not daunsid; we han maad mornyng, and ze han not 33 wept. For Joon Baptist cam, nethir etynge breed, ne drynk-34 ynge wyne, and 3e seyen, He hath a feend. Mannus sone cam etynge and drynkynge, and ze seien, Lo! a man a deuourer, and drynkynge wyne, a frend of pupplicans and 35 of synful men. And wisdom is justified of her sones. But 36 oon of the Farisees preiede Jhesu, that he schulde ete with hym. And he entride in to the hous of the Farise, and sat at 37 the mete. And lo! a synful womman, that was in the citee, as sche knewe, that Ihesu sat at the mete in the hous of the 38 Farisee, sche brouzte an alabaustre box of oynement; and sche stood bihynde bysidis hise feet, and bigan to moiste hise feet with teeris, and wipide with the heeris of hir heed, and 39 kiste hise feet, and anountide with ownement. And the Farise seynge, that hadde clepide hym, seide within hym silf, seiynge, If this were a prophete, he schulde wite, who and what maner womman it were that touchith hym, for sche 40 is a synful womman. And Jhesus answeride, and seide to hym, Symount, Y haue sumthing to seie to thee. And he 41 seide, Maistir, seie thou. And he answeride, Twei dettouris weren to o lener; and oon aust fyue hundrid pans, and the 42 other fifti; but whanne thei hadden not wherof thei schulden zeelde, he forzaf to bothe. Who thanne loueth hym more? 43 Symount answeride, and seide, Y gesse, that he to whom he forzaf more. And he answeride to hym, Thou hast demyd 44 riztli. And he turnede to the womman, and seide to Symount, Seest thou this womman? I entride into thin hous, thou 3af no watir to my feet; but this hath moistid my feet 45 with teeris, and wipide with hir heeris. Thou hast not 30uun to me a cosse; but this, sithen sche entride, ceesside not to 46 kisse my feet. Thou anoyntidist not myn heed with oile; 47 but this anoyntide my feet with ovnement. For the which

thing Y seie to thee, many synnes ben for soun to hir, for sche hath loued myche; and to whom is lesse for soun, 48 he loueth lesse. And Jhesus seide to hir, Thi synnes ben 49 for soun to thee. And thei that saten to gider at the mete, bigunnen to seie with ynne hem silf, Who is this that for 50 syneth synnes. But he seide to the womman, Thi feith hath maad thee saaf; go thou in pees.

CAP. VIII.

1 And it was don aftirward, and Jhesus made iourney bi citees and castels, prechynge and euangelisynge the rewme 2 of God, and twelue with hym; and sum wymmen that weren heelid of wickid spiritis and sijknessis, Marie, that is clepid 3 Maudeleyn, of whom seuene deuelis wenten out, and Joone, the wijf of Chuse, the procuratoure of Eroude, and Susanne, and many othir, that mynystriden to hym of her ritchesse. 4 And whanne myche puple was come togidir, and men hizeden 5 to hym fro the citees, he seide bi a symylitude, He that sowith, zede out to sowe his seed. And while he sowith, sum fel bisidis the weie, and was defoulid, and briddis of 6 the eir eten it. And othir fel on a stoon, and it sprunge vp, 7 and driede, for it hadde not moysture. And other fel among thornes, and the thornes sprongen vp togider, and strang-8 liden it. And othir fel in to good erthe, and it sprungun made an hundrid foold fruyt. He seide these thingis, and g criede, He that hath eeris of heryng, here he. But hise 10 disciplis axiden him, what this parable was. And he seide to hem, To 3ou it is grauntid to knowe the pryuete of the kyngdom of God; but to othir men in parablis, that thei II seynge se not, and thei herynge vndurstonde not. And 12 this is the parable. The seed is Goddis word; and thei that ben bisidis the weie, ben these that heren; and aftir-

ward the feend cometh, and takith awei the word fro her 13 herte, lest thei bileuynge be maad saaf. But thei that fel on a stoon, ben these that whanne thei han herd, resseyuen the word with iove. And these han not rootis: for at a tyme thei bileuen, and in tyme of temptacioun thei goen 14 awei. But that that fel among thornes, ben these that herden, and of bisynessis, and ritchessis, and lustis of lijf thei gon forth, and ben stranglid, and bryngen forth no 15 fruyt. But that that fel in to good erthe, ben these that, in a good herte, and best heren the word, and holdun, and 16 brengen forth fruyt in pacience. No man liztneth a lanterne, and hilith it with a vessel, or puttith it vndur a bed, but on a 17 candilstike, that men that entren seen list. For ther is no priuei thing, which schal not be openyd, nether hid thing, 18 which schal not be knowun, and come in to open. Therfor se ze, hou ze heren; for it schal be zouun to hym that hath, and who euer hath not, also that that he weneth that he 19 haue, schal be takun awei fro hym. And his modir and britheren camen to hym; and thei myzten not come to hym 20 for the puple. And it was teeld to hym, Thi modir and thi britheren stonden with outforth, willynge to se thee. 21 And he answeride, and seide to hem, My modir and my britheren ben these, that heren the word of God, and doon 22 it. And it was don in oon of daies, he wente vp in to a boot, and hise disciplis. And he seide to hem, Passe we 23 ouer the see. And thei wenten vp. And while thei rowiden, he slepte. And a tempest of wynde cam doun in to the watir, and thei weren dryuun hidur and thidur with wawis, 24 and weren in perel. And thei camen ny3, and reisiden hym, and seiden, Comaundoure, we perischen. And he roos, and blamyde the wynde, and the tempest of the watir; 25 and it ceesside, and pesibilte was maad. And he seide to hem, Where is 30ure feith? Which dredynge wondriden,

and seiden togidir, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeien to hym. 26 And thei rowiden to the cuntree of Gerasenus, that is azens 27 Galilee. And whanne he wente out to the loond, a man ran to hym, that hadde a deuel long tyme, and he was not clothid 28 with cloth, nether dwellide in hous, but in sepulcris. This, whanne he saiz Jhesu, fel doun bifor hym, and he crivnge with a greet vois seide, What to me and to thee, Jhesu, the sone of the hizest God? Y biseche thee, that thou 20 turmente not me. For he comaundide the vncleene spirit, that he schulde go out fro the man. For he took hym ofte tymes, and he was boundun with cheynes, and kept in stockis, and, whanne the boondis weren brokun, he was a 30 lad of deuelis in to desert. And Jhesus axide hym, and seide, What name is to thee? And he seide, A legioun; 31 for many deuelis weren entrid in to hym. And thei preyden hym, that he schulde not comaunde hem, that thei schulden 32 go in to helle. And there was a flok of many swyne lesewynge in an hil, and thei preieden hym, that he schulde suffre 33 hem to entre in to hem. And he suffride hem. And so the deuelis wenten out fro the man, and entriden in to the swyne; and with a birre the flok wente heedlyng in to the 34 pool, and was drenchid. And whanne the hirdis sayn this thing don, thei flowen, and tolden in to the cite, and in 35 to the townes. And thei 3eden out to se that thing that was don. And thei camen to Jhesu, and thei founden the man sittynge clothid, fro whom the deuelis wenten out, and 36 in hool mynde at hise feet; and thei dredden. And thei that sayn tolden to hem, hou he was maad hool of the legioun. 37 And al the multitude of the cuntre of Gerasenus preiede hym, that he schulde go fro hem, for thei werun holdun with greet drede. He wente vp in to a boot, and turnede azen. 38 And the man of whom the deuelis weren gon out, preide

hym, that he schulde be with hym. Jhesus lefte hym, and 39 seide, Go azen in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorow al the cite, and prechide, hou grete thingis Jhesus hadde don to hym. 40 And it was don, whanne Ihesus was gon azen, the puple 41 resseyuede hym; for alle weren abidynge hym. And lo! a man, to whom the name was Jayrus, and he was prynce of a synagoge; and he fel down at the feet of Jhesu, and 42 preiede hym, that he schulde entre in to his hous, for he hadde but o douzter almost of twelue zeer eelde, and sche was deed. And it bifel, the while he wente, he was thrungun 43 of the puple. And a womman that hadde a flux of blood twelue zeer, and hadde spendid al hir catel in leechis, and 44 sche mizte not be curid of ony, and sche cam nyz bihynde, and touchide the hem of his cloth, and anoon the fluxe of 45 hir blood ceesside. And Ihesus seide, Who is that touchide me? And whanne alle men denyeden, Petre seide, and thei that weren with hym, Comaundour, the puple thristen, and 46 disesen thee, and thou seist, Who touchide me? And Jhesus seide, Summan hath touchid me, for that vertu zede out 47 of me. And the womman seynge, that it was not hid fro hym, cam tremblynge, and fel doun at hise feet, and for what cause sche hadde touchid hym sche schewide bifor 48 al the puple, and hou anoon sche was helid. And he seide to hir, Douztir, thi feith hath maad thee saaf; go thou in 49 pees. And 3it while he spak, a man cam fro the prince of the synagoge, and seide to hym, Thi douztir is deed, 50 nyle thou trauel the maister. And whanne this word was herd, Thesus answeride to the fadir of the damysel, Nyle thou drede, but bileue thou oonli, and sche schal be saaf. 51 And whanne he cam to the hous, he suffride no man to entre with hym, but Petir and Joon and James, and the 52 fadir and the modir of the damysel. And alle wepten, and

biweileden hir. And he seide, Nyle 3e wepe, for the damysel 53 is not deed, but slepith. And thei scorneden hym, and 54 wisten that sche was deed. But he helde hir hoond, and 55 criede, and seide, Damysel, rise vp. And hir spirit turnede a3en, and sche roos anoon. And he comaundide to 3yue 56 to hir to ete. And hir fadir and modir wondriden greetli; and he comaundide hem, that thei schulden not seie to ony that thing that was don.

CAP. IX.

1 And whanne the twelue apostlis weren clepid togidir, Thesus 3af to hem vertu and power on alle deuelis, and that 2 thei schulden heele sijknessis. And he sente hem for to 3 preche the kyngdom of God, and to heele sijk men. And he seide to hem, No thing take 3e in the weie, nether 3erde, ne scrippe, nether breed, ne money, and nether haue ze two 4 cootis. And in to what hous that 3e entren, dwelle 3e there, 5 and go 3e not out fro thennus. And who euer resseyuen not zou, go ze out of that citee, and schake ze of the poudir 6 of youre feet in to witnessyng on hem. And thei zeden forth, and wenten aboute bi castels, prechynge and helynge reuery where. And Eroude tetrak herde alle thingis that 8 weren don of hym, and he doutide, for that it was seide of sum men, that Joon was risen fro deth; and of summen, that Elie hadde apperid; but of othere, that oon of the elde 9 prophetis was risun. And Eroude seide, Y haue biheedid Joon; and who is this, of whom Y here siche thingis? 10 And he souzte to se hym. And the apostlis turneden azen, and tolden to hym alle thingis that thei hadden don. he took hem, and wente bisidis in to a desert place, that is 11 Bethsada. And whanne the puple knewen this, thei folewiden hym. And he resseyuede hem, and spak to hem of the

kyngdom of God; and he heelide hem that hadden neede of 12 cure. And the dai bigan to bowe doun, and the twelue camen, and seiden to hym, Leeue the puple, that thei go, and turne in to castels and townes, that ben aboute, that their 13 fynde mete, for we ben here in a desert place. And he seide to hem, 3 yue ze to hem to ete. And thei seiden, Ther ben not to vs mo than fyue looues and twei fischis, but perauenture that we go, and bie meetis to al this puple. 14 And the men weren almost fyue thousynde. And he seide to hise disciplis, Make ze hem sitte to mete bi cumpanyes, 15 a fifti to gidir. And thei diden so, and thei maden alle men 16 sitte to mete. And whanne he hadde take the fyue looues and twei fischis, he biheeld in to heuene, and blesside hem, and brak, and delide to hise disciplis, that thei schulden sette 17 forth bifor the cumpanyes. And alle men eeten, and weren fulfillid; and that that lefte to hem of brokun metis was 18 takun vp, twelue cofyns. And it was don, whanne he was aloone preiynge, hise disciplis weren with hym, and he axide 19 hem, and seide, Whom seien the puple that Y am? And thei answeriden, and seiden, Joon Baptist, othir seien Elie, 20 and othir seien, o profete of the formere is risun. And he seide to hem, But who seien ze that Y am? Symount Petir 21 answeride, and seide, The Crist of God. And he blamynge 22 hem comaundide that thei schulden seie to no man, and seide these thingis, For it bihoueth mannus sone to suffre many thingis, and to be repreued of the elder men, and of the princis of prestis, and of scribis, and to be slayn, and the 23 thridde dai to rise agen. And he seide to alle, If ony wole come aftir me, denye he hym silf, and take he his cross euery 24 dai, and sue he me. For he that wole make his lijf saaf schal leese it; and he that leesith his lijf for me, schal make 25 it saaf. And what profitith it to a man, if he wynne al the 26 world, and leese hymsilf, and do peiryng of him silf. For

who so schameth me and my wordis, mannus sone schal schame hym, whanne he cometh in his maieste, and of the 27 fadris, and of the hooli aungels. And Y seie to 30u, verily ther ben summe stondynge here, whiche schulen not taste 28 deeth, til thei seen the rewme of God. And it was don aftir these wordis almest eizte daies, and he took Petre and James 29 and Joon, and he stiede in to an hil, to preye. And while he preiede, the licnesse of his cheer was chaungid, and his 30 clothing was whit schynynge. And lo! two men spaken 31 with hym, and Moises and Helie weren seen in maieste; and thei sayn his goyng out, which he schulde fulfille in 32 Jerusalem. And Petre, and thei that weren with hym, weren heuy of sleep, and thei wakynge saien his majeste, and the 33 twey men that stoden with hym. And it was don, whanne thei departiden fro hym, Petir seide to Jhesu, Comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee, and oon to Moises, and oon to Elie. And he 34 wiste not what he schulde seie. But while he spak these thingis, a cloude was maad, and ouerschadewide hem; and 35 thei dredden, whanne thei entriden in to the cloude. And a vois was maad out of the cloude, and seide, This is my 36 derworth sone, here 3e hym. And while the vois was maad, Jhesu was foundun aloone. And thei weren stille, and to no man seiden in tho daies ouzt of tho thingis, that thei 37 hadden seyn. But it was doon in the dai suynge, whanne 38 thei camen doun of the hil, myche puple mette hem. And lo! a man of the cumpany criede, and seide, Maister, Y 39 biseche thee, biholde my sone, for Y haue no mo; and lo! a spirit takith hym, and sudenli he crieth, and hurtlith doun, and to-drawith hym with fome, and vnneth he goith awei 40 al to-drawynge hym. And Y preiede thi disciplis, that thei 41 schulden caste hym out, and thei myzten not. And Ihesus answerde and seide to hem, A! vnfeithful generacioun and

weiward, hou long schal Y be at 30u, and suffre 30u? brynge 42 hidur thi sone. And whanne he cam ny3, the deuel hurtlide hym doun, and to-braidide hym: And Jhesus blamyde the vnclene spirit, and heelide the child, and zeldide him to his 43 fadir. And alle men wondriden greetli in the gretnesse of God. And whanne alle men wondriden in alle thingis that 44 he dide, he seide to hise disciplis, Putte ze these wordis in 30ure hertis, for it is to come, that mannus sone be bitrayed 45 in to the hondis of men. And thei knewen not this word, and it was hid bifor hem, that thei feeliden it not; and thei 46 dredden to axe hym of this word. But a thougt entride in 47 to hem, who of hem schulde be grettest. And Jhesu, seynge the thoustis of the herte of hem, took a child, and settide 48 hym bisidis hym; and seide to hem, Who euer resseyueth this child in my name, ressevueth me; and who euer resseyueth me, resseiueth him that sente me; for he that 49 is leest among 30u alle, is the grettest. And Joon answeride and seide, Comaundoure, we sayn a man castynge out feendis in thi name, and we han forbedun hym, for 50 he sueth not thee with vs. And Ihesus seide to hym, Nyle 513e forbede, for he that is not azens vs, is for vs. And it was don, whanne the daies of his takyng vp weren fulfillid, 52 he settide faste his face, to go to Jerusalem, and sente messangeris bifor his sizt. And thei zeden, and entriden 53 in to a citee of Samaritans, to make redi to hym. And thei resseyueden not hym, for the face was of hym goynge in to 54 Jerusalem. And whanne James and Joon, hise disciplis, seyn, thei seiden, Lord, wolt thou that we seien, that fier 55 come doun fro heuene, and waste hem? And he turnede, and blamyde hem, and seide, 3e witen not, whos spiritis 3e 56 ben; for mannus sone cam not to leese mennus soulis, 57 but to saue. And thei wenten in to another castel. And it was don, whanne thei walkeden in the weie, a man seide

58 to hym, Y schal sue thee, whidur euer thou go. And Jhesus seide to hym, Foxis han dennes, and briddis of the eir han nestis, but mannus sone hath not where he reste 59 his heed. And he seide to another, Sue thou me. And he seide, Lord, suffre me first to go, and birie my fadir. 60 And Jhesus seide to hym, Suffre that deede men birie hir deede men; but go thou, and telle the kyngdom of God. 61 And another seide, Lord, Y schal sue thee, but first suffre 62 me to leeue alle thingis that ben at hoom. And Jhesus seide to hym, No man that puttith his hoond to the plou3, and biholdynge bacward, is able to the rewme of God.

CAP. X.

I AND aftir these thingis the Lord Jhesu ordeynede also othir seuenti and tweyn, and sente hem bi tweyn and tweyn bifor his face in to euery citee and place, whidir he was to 2 come. And he seide to hem, There is myche ripe corn, and fewe werke men; therfor preie ze the lord of the ripe 3 corn, that he sende werke men in to his ripe corn. Go 43e, lo! Y sende 3ou as lambren among wolues. Therfor nyle ze bere a sachel, nethir scrippe, nethir schoon, and 5 greete 3e no man bi the weie. In to what hous that 3e 6 entren, first seie 3e, Pees to this hous. And if a sone of pees be there, zoure pees schal reste on hym; but if noon, it schal 7 turne agen to 30u. And dwelle 3e in the same hous, etynge and drynkynge tho thingis that ben at hem; for a werk man is worthi his hire. Nyle ze passe from hous in to hous. 8 And in to what euer citee 3e entren, and thei resseyuen 30u, gete ze tho thingis that ben set to zou; and heele ze the sijke men that ben in that citee. And seie ze to hem, The kyng-10 dom of God schal neize in to 30u. In to what citee 3e entren, and thei resseyuen 30u not, go 3e out in to the

11 streetis of it, and seie ze, We wipen of azens zou the poudir that cleued to vs of soure citee; netheles wite ze this thing, 12 that the rewme of God schal come nyz. Y seie to 30u, that to Sodom it schal be esiere than to that citee in that dai. 13 Wo to thee, Corosaym; wo to thee, Bethsaida; for if in Tyre and Sidon the vertues hadden be don, whiche han be don in 30u, sum tyme thei wolden haue sete in heyre and 14 asches, and haue don penaunce. Netheles to Tire and Sidon 15 it schal be esiere in the doom than to 30u. And thou, Cafarnaum, art enhaunsid til to heuene; thou schalt be 16 drenchid til in to helle. He that herith 30u, herith me; and he that dispisith 30u, dispisith me; and he that dispisith 17 me, dispisith hym that sente me. And the two and seuenti disciplis turneden agen with ioye, and seiden, Lord, also 18 deuelis ben suget to vs in thi name. And he seide to hem, 19 Y saiz Sathnas fallynge doun fro heuene, as leit. And lo! Y haue 30uun to 30u power to trede on serpentis, and on scorpyouns, and on al the vertu of the enemy, and nothing 20 schal anoye 30u. Netheles nyle 3e ioye on this thing, that spiritis ben suget to 30u; but ioye 3e, that 30ure names ben 21 writun in heuenes. In thilk our he gladide in the Hooli Goost, and seide, Y knouleche to thee, fadir, Lord of heuene and of erthe, for thou hast hid these thingis fro wise men and prudent, and hast schewid hem to smale 22 children. 3he, fadir, for so it pleside bifor thee. Alle thingis ben 30uun to me of my fadir, and no man woot, who is the sone, but the fadir; and who is the fadir, but 23 the sone, and to whom the sone wole schewe. And he turnede to hise disciplis, and seide, Blessid ben the izen, 24 that seen tho thingis that 3e seen. For Y seie to 30u, that many prophetis and kyngis wolden haue seie tho thingis, that ze seen, and thei sayn not; and here tho thingis, 25 that 3e heren, and thei herden not. And lo! a wise man

of the lawe ros vp, temptynge hym, and seiynge, Maister, 26 what thing schal Y do to haue euerlastynge lijf? And he seide to hym, What is writun in the lawe? hou redist thou? 27 He answeride, and seide, Thou schalt loue thi Lord God of al thin herte, and of al thi soule, and of alle thi strengthis, 28 and of al thi mynde; and thi neizbore as thi silf. And Jhesus seide to hym, Thou hast answerid riztli; do this 29 thing, and thou schalt lyue. But he willynge to iustifie hym 30 silf, seide to Jhesu, And who is my neizbore? And Jhesu biheld, and seide, A man cam doun fro Jerusalem in to Jerico, and fel among theues, and thei robbiden hym, and woundiden hym, and wente awei, and leften the man half 31 alyue. And it bifel, that a prest cam down the same weie, 32 and passide forth, whanne he hadde seyn hym. Also a dekene, whanne he was bisidis the place, and saiz him, 33 passide forth. But a Samaritan, govnge the weie, cam bisidis hym; and he siz hym, and hadde reuthe on hym; 34 and cam to hym, and boond togidir hise woundis, and helde in oyle and wynne; and leide hym on his beest, and ledde 35 in to an ostrie, and dide the cure of hym. And another dai he brouzte forth twey pans, and zaf to the ostiler, and seide, Haue the cure of hym; and what euer thou schalt zyue ouer, Y schal zelde to thee, whanne Y come azen. 36 Who of these thre, semeth to thee, was neighbore to hym, 37 that fel among theues? And he seide, He that dide merci in to hym. And Jhesus seide to hym, Go thou, and do 38 thou on lijk maner. And it was don, while thei wenten, he entride in to a castel; and a womman, Martha bi name, 39 resseyuede hym in to hir hous. And to this was a sistir, Marie bi name, which also sat bisidis the feet of the Lord, 40 and herde his word. But Martha bisiede aboute the ofte seruyce. And sche stood, and seide, Lord, takist thou no kepe, that my sistir hath left me aloone to serue?

41 therfor seie thou to hir, that sche helpe me. And the Lord answerde, and seide to hir, Martha, Martha, thou 42 art bysi, and art troublid aboute ful many thingis; but o 43 thing is necessarie. Marie hath chosun the best part, which schal not be takun awei fro hir.

CAP. XI.

I And it was don, whanne he was preignge in a place, as he ceesside, oon of hise disciplis seide to hym, Lord, teche 2 vs to preye, as Joon tauxte hise disciplis. And he seide to hem, Whanne ze preien, seie ze, Fadir, halewid be thi name. 3 Thi kyngdom come to. 3yue to vs to dai oure ech daies 4 breed. And forzyue to vs oure synnes, as we forzyuen to ech man that owith to vs. And lede vs not in to tempta-5 cioun. And he seide to hem, Who of 30u schal haue a freend, and schal go to hym at mydnyst, and schal seie 6 to hym, Freend, leene to me thre looues; for my freend cometh to me fro the weie, and Y have not what Y schal 7 sette bifor hym. And he with ynforth answere and seie, Nyle thou be heur to me; the dore is now schit, and my children ben with me in bed; Y may not rise, and ayue 8 to thee. And if he schal dwelle stil knockynge, Y seie to 30u, thouz he schal not rise, and zyue to him, for that that he is his freend, netheles for his contynuel axyng he schal ryse, and 3yue to hym, as many as he hath nede to. 9 And Y seie to 30u, axe 3e, and it schal be 30uun to 30u; seke ze, and ze schulen fynde; knocke ze, and it schal 10 be openyd to 30u. For ech that axith, takith, and he that sekith, fyndith; and to a man that knockith, it schal be 11 openyd. Therfor who of 30u axith his fadir breed, whether he schal zyue hym a stoon? or if he axith fisch, whether 12 he schal zyue hym a serpent for the fisch? or if he axe

13 an eye, whether he schal a reche hym a scorpioun? Therfor if 3e, whanne 3e ben yuel, kunnen 3yue good 3iftis to 3oure children, hou myche more zoure fadir of heuene schal zyue 14 a good spirit to men that axith him. And Jhesus was castynge out a feend, and he was doumbe. And whanne he hadde cast out the feend, the doumbe man spak; and 15 the puple wondride. And sum of hem seiden, In Belsabub, 16 prince of deuelis, he castith out deuelis. And othir temptinge 17 axiden of hym a tokene fro heuene. And as he saiz the thoustis of hem, he seide to hem, Euery rewme departid azens it silf, schal be desolat, and an hous schal falle on 18 an hous. And if Sathanas be departed azens hym silf, hou schal his rewme stonde? For 3e seien, that Y caste out 10 feendis in Belsabub. And if Y in Belsabub caste out fendis, in whom casten out zoure sones? Therfor thei schulen be 20 youre domesmen. But if Y caste out fendis in the fyngir of God, thanne the rewme of God is comun among 30u. 21 Whanne a strong armed man kepith his hous, alle thingis 22 that he weldith ben in pees. But if a stronger than he come vpon hym, and ouercome hym, he schal take awei al his armere, in which he tristide, and schal dele abrood 23 his robries. He that is not with me, is agens me; and he 24 that gederith not togidir with me, scaterith abrood. Whanne an vnclene spirit goith out of a man, he wandrith bi drie placis, and sekith reste; and he fyndynge not, seith, Y schal turne azen in to myn hous, fro whannes Y cam out. 25 And whanne he cometh, he fyndith it clansid with besyms, 26 and fayre arayed. Thanne he goith, and takith with hym seuene othere spirits worse than hym silf, and thei entren, and dwellen there. And the laste thingis of that man ben 27 maad worse than the formere. And it was don, whanne he hadde seid these thingis, a womman of the cumpanye reride hir vois, and seide to hym, Blessid be the wombe

that bare thee, and blessid be the tetis that thou hast soken. 28 And he seide, But 3he blessid be thei, that heren the word 29 of God, and kepen it. And whanne the puple runnen togidere, he bigan to seie, This generacioun is a weiward generacioun; it sekith a token, and a tokene schal not 30 be 30uun to it, but the tokene of Jonas, the profete. For as Jonas was a tokene to men of Nynyue, so mannus sone schal 31 be to this generacioun. The queen of the south schal rise in doom with men of this generacioun, and schal condempne hem; for sche cam fro the endis of the erthe, for to here the wisdom of Salomon, and lo! here is a gretter than 32 Salomon. Men of Nynyue schulen rise in doom with this generacioun, and schulen condempne it: for thei diden penaunce in the prechyng of Jonas, and lo! here is a 33 gretter than Jonas. No man tendith a lanterne, and puttith in hidils, nether vndur a buyschel, but on a candilstike, that 34 thei that goen in, se list. The lanterne of thi bodi is thin ize; if thin ize be symple, al thi bodi schal be lizti; but if it 35 be weyward, al thi bodi schal be derkful. Therfor se thou, 36 lest the list that is in thee, be derknessis. Therfor if al thi bodi be brist, and haue no part of derknessis, it schal be al brizt, and as a lanterne of briztnesse it schal zyue lizt 37 to thee. And whanne he spak, a Farisee preiede him, that he schulde ete with hym. And he entride, and sat to 38 the meete. And the Farisee bigan to seie, gessynge with 39 ynne hym silf, whi he was not waschen bifor mete. And the Lord seide to hym, Now 3e Farisees clensen that that is with outenforth of the cuppe and the plater; but that thing that is with ynne of 30u, is ful of raueyn and wickid-40 nesse. Foolis, whether he that made that that is withouten-41 forth, made not also that that is with ynne? Netheles that that is ouer plus, zyue ze almes, and lo! alle thingis ben 42 cleene to 30u. But wo to 30u, Farisees, that tithen mynte,

and rue, and ech eerbe, and leeuen doom and the charite of God. For it bihofte to do these thingis, and not leeue 43 tho. Wo to 30u, Farisees, that louen the firste chaieris 44 in synagogis, and salutaciouns in chepyng. Wo to 30u, that ben as sepulcris, that ben not seyn, and men walkynge 45 aboue witen not. But oon of the wise men of the lawe answeride, and seide to hym, Maystir, thou seignge these 46 thingis, also to vs doist dispit. And he seide, Also wo to 30u, wise men of lawe, for 3e chargen men with birthuns which thei moun not bere, and 3e 3ou silf with 3oure o 47 fyngur touchen not the heuynessis. Wo to 30u, that bilden 48 toumbis of profetis; and 30ure fadris slowen hem. Treuli ze witnessen, that ze consenten to the werkis of zoure fadris; 49 for thei slowen hem, but ze bilden her sepulcris. Therfor the wisdom of God seide, Y schal sende to hem profetis 50 and apostlis, and of hem thei schulen sle and pursue, that the blood of alle prophetis, that was sched fro the making 51 of the world, be sourt of this generacioun; fro the blood of the iust Abel to the blood of Zacharie, that was slavn bitwixe the auter and the hous. So Y seie to 30u, it schal 52 be sourt of this generacioun. Wo to zou, wise men of the lawe, for 3e han takun awei the keye of kunnyng; and 3e 30w silf entriden not, and 3e han forbeden hem that entriden. 53 And whanne he seide these thingis to hem, the Farisees and wise men of lawe bigunnen greuousli to azenstonde, and 54 stoppe his mouth of many thingis, aspiynge hym, and sekynge to take sum thing of his mouth, to accuse hym.

CAP. XII.

And whanne myche puple stood aboute, so that thei treden ech on othir, he bigan to seie to hise disciplis, Be 3e war of the sourdous of the Farisees, that is ypocrisie. For no thing

is hilid, that schal not be schewid; nether hid, that schal not 3 be wist. For whi tho thingis that 3e han seid in derknessis, schulen be seid in list; and that that ze han spokun in eere 4 in the couchis, schal be prechid in roofes. And Y seie to 30u, my freendis, be 3e not a ferd of hem that sleen the bodie, and aftir these thingis han no more what thei schulen 5 do. But Y schal schewe to 30u, whom 3e schulen drede; drede ze hym, that aftir he hath slayn, he hath power to sende in to helle. And so Y seie to 30u, drede 3e hym. 6 Whether fyue sparowis ben not seld for twei halpens; and 7 oon of hem is not in forzetyng bifor God? But also alle the heeris of youre heed ben noumbrid. Therfor nyle ze drede; 83e ben of more prijs than many sparowis. Treuli Y seie to 30u, ech man that knoulechith me bifor men, mannus sone 9 schal knouleche hym bifor the aungels of God. But he that denyeth me bifor men, schal be denyed bifor the aungels of 10 God. And ech that seith a word azens mannus sone, it schal be forzouun to hym; but it schal not be forzouun to hym, 11 that blasfemeth azens the Hooli Goost. And whanne thei leden 30u in to synagogis, and to magistratis, and potestatis, nyle ze be bisie, hou or what ze schulen answere, or what 12 3e schulen seie. For the Hooli Goost schal teche 30u in that 13 our, what it bihoueth 30u to seie. And oon of the puple seide to hym, Maystir, seie to my brothir, that he departe with 14 me the eritage. And he seyde to hym, Man, who ordeynede 15 me a domesman, or a departere, on 30u? And he seide to hem, Se 3e, and be 3e war of al coueytice; for the lijf of a man is not in the abundaunce of tho thingis, whiche he 16 weldith. And he tolde to hem a liknesse, and seide, The 17 feeld of a riche man brouzte forth plenteuouse fruytis. And he thouste with ynne hym silf, and seide, What schal Y do, 18 for Y have not whidur Y schal gadere my fruytis? And he seith, This thing Y schal do; Y schal throwe down my

bernes, and Y schal make gretter, and thidir Y schal gadir 19 alle thingis that growen to me, and my goodis. And Y schal seie to my soule, Soule, thou hast many goodis kept in to ful many zeeris; rest thou, ete, drynke, and make feeste. 20 And God seide to hym, Fool, in this nyzt thei schulen take thi lijf fro thee. And whos schulen tho thingis be, that thou 21 hast arayed? So is he that tresourith to hym silf, and is not 22 riche in God. And he seide to hise disciplis, Therfor Y seie to 30u, nyle 3e be bisy to 30ure lijf, what 3e schulen ete, 23 nether to 3 oure bodi, with what 3e schulen be clothid. The lijf is more than mete, and the body more than clothing. 24 Biholde 3e crowis, for thei sowen not, nethir repen, to whiche is no celer, ne berne, and God fedith hem. Hou myche more 25 3e ben of more prijs than thei. And who of 30u bithenkynge 26 may put to o cubit to his stature? Therfor if 3e moun not 27 that that is leest, what ben 3e bisie of othere thingis? Biholde ze the lilies of the feeld, hou thei wexen; thei trauelen not, nethir spynnen. And Y seie to 30u, that nethir Salomon 28 in al his glorie was clothid as oon of these. And if God clothith thus the hey, that to dai is in the feeld, and to morewe is cast in to an ouen; hou myche more 30u of litil feith. 29 And nyle 3e seke, what 3e schulen ete, or what 3e schulen 30 drynke; and nyle 3e be reisid an hiz. For folkis of the world seken alle these thingis; and your fadir woot, that 3e neden 31 alle these thingis. Netheles seke 3e first the kyngdom of 32 God, and alle these thingis schulen be caste to 30u. Nile 3e, litil flok, drede, for it pleside to zoure fadir to zyue zou a 33 kyngdom. Selle 3e tho thingis that 3e han in possessioun, and 3yue 3e almes. And make to 3ou sachels that wexen not oolde, tresoure that failith not in heuenes, whidir a theef 34 neizith not, nether mouzt destruyeth. For where is thi tre-35 soure, there thin herte schal be. Be 30ure leendis gird aboue, 36 and lanternes brennynge in soure hoondis; and be 3e lijk to

men that abiden her lord, whanne he schal turne agen fro the weddyngis, that whanne he schal come, and knocke, anoon 37 thei openen to hym. Blessid be tho seruauntis, that whanne the lord schal come, he schal fynde wakynge. Treuli Y seie to zou, that he schal girde hym silf, and make hem sitte 38 to mete, and he schal go, and serue hem. And if he come in the secounde wakynge, and if he come in the thridde 39 wakynge, and fynde so, tho seruauntis ben blessid. And wite ze this thing, for if an hosebonde man wiste, in what our the theef wolde come, sotheli he schulde wake, and not suffre 40 his hous to be myned. And be 3e redi, for in what our 41 3e gessen not, mannus sone schal come. And Petre seide 42 to hym, Lord, seist thou this parable to vs, or to alle? And the Lord seide, Who, gessist thou, is a trewe dispendere, and a prudent, whom the lord hath ordeyned on his meyne, 43 to 3yue hem in tyme mesure of whete? Blessid is that seruaunt, that the lord whanne he cometh, schal fynde so 44 doynge. Verili Y seie to 30u, that on alle thingis that he 45 weldith, he schal ordevne hym. That if that seruaunt seie in his herte. My lord tarieth to come; and bigynne to smyte children, and handmaydenes, and ete, and drynke, and be 46 fulfillid ouer mesure, the lord of that seruaunt schal come, in the dai that he hopith not, and the our that he woot not; and schal departe hym, and putte his part with vnfeithful men. But thilke seruaunt that knew the wille of his lord, and made not hym redi, and dide not aftir his wille, schal be betun with 48 many betyngis. But he that knew not, and dide worthi thingis of strokis, schal be betun with fewe. For to eche man to whom myche is 30uun, myche schal be axid of hym; and thei schulen axe more of hym, to whom thei bitoken myche. 40 Y cam to sende fier in to the erthe, and what wole Y, but 50 that it be kyndlid? And Y haue to be baptisid with a baptysm, and hou am Y constreyned, til that it be perfitli don? 51 Wene 3e, that Y cam to 3yue pees in to erthe? Nay, 52 Y say to 30u, but departing. For fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid azens tweyne, and tweyne schulen be departid azens thre; 53 the fadir agens the sone, and the sone agens the fadir; the modir azens the douztir, and the douztir azens the modir; the hosebondis modir azens the sones wijf, and the sones 54 wijf agens hir hosebondis modir. And he seide also to the puple. Whanne ze seen a cloude risynge fro the sunne goynge doun, anoon 3e seien, Reyn cometh; and so it is 55 don. And whanne ze seen the south blowynge, ze seien, 56 That heete schal be; and it is don. Ypocritis, 3e kunnen preue the face of heuene and of erthe, but hou preuen ze not 57 this tyme. But what and of 30u silf 3e demen not that that is 58 just? But whanne thou goist with thin aduersarie in the weie to the prince, do bisynesse to be delyuerid fro hym; lest perauenture he take thee to the domesman, and the domesman bitake thee to the maistirful axer, and the maistirful axer 50 sende thee in to prisoun. Y seie to thee, thou schalt not go fro thennus, til thou zelde the laste ferthing.

CAP. XIII.

1 And sum men weren present in that tyme, that telden to hym of the Galileis, whos blood Pilat myngide with the 2 sacrificis of hem. And he answeride, and seide to hem, Wenen 3e, that these men of Galile weren synneris more than 3 alle Galilees, for thei suffriden siche thingis? Y seie to 3ou, nay; alle 3e schulen perische in lijk manere, but 3e han 4 penaunce. And as tho eiztetene, on which the toure in Siloa fel doun, and slowe hem, gessen 3e, for thei weren dettouris 5 more than alle men that dwellen in Jerusalem? Y seie to 3ou, nai; but also 3e alle schulen perische, if 3e doon not 6 penaunce. And he seide this liknesse, A man hadde a fige

tre plauntid in his vyngerd, and he cam sekynge fruyt in it, 7 and found noon. And he seide to the tilier of the vynzerd, Lo! thre zeeris ben, sithen Y come sekynge fruyt in this fige tre, and Y fynde noon; therfor kitte it doun, whereto ocupi-8 eth it the erthe? And he answerynge seide to hym, Lord, suffre it also this zeer, the while Y delue aboute it, and Y a schal donge it; if it schal make fruyt, if nay, in tyme com-10 ynge thou schalt kitte it doun. And he was techinge in her 11 synagoge in the sabatis. And lo! a womman, that hadde a spirit of sijknesse eiztene zeeris, and was crokid, and nethir 12 ony maner myste loke vpward. Whom whanne Jhesus hadde seyn, he clepide to hym, and seide to hir, Womman, thou art 13 delyuerid of thi sijknesse. And he settide on hir his hoondis, 14 and anoon sche stood uprizt, and glorifiede God. And the prince of the synagoge answerde, hauvnge dedeyn for Jhesus hadde heelid in the sabat; and he seide to the puple, Ther ben sixe dayes, in whiche it bihoueth to worche; therfor come ze in these, and be ze heelid, and not in the daie of sabat. 15 But the Lord answeride to hym, and seide, Ypocrite, whether ech of you vntieth not in the sabat his oxe, or asse, fro the 16 cratche, and ledith to watir? Bihofte it not this dougtir of Abraham, whom Satanas hath boundun, lo! eiztetene zeeris, to be vnboundun of this boond in the dai of the 17 sabat? And whanne he seide these thingis, alle hise aduersaries weren aschamed, and al the puple ioiede in alle thingis, 18 that weren gloriousli don of hym. Therfor he seide, To what thing is the kyngdom of God lijk? and to what thing 19 schal Y gesse it to be lijk? It is lijk to a corn of seneuey, which a man took, and cast in to his zerd; and it wax, and was maad in to a greet tree, and foulis of the eire restiden in 20 the braunchis therof. And eft soone he seide, To what thing 21 schal Y gesse the kyngdom of God lijk? It is lijk to sourdouz, that a womman took, and hidde it in to thre

22 mesuris of mele, til al were sourid. And he wente bi citees and castels, techynge and makynge a journey in to Jerusalem. 23 And a man seide to hym, Lord, if there ben fewe, that ben 24 saued? And ne seide to hem, Stryue 3e to entre bi the streite zate; for Y seie to zou, many seken to entre, and thei 25 schulen not mowe. For whanne the hosebonde man is entrid, and the dore is closid, 3e schulen bigynne to stonde with out forth, and knocke at the dore, and seie, Lord, opyn to vs. And he schal answere, and seie to 30u, Y knowe 30u 26 not, of whennus 3e ben. Thanne 3e schulen bigynne to seye, We han etun bifor thee and drunkun, and in oure streetis thou 27 hast tauzt. And he schal seie to 30u, Y know 30u not, of whennus ze ben; go awei fro me, alle ze worcheris of 28 wickidnesse. There schal be wepyng and gruntyng of teeth, whanne se schulen se Abraham, and Isaac, and Jacob, and alle the prophetis in the kyngdom of God; and 30u to be put 29 out. And thei schulen come fro the eest and west, and fro the north and south, and schulen sitte at the mete in the 30 rewme of God. And lo! thei that weren the firste, ben the 31 laste; and thei that weren the laste, ben the firste. In that day sum of the Farisees camen nyz, and seiden to hym, Go 32 out, and go fro hennus, for Eroude wole sle thee. And he seide to hem, Go ze, and seie to that foxe, Lo! Y caste out feendis, and Y make perfitli heelthis, to dai and to morew, 33 and the thridde dai Y am endid. Netheles it bihoueth me to dai, and to morewe, and the dai that sueth, to walke; for it 34 fallith not a profete to perische out of Jerusalem. Jerusalem, Jerusalem, that sleest profetis, and stonest hem that ben sent to thee, hou ofte wolde Y gadre togider thi sones, as a brid gaderith his nest vndur fethris, and thou woldist not. 35 Lo! 30ure hous schal be left to 30u desert. And Y seie to 30u, that ze schulen not se me, til it come, whanne ze schulen seie, Blessid is he, that cometh in the name of the Lord.

CAP. XIV.

AND it was don, whanne he hadde entrid in to the hous of a prince of Farisees, in the sabat, to ete breed, thei aspieden 2 hym. And lo! a man sijk in the dropesie was bifor hym. 3 And Thesus answerynge spak to the wise men of lawe, and to the Farisees, and seide, Whethir it is leeueful to heele in the 4 sabat? And thei helden pees. And Jhesus took, and heelide 5 hym, and let hym go. And he answeride to hem, and seide, Whos asse or oxe of zou schal falle in to a pit, and he schal 6 not anoon drawe hym out in the dai of the sabat? And thei 7 myzten not answere to hym to these thingis. He seide also a parable to men bodun to a feeste, and biheld hou thei 8 chesen the first sittyng placis, and seide to hem, Whanne thou art bodun to bridalis, sitte not at the mete in the firste place; lest perauenture a worthier than thou be bodun of hym, g and lest he come that clepide thee and hym, and seie to thee, 3 yue place to this, and thanne thou schalt bigynne with 10 schame to holde the lowest place. But whanne thou art bedun to a feste, go, and sitte doun in the laste place, that whanne he cometh, that bad thee to the feeste, he seie to thee, Freend, come hizer. Thanne worschip schal 11 be to thee, bifor men that sitten at the mete. For ech that enhaunsith hym, schal be lowid; and he that meketh hym, 12 schal be hized. And he seide to hym, that hadde bodun hym to the feeste, Whanne thou makist a mete, or a soper, nyle thou clepe thi freendis, nether thi britheren, nethir cosyns, nethir neizboris, ne riche men; lest perauenture thei bidde 13 thee agen to the feeste, and it be golde agen to thee. whanne thou makist a feeste, clepe pore men, feble, crokid, 14 and blynde, and thou schalt be blessid; for thei han not wherof to zelde thee, for it schal be zoldun to thee in the 15 risyng azen of iust men. And whanne oon of hem that saten

togider at the mete hadde herd these thingis, he seide to hym, Blessid is he, that schal ete breed in the rewme of God. 16 And he seide to hym, A man made a greet soper, and clepide 17 many. And he sent his seruaunt in the our of soper, to seie to men that weren bodun to the feeste, that thei schulden 18 come, for now alle thingis ben redi. And alle bigunnen togidir to excusen hem. The firste seide, Y haue boust a toun, and Y haue nede to go out, and se it; Y preye thee, haue 19 me excusid. And the tother seide, Y haue bourt fyue zockis of oxun, and Y go to preue hem; Y preye thee, haue me 20 excusid. And an othir seide, Y have weddid a wijf; and 21 therfor Y may not come. And the seruaunt turnede azen, and tolde these thingis to his lord. Thanne the hosebonde man was wrooth, and seide to his seruaunt, Go out swithe in to the grete stretis and smal stretis of the citee, and brynge 22 ynne hidir pore men, and feble, blynde, and crokid. And the seruaunt seide, Lord, it is don, as thou hast comaundid, 23 and 3it there is a void place. And the lord seide to the seruaunt, Go out in to weies and heggis, and constreine men to 24 entre, that myn hous be fulfillid. For Y seie to 30u, that 25 noon of tho men that ben clepid, schal taaste my soper. And myche puple wenten with hym; and he turnede, and seide to 26 hem, If ony man cometh to me, and hatith not his fadir, and modir, and wijf, and sones, and britheren, and sistris, and ait. 27 his owne lijf, he may not be my disciple. And he that berith not his cross, and cometh aftir me, may not be my dis-28 ciple. For who of 30u willynge to bilde a toure, whether he first sitte not, and countith the spensis that ben nedeful, if he 20 haue to perfourme? Lest aftir that he hath set the foundement, and mowe not perfourme, alle that seen, bigynnen to 30 scorne hym, and seie, For this man bigan to bilde, and myste 31 not make an ende. Or what kyng that wole go to do a bataile azens anothir kyng, whether he sittith not first, and

bithenkith, if he may with ten thousynde go azens hym that 32 cometh azens hym with twenti thousynde? Ellis zit while he is afer, he sendynge a messanger, preieth tho thingis that ben 33 of pees. So therfor ech of zou, that forsakith not alle thingis 34 that he hath, may not be my disciple. Salt is good; but if 35 salt vanysche, in what thing schal it be sauerid? Nethir in erthe, nethir in donghille it is profitable, but it schal be cast out. He that hath eeris of herynge, here he.

CAP. XV.

And pupplicans and synful men weren neizynge to him, to 2 here hym. And the Farisees and scribis grutchiden, seiynge, 3 For this resseyueth synful men, and etith with hem. And he 4 spak to hem this parable, and seide, What man of 3ou that hath an hundrith scheep, and if he hath lost oon of hem, whither he leeueth not nynti and nyne in desert, and goith 5 to it that perischide, til he fynde it? And whanne he hath foundun it, he ioieth, and levith it on hise schuldris; and he 6 cometh hoom, and clepith togidir hise freendis and neizboris, and seith to hem, Be 3e glad with me, for Y haue founde my 7 scheep, that hadde perischid. And Y seie to 30u, so iove schal be in heuene on o synful man doynge penaunce, more than on nynti and nyne iuste, that han no nede to penaunce. 8 Or what womman hauynge ten besauntis, and if sche hath lost oo besaunt, whether sche teendith not a lanterne, and turneth vpsodoun the hows, and sekith diligentli, til that sche 9 fynde it? And whanne sche hath foundun, sche clepith togidir freendis and neizboris, and seith, Be ze glad with me, 10 for Y haue founde the besaunt, that Y hadde lost. So Y seie to 3ou, ioye schal be bifor aungels of God on o synful man 11 doynge penaunce. And he seide, A man hadde twei sones; 12 and the 30nger of hem seide to the fadir, Fadir, 3yue me the

porcioun of catel, that fallith to me. And he departide to hem 13 the catel. And not aftir many daies, whanne alle thingis weren gederid togider, the 30nger sone wente forth in pilgrymage in to a fer cuntre; and there he wastide hise goodis 14 in lyuynge lecherously. And aftir that he hadde endid alle thingis, a strong hungre was maad in that cuntre, and he bigan 15 to haue nede. And he wente, and droug hym to oon of the citeseyns of that cuntre. And he sente hym in to his toun, 16 to fede swyn. And he coueitide to fille his wombe of the 17 coddis that the hoggis eeten, and no man 3af hym. And he turnede azen to hym silf, and seide, Hou many hirid men in my fadir hous han plente of looues; and Y perische here 18 thorouz hungir. Y schal rise vp, and go to my fadir, and Y schal seie to hym, Fadir, Y haue synned in to heuene, and 19 bifor thee; and now Y am not worthi to be clepid thi sone, 20 make me as oon of thin hirid men. And he roos vp, and cam to his fadir. And whanne he was zit afer, his fadir saiz hym, and was stirrid bi mercy. And he ran, and fel on his necke, 21 and kisside hym. And the sone seide to hym, Fadir, Y haue synned in to heuene, and bifor thee; and now Y am 22 not worthi to be clepid thi sone. And the fadir seide to hise seruauntis, Swithe brynge 3e forth the firste stoole, and clothe 23 3e hym, and 3yue 3e a ryng in his hoond, and schoon on hise feet; and brynge ze a fat calf, and sle ze, and ete we, and 24 make we feeste. For this my sone was deed, and hath lyued azen; he perischid, and is foundun. And alle men bigunnen 25 to etc. But his eldere sone was in the feeld; and whanne he cam, and neizede to the hous, he herde a symfonye and a 26 croude. And he clepide oon of the seruauntis, and axide, 27 what these thingis weren. And he seide to hym, Thi brother is comun, and thi fadir slewe a fat calf, for he resseyuede 28 hym saaf. And he was wrooth, and wolde not come in. 29 Therfor his fadir wente out, and bigan to preye hym. And he answerde to his fadir, and seide, Lo! so many 3eeris Y serue thee, and Y neuer brak thi comaundement; and thou neuer 3af to me a kidde, that Y with my freendis schulde haue 30 ete. But aftir that this thi sone, that hath deuourid his sub-31 staunce with horis, cam, thou hast slayn to hym a fat calf. And he seide to hym, Sone, thou art euer more with me, and alle 32 my thingis ben thine. But it bihofte for to make feeste, and to haue ioye; for this thi brother was deed, and lyuede a3en; he perischide, and is foundun.

CAP. XVI.

HE seide also to hise disciplis, Ther was a riche man, that hadde a baili; and this was defamed to him, as he hadde 2 wastid his goodis. And he clepide hym, and seide to hym, What here Y this thing of thee? zelde reckynyng of thi baili, a for thou mixte not now be baili. And the baili seide with ynne him silf, What schal Y do, for my lord takith awei fro 4 me the baili? delfe mai Y not, I schame to begge. Y woot what Y schal do, that whanne Y am remeued fro the baili, 5 thei ressevue me in to her hous. Therfor whanne alle the dettours of his lord weren clepid togider, he seide to the firste, 6 Hou myche owist thou to my lord? And he seide, An hundrid barelis of oyle. And he seide to hym, Take thi caucioun, 7 and sitte soone, and write fifti. Aftirward he seide to another, And hou myche owist thou? Which answerde, An hundrid coris of whete. And he seide to hym, Take thi lettris, and 8 write foure scoore. And the lord preiside the baili of wickydnesse, for he hadde do prudentli; for the sones of this world ben more prudent in her generacioun than the sones of list. 9 And Y seie to 30u, make 3e to 30u freendis of the ritchesse of wickidnesse, that whanne ze schulen fayle, thei resseyue zou 10 in to euerlastynge tabernaclis. He that is trewe in the leeste

thing, is trewe also in the more; and he that is wickid in 11 a litil thing, is wickid also in the more. Therfor if 3e weren not trewe in the wickid thing of ritchesse, who schal bitake 12 to 30u that that is verry? And if 3e weren not trewe in othere 13 mennus thing, who schal ayue to 30u that that is 30ure? No seruaunt may serue to twei lordis: for ether he schal hate the toon, and loue the tothir; ethir he schal drawe to the toon, and schal dispise the tothir. 3e moun not serue to God and 14 to ritchesse. But the Farisees, that weren coueytous, herden 15 alle these thingis, and thei scorneden hym. And he seide to hem, 3e it ben, that iustifien 30u bifor men; but God hath knowun zoure hertis, for that that is hiz to men, is abhomyna-16 cioun bifor God. The lawe and prophetis til to Joon; fro that tyme the rewme of God is euangelisid, and ech man 17 doith violence in to it. Forsothe it is lizter heuene and erthe 18 to passe, than that o titil falle fro the lawe. Euery man that forsakith his wijf, and weddith an other, doith letcherie; and he that weddith the wijf forsakun of the hosebonde, doith 19 auowtrie. There was a riche man, and was clothid in pur-20 pur, and whit silk, and eete euery dai schynyngli. And there was a begger, Lazarus bi name, that lai at his zate ful of bilis, 21 and coueitide to be fulfillid of the crummes, that fellen down fro the riche mannus boord, and no man 3af to hym; but 22 houndis camen, and lickiden hise bilis. And it was don, that the begger diede, and was borun of aungels in to Abrahams 23 bosum. And the riche man was deed also, and was biried in helle. And he reiside hise izen, whanne he was in turmentis, 24 and say Abraham afer, and Lazarus in his bosum. And he criede, and seide, Fadir Abraham, haue merci on me, and sende Lazarus, that he dippe the ende of his fyngur in watir, 25 to kele my tunge; for Y am turmentid in this flawme. And Abraham seide to hym, Sone, haue mynde, for thou hast resseyued good thingis in thi lijf, and Lazarus also yuel thingis; but he is now comfourtid, and thou art turmentid.

26 And in alle these thingis a greet derk place is stablischid
betwixe vs and 30u; that thei that wolen fro hennus passe

27 to 30u, moun not, nethir fro thennus passe ouer hidur. And
he seide, Thanne Y preie thee, fadir, that thou sende hym in

28 to the hous of my fadir. For Y haue fyue britheren, that he
witnesse to hem, lest also thei come in to this place of tur
29 mentis. And Abraham seide to him, Thei han Moyses and
30 the prophetis; here thei hem. And he seide, Nay, fadir
Abraham, but if ony of deed men go to hem, thei schulen do

31 penaunce. And he seide to hym, If thei heren not Moises
and prophetis, nethir if ony of deed men rise azen, thei schulen
bileue to hym.

CAP. XVII.

AND Thesu seide to hise disciplis, It is impossible that sclaundris come not; but wo to that man, bi whom thei 2 comen. It is more profitable to him, if a mylne stoon be put aboute his necke, and he be cast in to the see, than that 3 he sclaundre oon of these litle. Take 3e hede 3ou silf; if thi brothir hath synned agens thee, blame hym; and if he do 4 penaunce, forzyue hym. And if seuene 'sithis in the dai he do synne azens thee, and seuene sithis in the dai he be convertid to thee, and seie, It forthenkith me, forzyue thou 5 hym. And the apostlis seiden to the Lord, Encrese to vs 6 feith. And the Lord seide, If 3e han feith as the corn of seneuei, ze schulen seie to this more tre, Be thou drawun vp bi the rote, and be ouerplauntid in to the see, and it schal 7 obeie to 30u. But who of 30u hath a seruaunt erynge, or lesewynge oxis, which seith to hym, whanne he turneth azen 8 fro the feeld, Anoon go, and sitte to mete; and seith not to hym, Make redi, that Y soupe, and girde thee, and serue me, while Y ete and drynke, and aftir this thou schalt ete and

9 drynke; whether he hath grace to that seruaunt, for he dide to that that he comaundide hym? Nay, Y gesse. So ze, whanne ze han don alle thingis that ben comaundid to zou, seie ze, We ben vnprofitable seruauntis, we han do that that 11 we ouzten to do. And it was do, the while Jhesus wente in to Jerusalem, he passide thorou the myddis of Samarie, 12 and Galilee. And whanne he entride in to a castel, ten leprouse men camen agens hym, whiche stoden afer, and 13 reiseden her voys, and seiden, Thesu, comaundoure, haue 14 merci on vs. And as he say hem, he seide, Go 3e, schewe 3e 30u to the prestis. And it was don, the while thei wenten, 15 thei weren clensid. And oon of hem, as he saiz that he was 16 clensid, wente azen, magnifiynge God with grete vois. And he fel doun on the face bifore hise feet, and dide thankyngis; 17 and this was a Samaritan. And Ihesus answerde, and seide, Whether ten ben not clensid, and where ben the nyne? 18 There is noon foundun, that turnede azen, and 3af glorie 19 to God, but this alien. And he seide to hym, Rise vp, go 20 thou; for thi feith hath maad thee saaf. And he was axid of Farisees, whanne the rewme of God cometh. And he answerde to hem, and seide, The rewme of God cometh not 21 with aspiyng, nether thei schulen seie, Lo! here, or lo there; 22 for lo! the rewme of God is with ynne 30u. And he seide to hise disciplis, Daies schulen come, whanne ze schulen desire to se o dai of mannus sone, and ze schulen not se. 23 And thei schulen seie to 30u, Lo! here, and lo there. Nyle 24 3e go, nether sue 3e; for as leyt schynynge from vndur heuene schyneth in to tho thingis that ben vndur heuene, 25 so schal mannus sone be in his dai. But first it bihoueth hym to suffre many thingis, and to be repreued of this gener-26 acioun. And as it was doon in the daies of Noe, so it schal 27 be in the daies of mannys sone. Thei eeten and drunkun, weddiden wyues, and weren 30uun to weddyngis, til in to the

dai in the whych Noe entride in to the schip; and the greet 28 flood cam, and loste alle. Also as it was don in the daies of Loth, thei eeten and drunkun, bouzten and seelden, plauntiden 29 and bildiden; but the dai that Loth wente out of Sodome, the Lord revnede fier and brymstoon fro heuene, and loste alle. 30 Lijk this thing it schal be, in what dai mannys sone schal be 31 schewid. In that our he that is in the roof, and his vessels in the hous, come he not down to take hem awei; and he 32 that schal be in the feeld, also turne not agen bihynde. Be 3e 33 myndeful of the wijf of Loth. Who euer seketh to make his lijf saaf, schal leese it; and who euer leesith it, schal quykene 34 it. But Y seie to 30u, in that nyzt twei schulen be in o bed, 35 oon schal be takun, and the tothir forsakun; twei wymmen schulen be gryndynge togidir, the toon schal be takun, and the tother forsakun; twei in a feeld, the toon schal be takun, and 36 the tother left. Thei answeren, and seien to hym, Where, 37 Lord? Which seide to hem, Where euer the bodi schal be. thidur schulen be gaderid togidere also the eglis.

CAP. XVIII.

And he seide to hem also a parable, that it bihoueth to preye euer more, and not faile; and seide, There was a iuge in a citee, that dredde not God, nether schamede of men. And a widowe was in that citee, and sche cam to hym, and seide, Venge me of myn aduersarie; and he wolde not longe tyme. But aftir these thingis he seide with ynne hym silf, Thou; Y drede not God, and schame not of man, netheles for this widewe is heuy to me, Y schal venge hir; lest at the laste sche comynge condempne me. And the Lord seide, Here 3e, what the domesman of wickidnesse seith; and whether God schal not do veniaunce of hise chosun, criynge to hym dai and ny3t, and schal haue pacience in hem?

8 Sotheli Y seie to 30u, for soone he schal do veniaunce of hem. Netheles gessist thou, that mannus sone comynge 9 schal fynde feith in erthe? And he seide also to sum men, that tristiden in hem silf, as thei weren rigtful, and dispiseden to othere, this parable, seivnge, Twei men wenten vp in to the temple to preye; the toon a Farisee, and the tother a pup-And the Farisee stood, and preiede bi hym silf these thingis, and seide, God, Y do thankyngis to thee, for Y am not as other men, raueinouris, vniust, auoutreris, as also 12 this pupplican; Y faste twies in the woke, Y zyue tithis of 13 alle thingis that Y have in possessioun. And the pupplican stood afer, and wolde nether reise hise izen to heuene, but smoot his brest, and seide, God be merciful to me, synnere. 14 Treuli Y seie to 30u, this 3ede doun in to his hous, and was iustified fro the other. For ech that enhaunsith hym, schal be maad low, and he that mekith hym, schal be enhaunsid. 15 And thei brouzten to hym zonge children, that he schulde touche hem; and whanne the disciplis saien this thing, thei 16 blameden hem. But Jhesus clepide togider hem, and seide, Suffre ze children to come to me, and nyle ze forbede hem, 17 for of siche is the kyngdom of heuenes. Treuli Y seie to 30u, who euer schal not take the kyngdom of God as 18 a child, he schal not entre in to it. And a prince axide hym, and seide. Goode maister, in what thing doynge schal Y 19 weilde euerlastynge lijf? And Jhesus seide to hym, What seist thou me good? No man is good, but God aloone. 20 Thou knowist the comaundement is, Thou schalt not sle, Thou schalt not do letcherie, Thou schalt not do theft, Thou schalt not seie fals witnessyng, Worschipe thi fadir and thi modir. 21 Which seide, Y haue kept alle these thingis from my 30ngthe. 22 And whanne this thing was herd, Jhesus seide to hym, 3it o thing failith to thee; sille thou alle thingis that thou hast, and ayue to pore men, and thou schalt haue tresour in

23 heuene; and come, and sue thou me. Whanne these thingis 24 weren herd, he was soreful, for he was ful ryche. And Thesus seynge hym maad sorie, seide, How hard thei that han 25 money schulen entre in to the kyngdom of God; for it is lister a camel to passe thorou a nedlis ize, than a riche man 26 to entre in to the kyngdom of God. And thei that herden 27 these thingis seiden, Who may be maad saaf? And he seide to hem, Tho thingis that ben impossible anentis men, ben 28 possible anentis God. But Petir seide, Lo! we han left alle 20 thingis, and han sued thee. And he seide to hym, Treuli Y seie to zou, there is no man that schal forsake hous, or fadir, modir, or britheren, or wijf, or children, or feeldis, for the 30 rewme of God, and schal not resseque many mo thingis in this 31 tyme, and in the world to comynge euerlastynge lijf. And Thesus took hise twelue disciplis, and seide to hem, Lo! we gon vp to Jerusalem, and alle thingis schulen be endid, that 32 ben writun bi the prophetis of mannus sone. For he schal be bitraied to hethen men, and he schal be scorned, and 33 scourgid, and bispat; and aftir that thei han scourgid, thei schulen sle hym, and the thridde dai he schal rise agen. 34 And thei vndurstoden no thing of these; and this word was hid fro hem, and thei vndurstoden not tho thingis that weren 35 seid. But it was don, whanne Jhesus cam ny3 to Jerico, 36 a blynde man sat bisidis the weie, and beggide. And whanne he herde the puple passynge, he axide, what this 37 was. And thei seiden to hym, that Ihesus of Nazareth 38 passide. And he criede, and seide, Jhesu, the sone of 39 Dauyd, haue mercy on me. And thei that wenten bifor blamyden hym, that he schulde be stille; but he criede myche the more, Thou sone of Dauid, haue mercy on me. 40 And Ihesus stood, and comaundide hym to be brougt forth to hym. And whanne he cam ny3, he axide hym, and 41 seide, What wolt thou that Y schal do to thee? And he

42 seide, Lord, that Y se. And Jhesus seide to hym, Biholde; 43 thi feith hath maad thee saaf. And anoon he say, and suede hym, and magnyfiede God. And al the puple, as it say, 3 af heriyng to God.

CAP. XIX.

1, 2 And Jhesus goynge yn, walkide thorou Jericho. And lo! a man, Sache bi name, and this was a prince of pupplicans, 3 and he was riche. And he souzte to se Jhesu, who he was, and he myste not, for the puple, for he was litil in stature. 4 And he ran bifore, and stizede in to a sicomoure tree, to 5 se hym; for he was to passe fro thennus. And Jhesus biheld vp, whanne he cam to the place, and saiz hym, and seide to hym, Sache, haste thee, and come doun, for to 6 dai Y mot dwelle in thin hous. And he hizynge cam doun, 7 and ioiynge resseyuede hym. And whanne alle men sayn, thei grutchiden seiynge, For he hadde turned to a synful 8 man. But Sache stood, and seide to the Lord, Lo! Lord, Y 3yue the half of my good to pore men; and if Y haue ony o thing defraudid ony man, Y zelde foure so myche. Jhesus seith to hym. For to dai heelthe is maad to this hous, for that to he is Abrahams sone; for mannus sone cam to seke, and 11 make saaf that thing that perischide. Whanne thei herden these thingis, he addide, and seide a parable, for that he was ny3 Jerusalem, and for thei gessiden, that anoon the kyngdom 12 of God schulde be schewid. Therfor he seide, A worthi man wente in to a fer cuntre, to take to hym a kyngdom, and to 13 turne azen. And whanne hise ten seruauntis weren clepid, he 3af to hem ten besauntis; and seide to hem, Chaffare 3e, 14 til Y come. But hise citeseyns hatiden hym, and senten a messanger aftir hym, and seiden, We wolen not, that he 15 regne on vs. And it was don, that he turnede azen, whan he hadde take the kyngdom; and he comaundide hise seruauntis

to be clepid, to whiche he hadde zyue monei, to wite, hou 16 myche ech hadde wonne bi chaffaryng. And the firste cam, 17 and seide, Lord, thi besaunt hath wonne ten besauntis. He seide to hym, Wel be, thou good seruaunt; for in litil thing thou hast be trewe, thou schalt be hauvnge power on ten 18 citees. And the tother cam, and seide, Lord, thi besaunt hath 10 maad fyue besauntis. And to this he seide, And be thou on 20 fyue citees. And the thridde cam, and seide, Lord, lo! thi 21 besaunt, that Y hadde, put vp in a sudarie. For Y dredde thee, for thou art a sterne man; thou takist awey that that thou settidist not, and thou repist that that thou hast not 22 sowun. He seith to hym, Wickid seruaunt, of thi mouth Y deme thee. Wistist thou, that Y am a sterne man, takynge awei that thing that Y settide not, and repynge that thing that 23 Y sewe not? and whi hast thou not youun my money to the 24 bord, and Y comynge schulde haue axid it with vsuris? And he seide to men stondynge nyz, Take ze awei fro hym the 25 besaunt, and zyue ze to hym that hath ten bezauntis. And 26 thei seiden to hym, Lord, he hath ten besauntis. And Y seie to zou, to ech man that hath, it schal be zouun, and he schal encreese; but fro him that hath not, also that thing 27 that he hath, schal be takun of hym. Netheles brynge 3e hidur tho myn enemyes, that wolden not that Y regnede 28 on hem, and sle 3e bifor me. And whanne these thingis 29 weren seid, he wente bifore, and zede vp to Jerusalem. And it was don, whanne Thesus cam nyz to Bethfage and Betanye, at the mount, that is clepid of Olyuete, he sente hise twei 30 disciplis, and seide, Go ze in to the castel, that is azens zou; in to which as ze entren, ze schulen fynde a colt of an asse tied, on which neuer man sat; vntye 3e hym, and brynge 3e 31 to me. And if ony man axe 30u, whi 3e vntien, thus 3e 32 schulen seie to hym, For the Lord desirith his werk. And thei that weren sent, wenten forth, and fonden as he seide to

33 hem, a colt stondynge. And whanne thei vntieden the colt, the lordis to hym seiden to hem, What vntien 3e the colt? 34 And thei seiden, For the Lord hath nede of hym. And thei 35 ledden hym to Jhesu; and thei castynge her clothis on the 36 colt, setten Jhesu on hym. And whanne he wente, thei 37 strowiden her clothis in the weie. And whanne he cam ny; to the comyng doun of the mount of Olyuete, al the puple that cam down bygunnen to ioye, and to herie God with greet vois on alle the vertues, that thei hadden sayn, and seiden, 38 Blessid be the king, that cometh in the name of the Lord; 39 pees in heuene, and glorie in hize thingis. And sum of the Farisees of the puple seiden to hym, Maister, blame thi disci-40 plis. And he seide to hem, Y seie to 30u, for if these ben 41 stille, stoonus schulen crye. And whanne he neizede, he 42 seiz the citee, and wepte on it, and seide, For if thou haddist knowun, thou schuldist wepe also; for in this dai the thingis ben in pees to thee, but now thei ben hid fro thin izen. 43 But daies schulen come in thee, and thin enemyes schulen enuyroun thee with a pale, and thei schulen go aboute thee, 44 and make thee streit on alle sidis, and caste thee down to the erthe, and thi sones that ben in thee; and thei schulen not leeue in thee a stoon on a stoon, for thou hast not knowun 45 the tyme of thi visitacioun. And he entride in to the temple, and bigan to caste out men sellynge ther inne and biynge, 46 and seide to hem, It is writun, That myn hous is an hous of 47 preyer, but 3e han maad it a den of theues. And he was techynge euerydai in the temple. And the princis of prestis, and the scribis, and the princis of the puple souzten to lese 48 hym; and thei founden not, what thei schulden do to hym, for al the puple was ocupied, and herde hym.

CAP. XX.

AND it was don in oon of the daies, whanne he taugte the puple in the temple, and prechide the gospel, the princis of 2 preestis and scribis camen togidere with the elder men; and thei seiden to hym, Seie to vs, in what power thou doist these 3 thingis, or who is he that 3af to thee this power? And Thesus answeride, and seide to hem, And Y schal axe 30u 40 word; answere 3e to me. Was the baptym of Joon of 5 heuene, or of men? And thei thousten with ynne hem silf, seiynge, For if we seien, Of heuene, he schal seie, Whi 6 thanne bileuen 3e not to hym? and if we seien, Of men, al the puple schal stoone vs; for thei ben certeyn, that Joon 7 is a prophete. And thei answeriden, that thei knewen not, 8 of whennus it was. And Jhesus seide to hem, Nether Y seie 9 to 30u, in what power Y do these thingis. And he bigan to seie to the puple this parable. A man plauntide a vynzerd, and hiride it to tilieris; and he was in pilgrimage longe tyme. 10 And in the tyme of gaderynge of grapis, he sente a seruaunt to the tilieris, that thei schulden zyue to hym of the fruyt of the vyngerd; whiche beten hym, and leten hym go 11 voide. And he thouste sit to sende another seruaunt; and thei beten this, and turmentiden hym sore, and leten hym go. 12 And he thouste zit to sende the thridde, and hym also thei 13 woundiden, and castiden out. And the lord of the vynezerd seide, What schal Y do? Y schal sende my dereworthe sone; perauenture, whanne thei seen hym, thei schulen drede. 14 And whanne the tilieris sayn hym, thei thouzten with ynne hem silf, and seiden, This is the eire, sle we hym, that the 15 eritage be oure. And thei castiden hym out of the vynezerd, and killiden hym. What schal thanne the lord of the vyne-163erd do to hem? He schal come, and distruye these tilieris, and 3yue the vynezerd to othere. And whanne this thing

17 was herd, thei seiden to hym, God forbede. But he bihelde hem, and seide, What thanne is this that is writun, The stoon which men bildynge repreueden, this is maad in to the heed 18 of the corner? Ech that schal falle on that stoon, schal be to-brisid, but on whom it schal falle, it schal al to-breke him. 19 And the princis of prestis, and scribis, souzten to leye on hym hoondis in that our, and thei dredden the puple; for 20 thei knewen that to hem he seide this liknesse. And thei aspieden, and senten aspieris, that feyneden hem just, that thei schulden take hym in word, and bitaak hym to the 21 power of the prince, and to the power of the justice. And thei axiden hym, and seiden, Maister, we witen, that riztli thou seist and techist; and thou takist not the persoone of 22 man, but thou techist in treuthe the weie of God. Is it leue-23 ful to vs to zyue tribute to the emperoure, or nay? And he 24 biheld the disseit of hem, and seide to hem, What tempten 3e me? Shewe 3e to me a peny; whos ymage and superscripcioun hath it? Thei answerden, and seiden to hym, The 25 emperouris. And he seide to hem, 3elde 3e therfor to the emperoure tho thingis that ben the emperours, and tho thingis 26 that ben of God, to God. And thei mysten not repreue his word bifor the puple; and thei wondriden in his answere, 27 and heelden pees. Summe of the Saduceis, that denyeden the azen-risyng fro deeth to lijf, camen, and axiden hym, and 28 seiden, Maister, Moises wroot to vs, if the brother of ony man haue a wijf, and be deed, and he was with outen eiris, that his 29 brothir take his wijf, and reise seed to his brother. And so there weren seuene britheren. The firste took a wijf, and is 30 deed with outen eiris; and the brothir suynge took hir, and 31 he is deed with outen sone; and the thridde took hir; also 32 and alle seuene, and leften not seed, but ben deed; and the 33 laste of alle the womman is deed. Therfor in the risyng azen, whos wijf of hem schal sche be? for seuene hadden hir

34 to wijf. And Jhesus seide to hem, Sones of this world 35 wedden, and ben 30uun to weddyngis; but thei that schulen be had worthi of that world, and of the risyng agen fro deeth, 36 nethir ben wedded, nethir wedden wyues, nethir schulen mowe die more; for thei ben euen with aungels, and ben the sones of God, sithen thei ben the sones of risyng azen fro 37 deeth. And that deed men risen azen, also Moises schewide bisidis the busch, as he seith, The Lord God of Abraham, 38 and God of Ysaac, and God of Jacob. And God is not of deed men, but of lyuynge men; for alle men lyuen to hym. 39 And summe of scribis answeringe, seiden, Maistir, thou hast 40 wel seid. And thei dursten no more axe hym ony thing. 41 But he seide to hem, How seien men, Crist to be the sone of 42 Dauid, and Dauid hym silf seith in the book of Salmes, The 43 Lord seide to my lord, Sitte thou on my rigthalf, til that 44 Y putte thin enemyes a stool of thi feet? Therfor Dauid 45 clepith hym lord, and hou is he his sone? And in heryng of 46 al the puple, he seide to hise disciplis, Be ze war of scribis, that wolen wandre in stolis, and louen salutaciouns in chepyng, and the firste chaieris in synagogis, and the firste sittynge 47 placis in feestis; that deuouren the housis of widewis, and feynen long preiyng; these schulen take the more dampnacioun.

CAP. XXI.

And he biheeld, and saye tho riche men, that casten her ziftis in to the treserie; but he saye also a litil pore widewe castynge twei ferthingis. And he seide, Treuli Y seie to 30u, that this pore widewe keste more than alle men. For whi alle these of thing that was plenteuouse to hem casten in to the 3iftis of God; but this widewe of that thing that failide to hir, caste al hir liflode, that sche hadde. And whanne sum men seiden of the temple, that it was apparailid with

6 gode stoonus and ziftis, he seide, These thingis that ze seen, daies schulen come, in whiche a stoon schal not be left 7 on a stoon, which schal not be destried. And thei axiden hym, and seiden, Comaundour, whanne schulen these thingis be? and what tokne schal be, whanne thei schulen bigynne to 8 be don? And he seide, Se ze, that ze be not disseyued; for many schulen come in my name, seiynge, For Y am, and the 9 tyme schal neize; therfor nyle ze go aftir hem. And whanne ze schulen here batailis and stryues with ynne, nyle be ze aferd; it bihoueth first these thingis to be don, but not zit anoon is 10 an ende. Thanne he seide to hem, Folk schal rise azens 11 folk, and rewme azens rewme; grete mouyngis of erthe schulen be bi placis, and pestilencis, and hungris, and dredis 12 fro heuene, and grete tokenes schulen be. But bifore alle these thingis thei schulen sette her hoondis on 30u, and schulen pursue, bitakynge in to synagogis and kepyngis, 13 drawynge to kyngis and to iusticis, for my name; but it 14 schal falle to 30u in to witnessyng. Therfor putte 3e in 30ure 15 hertis, not to thenke bifore, hou ze schulen answere; for Y schal zyue to zou mouth and wisdom, to whiche alle zoure 16 aduersaries schulen not mowe azenstonde, and azenseie. And ze schulen be takun of fadir, and modir, and britheren, and cosyns, and freendis, and bi deeth thei schulen turmente of 1730u; and 3e schulen be in haate of alle men for my name. 18, 19 And an heere of zoure heed schal not perische; in zoure 20 pacience 3e schulen welde 30ure soulis. But whanne 3e schulen se Jerusalem ben enuyround with an oost, thanne 21 wite 3e, that the desolacioun of it schal neize. Thanne thei that ben in Judee, fle to the mountans; and thei that ben in the mydil of it, gon awei; and thei that ben in the cuntreis, 22 entre not in to it. For these ben daies of veniaunce, that 23 alle thingis that ben writun, be fulfillid. And wo to hem, that ben with child, and norischen in tho daies; for a greet

diseese schal be on the erthe, and wraththe to this puple. 24 And thei schulen falle bi the scharpnesse of swerd, and thei schulen be led prisoneris in to alle folkis; and Jerusalem schal be defoulid of hethene men, til the tymes of naciouns 25 be fulfillid. And tokenes schulen be in the sunne, and the mone, and in the sterris; and in the erthe ouerleiving of 26 folkis, for confusioun of sown of the see and of floodis; for men schulen wexe drye for drede and abidyng that schulen come to al the world; for vertues of heuenes schulen be 27 mouyd. And thanne thei schulen se mannys sone comynge 28 in a cloude, with greet power and maieste. And whanne these thingis bigynnen to be maad, biholde ze, and reise 29 3e 30ure heedis, for 30ure redempcioun neizeth. And he seide to hem a liknesse, Se ze the fige tre, and alle trees, 30 whanne thei bryngen forth now of hem silf fruyt, 3e witen 31 that somer is ny; so 3e, whanne 3e seen these thingis to be 32 don, wite 3e, that the kyngdom of God is ny3. Treuli Y seie to 30u, that this generacioun schal not passe, til alle thingis 33 be don. Heuene and erthe schulen passe, but my wordis 34 schulen not passe. But take 3e heede to 30u silf, lest perauenture zoure hertis be greuyd with glotony, and drunkenesse, and bisynessis of this lijf, and thilke dai come sodein 35 on 30u; for as a snare it schal come on alle men, that sitten 36 on the face of al erthe. Therfor wake 3e, preignge in ech tyme, that ze be hadde worthi to fle alle these thingis that 37 ben to come, and to stonde bifor mannus sone. And in daies he was techynge in the temple, but in nyztis he zede 38 out, and dwellide in the mount, that is clepid of Olyuet. And al the puple roos eerli, to come to hym in the temple, and to here hym.

CAP. XXII.

I And the halidai of therf looues, that is seid pask, neizede. 2 And the princis of preestis and the scribis souzten, hou their 3 schulden sle Ihesu, but thei dredden the puple. And Sathanas entride in to Judas, that was clepid Scarioth, oon 4 of the twelue. And he wente, and spak with the princis of preestis, and with the magistratis, hou he schulde bitray 5 hym to hem. And thei ioyeden, and maden couenaunt to 6 zyue hym money. And he bihizte, and he souzte oportunyte, 7 to bitraye hym, with outen puple. But the daies of therf looues camen, in whiche it was neede, that the sacrifice of 8 pask were slayn. And he sente Petre and Joon, and seide, 9 Go ze, and make ze redi to vs the pask, that we etc. And to thei seiden, Where wolt thou, that we make redi? And he seide to hem, Lo! whanne ze schulen entre in to the citee, a man berynge a vessel of watir schal meete 30u; sue 3e hym 11 in to the hous, in to which he entrith. And 3e schulen seie to the hosebonde man of the hous, The maister seith to thee, Where is a chaumbre, where Y schal ete the pask 12 with my disciplis? And he schal schewe to 30u a greet 13 soupyng place strewid, and there make 3e redi. And their zeden, and founden as he seide to hem, and thei maden 14 redi the pask. And whanne the our was come, he sat to 15 the mete, and the twelue apostlis with hym. And he seide to hem, With desier Y haue desirid to ete with 30u this pask, 16 bifor that Y suffre; for Y seie to 30u, that fro this tyme Y schal not ete it, til it be fulfillid in the rewme of God. 17 And whanne he hadde take the cuppe, he dide gracis, and 18 seide, Take 3e, and departe 3e among 3ou; for Y seie to 30u, that Y schal not drynke of the kynde of this vyne, til 19 the rewme of God come. And whanne he hadde take breed, he dide thankyngis, and brak, and 3af to hem, and seide,

This is my bodi, that schal be 30uun for 30u; do 3e this 20 thing in mynde of me. He took also the cuppe, aftir that he hadde soupid, and seide, This cuppe is the newe testament 21 in my blood, that schal be sched for 30u. Netheles lo! the hoond of hym that bitraieth me, is with me at the table. 22 And mannus sone goith, aftir that it is determyned; netheles 23 wo to that man, bi whom he schal be bitraied. And thei bigunnen to seke among hem, who it was of hem, that was 24 to do this thing. And strijf was maad among hem, which 25 of hem schulde be seyn to be grettest. But he seide to hem, Kyngis of hethen men ben lordis of hem, and thei that han 26 power on hem ben clepid good doeris, but 3e not so; but he that is grettest among 30u, be maad as 30ngere, and he 27 that is bifor goere, as a seruaunt. For who is gretter, he that sittith at the mete, or he that mynystrith? whether not he that sittith at the mete? And Y am in the myddil of 28 30u, as he that mynystrith. And 3e ben, that han dwellid 29 with me in my temptaciouns; and Y dispose to you, as my 30 fadir hath disposid to me, a rewme, that ze ete and drynke on my boord in my rewme, and sitte on trones, and deme 31 the twelue kynredis of Israel. And the Lord seide to Symount, Symount, lo, Satanas hath axid 30u, that he 32 schulde ridile as whete; but Y have preyede for thee, that thi feith faile not; and thou sum tyme conuertid, conferme 33 thi britheren. Which seide to hym, Lord, Y am redi to go 34 in to prisoun and in to deeth with thee. And he seide, Y seie to thee, Petir, the cok schal not crowe to dai, til thou 35 thries forsake that thou knowist me. And he seide to hem, Whanne Y sente 30u with outen sachel, and scrippe, and 36 schone, whether ony thing failide to 30u? And thei seiden, No thing. Therfor he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath noon, 37 selle his coote, and bigge a swerd. For Y seie to 30u,

that git it bihoueth that thing that is writun to be fulfillid in me, And he is arettid with wickid men; for tho thingis 38 that ben of me han ende. And thei seiden, Lord, lo! twei 39 swerdis here. And he seide to hem, It is ynow3. And he zede out, and wente aftir the custom in to the hille of 40 Olyues; and the disciplis sueden hym. And whanne he cam to the place, he seide to hem, Preye 3e, lest 3e entren in 41 to temptacioun. And he was taken awei fro hem, so myche 42 as is a stonys cast; and he knelide, and preyede, and seide, Fadir, if thou wolt, do awei this cuppe fro me; netheles not 43 my wille be don, but thin. And an aungel apperide to hym fro heuene, and coumfortide hym. And he was maad 44 in agonye, and preyede the lenger; and his swot was maad 45 as dropis of blood rennynge doun in to the erthe. And whanne he was rysun fro preier, and was comun to hise 46 disciplis, he found hem slepynge for heuynesse. And he seide to hem, What slepen 3e? Rise 3e, and preye 3e, that 3e 47 entre not in to temptacioun. 3it while he spak, lo! a company, and he that was clepid Judas, oon of the twelue, 48 wente bifor hem; and he cam to Jhesu, to kisse hym. And Thesus seide to hym, Judas, with a coss thou bytrayest 49 mannys sone. And thei that weren aboute hym, and sayn that that was to come, seiden to hym, Lord, whether we 50 smyten with swerd? And oon of hem smoot the seruaunt 51 of the prince of preestis, and kittide of his rist eere. But Thesus answerde, and seide, Suffre ze til hidir. And whanne 52 he hadde touchid his eere, he heelide hym. And Ihesus seide to hem, that camen to hym, the princis of preestis, and maiestratis of the temple, and eldre men, As to a 53 theef 3e han gon out with swerdis and staues? Whanne Y was ech dai with 30u in the temple, 3e strei3ten not out hondis in to me; but this is soure our, and the power of 54 derknessis. And thei token him, and ledden to the hous of

55 the prince of prestis; and Petir suede hym afer. And whanne a fier was kyndelid in the myddil of the greet hous, and thei saten aboute, Petir was in the myddil of hem. 56 Whom whanne a damysel hadde seyn sittynge at the list, and hadde biholdun hym, sche seide, And this was with hym. 57 And he denyede hym, and seide, Womman, Y knowe hym 58 not. And aftir a litil another man siz hym, and seide, And thou art of hem. But Petir seide, A! man, Y am not. 59 And whanne a space was maad as of on our, another affermyd, and seide, Treuli this was with hym; for also he is of 60 Galilee. And Petir seide, Man, Y noot what thou seist. 61 And anoon 3it while he spak, the cok crewe. And the Lord turnede azen, and bihelde Petre; and Petre hadde mynde on the word of Jhesu, as he hadde seid, For bifor that the cok 62 crowe, thries thou schalt denye me. And Petre 3ede out, 63 and wepte bittirli. And the men that helden hym scorneden 64 hym, and smyten hym. And thei blynfelden hym, and smyten his face, and axiden hym, and seiden, Arede, thou 65 Crist, to vs, who is he that smoot thee? Also thei blas-66 femynge seiden azens hym many other thingis. And as the day was come, the eldre men of the puple, and the princis of prestis, and the scribis camen togidir, and ledden hym in 67 to her councel, and seiden, If thou art Crist, seie to vs. 68 And he seide to hem, If Y seie to 30u, 3e schulen not bileue to me; and if Y axe, 3e schulen not answere to me, 69 nethir 3e schulen delyuere me. But aftir this tyme mannys sone schal be sittynge on the rist half of the vertu of God.

70 Therfor alle seiden, Thanne art thou the sone of God? 71 And he seide, 3e seien that Y am. And thei seiden, What git desiren we witnessyng? for we vs silf han herd of his mouth.

CAP. XXIII.

1 And al the multitude of hem arysen, and ledden hym to 2 Pilat. And thei bigunnen to accuse hym, and seiden, We han foundun this turnynge vpsodoun oure folk, and forbedynge tributis to be souun to the emperour, and seivinge 3 that hym silf is Crist and kyng. And Pilat axide hym, and seide, Art thou kyng of Jewis? And he answeride, and 4 seide, Thou seist. And Pilat seide to the princis of prestis, and to the puple, Y fynde no thing of cause in this man. 5 And thei woxen stronger, and seiden, He moueth the puple, techynge thorou al Judee, bigynnynge fro Galile til hidir. 6 And Pilat herynge Galile axide, if he were a man of Galile. 7 And whanne he knewe that he was of the powere of Eroude, he sente hym to Eroude; which was at Jerusalem in tho 8 daies. And whanne Eroude siz Jhesu, he ioyede ful myche; for long tyme he coueitide to se hym, for he herde many thingis of hym, and hopide to see sum tokene to be don g of hym. And he axide hym in many wordis; and he an-10 sweride no thing to hym. And the princis of preestis and 11 the scribis stoden, stidfastli accusynge hym. But Eroude with his oost dispiside hym, and scornede hym, and clothide 12 with a white cloth, and sente hym azen to Pilat. And Eroude and Pilat weren maad freendis fro that dai; for bifor thei 13 weren enemyes togidre. And Pilat clepide togider the princis of prestis and the maiestratis of the puple, and seide 14 to hem, 3e han brougt to me this man, as turnynge awey the puple, and lo! Y axynge bifor 30u fynde no cause in this 15 man of these thingis, in whiche 3e accusen hym; nether Eroude, for he hath sent hym azen to vs, and lo! no thing 16 worthi of deth is don to hym. And therfor Y schal amende 17 hym, and delyuere hym. But he moste nede delyuer to hem 18 oon bi the feest dai. And al the puple criede togidir, and

19 seide, Do awei hym, and delyuer to vs Barabas; which was sent in to prisoun for disturblyng maad in the cite, and for 20 mansleynge. And eftsoone Pilat spak to hem, and wolde 21 delyuer Jhesu. And thei vndurcrieden, and seiden, Crucifie, 22 crucifie hym. And the thridde tyme he seide to hem, For what yuel hath this don? Y fynde no cause of deeth in hym; therfor Y schal chastise hym, and Y schal delyuer. 23 And thei contynueden with greet voicis axynge, that he schulde be crucified; and the voicis of hem woxen stronge. 24, 25 And Pilat demyde her axyng to be don. And he delyueride to hem hym, that for mansleyng and sedicioun was sent in to prisoun, whom thei axiden; but he bitook Jhesu 26 to her wille. And whanne thei ledden hym, thei token a man, Symon of Syrenen, comynge fro the toun, and thei 27 leiden on hym the cross to bere aftir Ihesu. And there suede hym myche puple, and wymmen that weiliden, and 28 bymorneden hym. And Jhesus turnede to hem, and seide, Douztris of Jerusalem, nyle ze wepe on me, but wepe ze on 29 3 oure silf and on 3 oure sones. For lo! daies schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not borun children, and the tetis that han 30 not 30uun souke. Thanne thei schulen bigynne to seie to mounteyns, Falle ze doun on vs, and to smale hillis, Keuere 31 3e vs. For if in a greene tre thei don these thingis, what 32 schal be don in a drie? Also othere twei wickid men weren 33 led with hym, to be slayn. And aftir that thei camen in to a place, that is clepid of Caluerie, there thei crucifieden hym, and the theues, oon on the rist half, and the tother 34 on the left half. But Jhesus seide, Fadir, forzyue hem, for 35 thei witen not what thei doon. And thei departiden his clothis, and kesten lottis. And the puple stood abidynge; and the princis scorneden hym with hem, and seiden, Othere men he maad saaf; make he hym silf saaf, if this be Crist,

36 the chosun of God. And the knyztis neizeden, and scorn-37 eden hym, and profreden vynegre to hym, and seiden, If 38 thou art king of Jewis, make thee saaf. And the superscripcioun was writun ouer hym with Greke lettris, and of 39 Latyn, and of Ebreu, This is the kyng of Jewis. And oon of these theues that hangiden, blasfemyde hym, and seide, 40 If thou art Crist, make thi silf saaf and vs. But the tothir answerynge, blamyde hym, and seide, Nether thou dredist 41 God, that art in the same dampnacioun? And treuli we iustli, for we han resseiued worthi thingis to werkis; but 42 this dide no thing of yuel. And he seide to Jhesu, Lord, haue mynde of me, whanne thou comest in to thi kyngdom. 43 And Ihesus seide to hym, Treuli Y seie to thee, this dai 44 thou schalt be with me in paradise. And it was almost the sixte our, and derknessis weren maad in al the erthe in to 45 the nynthe our. And the sun was maad derk, and the veile 46 of the temple was to-rent a two. And Jhesus criynge with a greet vois, seide, Fadir, in to thin hoondis Y bitake my 47 spirit. And he seivinge these thingis, 3af vp the goost. And the centurien seynge that thing that was don, glorifiede God, 48 and seide, Verili this man was iust. And al the puple of hem that weren there togidir at this spectacle, and sayn tho thingis that weren don, smyten her brestis, and turneden 49 azen. But alle his knowun stoden afer, and wymmen that 50 sueden hym fro Galile, seynge these thingis. And lo! a man, Joseph bi name, of Aramathie, a cite of Judee, that 51 was a decurien, a good man and a just, this man concentide not to the counseil and to the dedis of hem; and he aboud 52 the kyngdom of God. This Joseph cam to Pilat, and axide 53 the bodi of Jhesu, and took it down, and wlappide it in a cleene lynen cloth, and leide hym in a graue hewun, in which 54 not 3it ony man hadde be leid. And the dai was the euen 55 of the halidai, and the sabat bigan to schyne. And the wymmen suynge, that camen with hym fro Galile, sayn 56 the graue, and hou his bodi was leid. And thei turneden azen, and maden redi swete smellynge spicis, and oynementis; but in the sabat thei restiden, aftir the comaundement.

CAP. XXIV.

But in o dai of the woke ful eerli thei camen to the graue, and brouzten swete smellynge spices, that thei hadden 2 arayed. And thei founden the stoon turned awei fro the 3 graue. And thei 3eden in, and founden not the bodi of 4 the Lord Ihesu. And it was don, the while thei weren astonyed in thoust of this thing, lo! twei men stoden bisidis 5 hem in schynynge cloth. And whanne thei dredden, and boweden her semblaunt in to the erthe, thei seiden to hem, 6 What seken 3e hym that lyueth with deed men? He is not here, but is risun. Haue 3e mynde, hou he spak to 7 30u, whanne he was zit in Galile, and seide, For it bihoueth mannys sone to be bitakun in to the hondis of synful men, 8 and to be crucified, and the thridde dai to rise azen. And 9 thei bithouzten on hise wordis. And thei zeden azen fro the graue, and telden alle these thingis to the enleuene, 10 and to alle othir. And ther was Marie Mawdeleyn, and Joone, and Marie of James, and other wymmen that weren 11 with hem, that seiden to apostlis these thingis. And these wordis weren seyn bifor hem as madnesse, and thei bileueden 12 not to hem. But Petir roos vp, and ran to the graue; and he bowide doun, and say the lynen clothis livinge aloone. And he wente bi him silf, wondrynge on that that was don. 13 And lo! tweyne of hem wenten in that dai in to a castel, that was fro Jerusalem the space of sixti furlongis, bi name 14 Emaws. And thei spaken togidir of alle these thingis 15 that haddun bifallun. And it was don, the while thei

talkiden, and souzten bi hem silf, Jhesus hym silf neizede, 16 and wente with hem. But her izen weren holdun, that 17 thei knewen him not. And he seide to hem, What ben these wordis, that ze speken togidir wandrynge, and ze 18 ben sorewful? And oon, whos name was Cleofas, answerde, and seide, Thou thi silf art a pilgrym in Jerusalem, and hast thou not knowun, what thingis ben don in it in these 19 daies? To whom he seide, What thingis? And thei seiden to hym, Of Ihesu of Nazareth, that was a man prophete, 20 my3ti in werk and word bifor God and al the puple; and hou the heizest preestis of oure princis bitoken hym in 21 to dampnacioun of deeth, and crucifieden hym. But we hopiden, that he schulde haue azenbouzt Israel. And now on alle these thingis the thridde dai is to dai, that these 22 thingis weren don. But also summe wymmen of ouris maden vs afered, whiche bifor dai weren at the graue; 23 and whanne his bodi was not foundun, thei camen, and seiden, that thei syen also a sizt of aungels, whiche seien, 24 that he lyueth. And summe of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden 25 not hym. And he seide to hem, A! foolis, and slowe of herte to bileue in alle thingis that the prophetis han spokun. 26 Whethir it bihofte not Crist to suffre these thingis, and 27 so to entre in to his glorie? And he bigan at Moises and at alle the prophetis, and declaride to hem in alle 28 scripturis, that weren of hym. And thei camen ny3 the castel, whidur thei wenten. And he made countenaunce 29 that he wolde go ferthere. And thei constreyneden hym, and seiden, Dwelle with vs, for it drawith to ny3t, and the 30 dai is now bowid doun. And he entride with hem. And it was don, while he sat at the mete with hem, he took 31 breed, and blesside, and brak, and took to hem. And the izen of hem weren openyd, and thei knewen hym; and he

32 vanyschide fro her izen. And thei seiden togidir, Whether oure herte was not brennynge in vs, while he spak in the 33 weie, and openyde to vs scripturis? And thei risen vp in the same our, and wenten agen in to Jerusalem, and founden the enleuene gaderid togidir, and hem that weren with hem, 34 seiynge, That the Lord is risun verrili, and apperide to 35 Symount. And thei tolden what thingis weren don in the weie, and hou thei knewen hym in brekyng of breed. 36 And the while thei spaken these thingis, Ihesus stood in the myddil of hem, and seide to hem, Pees to 30u; Y am, 37 nyle 3e drede. But thei weren affraied and agast, and 38 gessiden hem to se a spirit. And he seide to hem, What ben 3e troblid, and thoustis comen vp in to 3oure hertis? 39 Se 3e my hoondis and my feet, for Y my silf am. Fele ze, and se ze; for a spirit hath not fleisch and boonys, 40 as 3e seen that Y haue. And whanne he hadde seid this 41 thing, he schewide hoondis and feet to hem. And 3it while thei bileueden not, and wondriden for ioye, he seide, 42 Han 3e here ony thing that schal be etun? And thei proferden hym a part of a fisch rostid, and an hony combe. 43 And whanne he hadde etun bifore hem, he took that that 44 lefte, and 3af to hem; and seide to hem, These ben the wordis that Y spak to 3ou, whanne Y was 3it with 3ou; for it is nede that alle thingis ben fulfillid, that ben writun in the lawe of Moises, and in prophetis, and in salmes, 45 of me. Thanne he openyde to hem wit, that thei schulden 46 vnderstonde scripturis. And he seide to hem, For thus it is writun, and thus it bihofte Crist to suffre, and ryse 47 agen fro deeth in the thridde dai; and penaunce and remyssioun of synnes to be prechid in his name in to alle 48 folkis, bigynnynge at Jerusalem. And 3e ben witnessis 49 of these thingis. And Y schal sende the biheest of my fadir in to 30u; but sitte 3e in the citee, til that 3e be clothid

50 with vertu from an hi3. And he ledde hem forth in to Betanye, and whanne his hondis weren lift vp, he blesside 51 hem. And it was don, the while he blesside hem, he 52 departide fro hem, and was borun in to heuene. And thei worschipiden, and wenten a3en in to Jerusalem with greet 53 ioye, and weren euermore in the temple, heriynge and blessynge God.

JOHN.

CAP. I.

In the bigynnyng was the word, and the word was at God, 2 and God was the word. This was in the bigynnyng at God. 3 Alle thingis weren maad bi hym, and withouten hym was 4 maad no thing, that thing that was maad. In hym was lijf, 5 and the lijf was the list of men; and the list schyneth in derk-6 nessis, and derknessis comprehendiden not it. A man was 7 sent fro God, to whom the name was Joon. This man cam in to witnessyng, that he schulde bere witnessing of the list, 8 that alle men schulden bileue bi hym. He was not the list, 9 but that he schulde bere witnessing of the list. There was a very list, which listneth ech man that cometh in to this world. 10 He was in the world, and the world was maad bi hym, and If the world knew hym not. He cam in to his owne thingis. 12 and hise resseyueden hym not. But hou many euer resseyueden hym, he zaf to hem power to be maad the sones of God, to hem that bileueden in his name; the whiche not 13 of bloodis, nether of the wille of fleische, nether of the 14 wille of man, but ben borun of God. And the word was maad man, and dwellyde among vs, and we han seyn the glorie of hym, as the glorie of the oon bigetun sone of

15 the fadir, ful of grace and of treuthe. Joon berith witnessyng of hym, and crieth, and seith, This is, whom Y seide, He that schal come aftir me, is maad bifore me, for he was tofor me; 16 and of the plente of hym we alle han takun, and grace for 17 grace. For the lawe was zouun bi Moises; but grace and 18 treuthe is maad bi Ihesu Crist. No man sai euer God, no but the oon bigetun sone, that is in the bosum of the fadir, 19 he hath teld out. And this is the witnessyng of Joon, whanne Jewis senten fro Jerusalem prestis and dekenes to hym, that 20 thei schulden axe hym, Who art thou? He knoulechide, and denyede not, and he knoulechide, For Y am not Crist. 21 And thei axiden hym, What thanne? Art thou Elie? And he seide, Y am not. Art thou a profete? And he answeride, 22 Nay. Therfor thei seiden to hym, Who art thou? that we 3yue an answere to these that senten vs. What seist thou of thi 23 self? He seide, Y am a vois of a crier in deseert, Dresse ze the 24 weie of the Lord, as Ysaie, the prophete, seide. And thei that 25 weren sent, weren of the Fariseis. And thei axiden hym, and seiden to hym, What thanne baptisist thou, if thou art 26 not Crist, nether Elie, nether a profete? Joon answeride to hem, and seide, Y baptise in watir, but in the myddil of zou 27 hath stonde oon, that 3e knowen not; he it is, that schal come aftir me, that was maad bifor me, of whom Y am 28 not worthi to louse the thwong of his schoo. These thingis weren don in Bethanye bizende Jordan, where Joon was bap-20 tisyng. Anothir day Joon say Jhesu comynge to hym, and he seide, Lo! the lomb of God; lo! he that doith awei the 30 synnes of the world. This is he, that Y seide of, Aftir me is comun a man, which was maad bifor me; for he was 31 rather than Y. And Y knew hym not, but that he be schewid 32 in Israel, therfor Y cam baptisynge in watir. And Joon bar witnessyng, and seide, That Y saiz the spirit comynge doun 33 as a culuer fro heuene, and dwellide on hym. And Y knew

hym not; but he that sente me to baptise in watir, seide to me, On whom thou seest the Spirit comynge doun, and dwellynge on hym, this is he, that baptisith in the Hooli 34 Goost. And Y say, and bar witnessyng, that this is the sone 35 of God. Anothir dai Joon stood, and tweyne of hise dis-36 ciplis; and he biheeld Jhesu walkinge, and seith, Lo! the · 37 lomb of God. And twei disciplis herden hym spekynge, and 38 folewiden Thesu. And Thesu turnede, and say hem suynge hym, and seith to hem, What seken 3e? And thei seiden to 39 hym, Rabi, that is to seie, Maistir, where dwellist thou? And he seith to hem, Come ze, and se. And thei camen, and sayn where he dwellide; and dwelten with hym that dai. And it 40 was as the tenthe our. And Andrewe, the brother of Symount Petir, was oon of the tweyne, that herden of Joon, and hadden 41 sued hym. This found first his brother Symount, and he seide to him, We han foundun Messias, that is to seie, Crist; 42 and he ledde him to Jhesu. And Jhesus bihelde hym, and seide, Thou art Symount, the sone of Johanna; thou schalt 43 be clepid Cefas, that is to seie, Petre. And on the morewe he wolde go out in to Galilee, and he foond Filip; and he 44 seith to hym, Sue thou me. Filip was of Bethsaida, the citee 45 of Andrew and of Petre. Filip foond Nathanael, and seide to hym, We han foundun Ihesu, the sone of Joseph, of Naza-46 reth, whom Moyses wroot in the lawe and profetis. And Nathanael seide to hym, Of Nazareth may sum good thing 47 be? Filip seide to hym, Come, and se. Jhesus siz Nathanael comynge to hym, and seide to hym, Lo! verili a man of 48 Israel, in whom is no gile. Nathanael seide to hym, Wherof hast thou knowun me? Jhesus answerde, and seide to hym, Bifor that Filip clepide thee, whanne thou were vndur the fige 49 tree, Y saiz thee. Nathanael answerde to hym, and seide, Rabi, thou art the sone of God, thou art kyng of Israel. 50 Ihesus answerde, and seide to hym, For Y seide to thee,

Y saw3 thee vndur the fige tre, thou bileuest; thou schalt 51 se more than these thingis. And he seide to hem, Treuli, treuli, Y seie to 30u, 3e schulen se heuene opened, and the aungels of God stiynge vp and comynge down on mannys sone.

CAP. II.

And the thridde dai weddyngis weren maad in the Cane of 2 Galilee; and the modir of Jhesu was there. And Jhesus was 3 clepid, and hise disciplis, to the weddyngis. And whanne wijn failide, the modir of Ihesu seide to hym, Thei han not 4 wijn. And Jhesus seith to hir, What to me and to thee, 5 womman? myn our cam not zit. His modir seith to the 6 mynystris, What euere thing he seie to 30u, do 3e. And there weren set sixe stonun cannes, aftir the clensyng of the Jewis, 7 holdynge ech tweyne ether thre metretis. And Jhesus seith to hem, Fille ze the pottis with watir. And thei filliden hem, 8 vp to the mouth. And Jhesus seide to hem, Drawe 3e now, 9 and bere 3e to the architriclyn. And thei baren. And whanne the architriclyn hadde tastid the watir maad wiyn, and wiste not wherof it was, but the mynystris wisten that drowen the watir, the architriclyn clepith the spouse, and seith to hym, 10 Ech man settith first good wiyn, and whanne men ben fulfillid, thanne that that is worse; but thou hast kept the good 11 wiyn in to this tyme. Jhesus dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and 12 hise disciplis bileueden in hym. Aftir these thingis he cam doun to Cafarnaum, and his modir, and hisé britheren, and 13 hise disciplis; and thei dwelliden there not many daies. And the pask of Jewis was nyz, and Jhesus wente vp to Jeru-14 salem. And he foond in the temple men sillynge oxun, and 15 scheep, and culueris, and chaungeris sittynge. And whanne he hadde maad as it were a scourge of smale cordis, he

droof out alle of the temple, and oxun, and scheep; and he schedde the money of chaungeris, and turnede vpsedoun 16 the boordis. And he seide to hem that selden culueris, Take awei fro hennus these thingis, and nyle ze make the hous of 17 my fadir an hous of marchaundise. And hise disciplis hadden mynde, for it was writun, The feruent loue of thin hous hath 18 etun me. Therfor the Jewis answeriden, and seiden to hym, What token schewist thou to vs, that thou doist these thingis? 19 Thesus answerde, and seide to hem, Vndo ze this temple, and 20 in thre daies Y schal reise it. Therfor the Jewis seiden to hym, In fourti and sixe zeer this temple was bildid, and schalt 21 thou in thre daies reise it? But he seide of the temple of his 22 bodi. Therfor whanne he was risun fro deeth, hise disciplis hadden mynde, that he seide these thingis of his bodi; and thei bileueden to the scripture, and to the word that Thesus 23 seide. And whanne Ihesus was at Jerusalem in pask, in the feeste dai, many bileueden in his name, seynge his signes that 24 he dide. But Ihesus trowide not hym silf to hem, for he 25 knewe alle men; and for it was not nede to hym, that ony man schulde bere witnessyng, for he wiste, what was in man.

CAP. III.

And there was a man of the Farisees, Nychodeme bi 2 name, a prince of the Jewis. And he cam to Jhesu bi nizt, and seide to hym, Rabi, we witen, that thou art comun fro God maister; for no man may do these signes, that 3 thou doist, but God be with hym. Jhesus answerde, and seide to hym, Treuli, treuli, Y seie to thee, but a man be 4 borun azen, he may not se the kyngdom of God. Nychodeme seide to hym, Hou may a man be borun, whanne he is eeld? whether he may entre azen in to his modris 5 wombe, and be borun azen? Jhesus answeride, Treuli, treuli, Y seie to thee, but a man be borun azen of watir,

and of the Hooli Goost, he may not entre in to the kyngdom 6 of God. That that is borun of the fleisch, is fleisch; and 7 that that is borun of spirit, is spirit. Wondre thou not, 8 for Y seide to thee, It bihoueth 30u to be borun azen. The spirit brethith where he wole, and thou herist his vois, but thou wost not, fro whennus he cometh, ne whidir he goith; 9 so is ech man that is borun of the spirit. Nychodeme answeride, and seide to hym, Hou moun these thingis be 10 don? Ihesus answeride, and seide to hym, Thou art a maister in Israel, and knowist not these thingis? Treuli, treuli, Y seie to thee, for we speken that that we witen, and we witnessen that that we han seyn, and ze taken not 12 oure witnessyng. If Y have seid to 3ou ertheli thingis, and ze bileuen not, hou if Y seie to zou heueneli thingis, 13 schulen 3e bileue? And no man stieth in to heuene, but he that cam down fro heuene, mannys sone that is in heuene. 14 And as Moises areride a serpent in desert, so it bihoueth 15 mannys sone to be reisid, that ech man that bileueth in 16 hym, perische not, but haue euerlastynge lijf. For God louede so the world, that he zaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euer-17 lastynge lijf. For God sente not his sone in to the world, that he iuge the world, but that the world be saued bi him. 18 He that bileueth in hym, is not demed; but he that bileueth not, is now demed, for he bileueth not in the name of the 19 oon bigetun sone of God. And this is the dom, for list cam in to the world, and men loueden more derknessis than list; 20 for her werkes weren yuele. For ech man that doith yuele, hatith the list; and he cometh not to the list, that hise werkis 21 be not repreued. But he that doith treuthe, cometh to the lizt, that hise werkis be schewid, that thei ben don in God. 22 Aftir these thingis Ihesus cam, and hise disciplis, in to the loond of Judee, and there he dwellide with hem, and bapti23 side. And Joon was baptisinge in Ennon, bisidis Salym, for many watris weren there; and thei camen, and weren 24 baptisid. And Joon was not 3it sent in to prisoun. 25 Therfor a questioun was maad of Jonys disciplis with 26 the Jewis, of the purificacioun. And thei camen to Joon, and seiden to hym, Maister, he that was with thee bizonde Jordan, to whom thou hast borun witnessyng, lo! he bap-27 tisith, and alle men comen to hym. Joon answerde, and seide, A man may not take ony thing, but it be 30uun to 28 hym fro heuene. 3e 3ou silf beren witnessyng to me, that Y seide, Y am not Crist, but that Y am sent bifore 29 hym. He that hath a wijf, is the hosebonde; but the freend of the spouse that stondith, and herith hym, joieth with ioye, for the vois of the spouse. Therfor in this thing 30 my ioye is fulfillid. It bihoueth hym to wexe, but me to 31 be maad lesse. He that cam from aboue, is aboue alle; he that is of the erthe, spekith of the erthe; he that cometh 32 from heuene, is aboue alle. And he witnessith that thing that he hath seie, and herde, and no man takith his wit-33 nessing. But he that takith his witnessyng, hath confermed 34 that God is sothefast. But he whom God hath sent, spekith the wordis of God; for not to mesure God ayueth the spirit. 35 The fadir loueth the sone, and he hath 30uun alle thingis 36 in his hoond. He that bileueth in the sone, hath euerlastynge lijf; but he that is vnbileueful to the sone, schal not se euerlastynge lijf, but the wraththe of God dwellith on hym.

CAP. IV.

THERFOR as Jhesu knew, that the Farisees herden, that Jhesu makith and baptisith mo disciplis than Joon, thou; Jhesus baptiside not, but hise disciplis, he lefte Judee, and

wente azen in to Galilee. And it bihofte hym to passe 5 bi Samarie. Therfor Jhesus cam in to a citee of Samarie, that is seid Sicar, bisidis the place, that Jacob 3af to Joseph, 6 his sone. And the welle of Jacob was there; and Jhesus was weri of the journey, and sat thus vpon the welle. And 7 the our was, as it were the sixte. And a womman cam fro Samarie, to drawe watir. And Jhesus seith to hir, 3yue 8 me drynk. And hise disciplis weren gon in to the citee, o to bie mete. Therfor thilke womman of Samarie seith to him, Hou thou, whanne thou art a Jewe, axist of me drynk, that am a womman of Samarie? for Jewis vsiden not to dele 10 with Samaritans. Ihesus answerde, and seide to hir, If thou wistist the gifte of God, and who he is, that seith to thee, 3yue me drynk, thou perauenture woldist haue axid of hym, 11 and he schulde haue 30uun to thee quyk watir. The womman seith to him, Sire, thou hast not where ynne to drawe, and the pit is deep; wherof thanne hast thou quik watir? 12 Whethir thou art grettere than oure fadir Jacob, that 3af to vs the pit? and he drank therof, and hise sones, and 13 hise beestis. Jhesus answerde, and seide to hir, Eche man that drynkith of this watir, schal thirste efte soone; but he that drynkith of the watir that Y schal zyue hym, 14 schal not thirste with outen ende; but the watir that Y schal zyue hym, schal be maad in hym a welle of watir, 15 spryngynge vp in to euerlastynge lijf. The womman seith to hym, Sire, 3yue me this watir, that Y thirste not, nether 16 come hidur to drawe. Jhesus seith to hir, Go, clepe thin 17 hosebonde, and come hidir. The womman answerde, and seide, Y haue noon hosebonde. Jhesus seith to hir, Thou 18 seidist wel, That Y haue noon hosebonde; for thou hast hadde fyue hosebondis, and he that thou hast, is not thin 19 hosebonde. This thing thou seidist sotheli. The womman 20 seith to hym, Lord, Y se, that thou art a prophete. Oure

fadris worschipiden in this hil, and ze seien, that at Jerusalem 21 is a place, where it bihoueth to worschipe. Jhesus seith to hir, Womman, bileue thou to me, for the our schal come, whanne nether in this hil, nethir in Jerusalem, ze schulen 22 worschipe the fadir. 3e worschipen that 3e knowen not; we worschipen that that we knowen; for helthe is of the 23 Jewis. But the tyme is comun, and now it is, whanne trewe worschiperis schulen worschipe the fadir in spirit and treuthe; for also the fadir sekith suche, that worschipen 24 hym. God is a spirit, and it bihoueth hem that worschipen 25 hym, to worschipe in spirit and treuthe. The womman seith to hym, Y woot that Messias is comun, that is seid Crist; therfor whanne he cometh, he schal telle vs alle 26 thingis. Thesus seith to hir, Y am he, that spekith with 27 thee. And anoon hise disciplis camen, and wondriden, that he spak with the womman; netheles no man seide to hym, What sekist thou, or, What spekist thou with hir? 28 Therfor the womman lefte hir watir pot, and wente in to 29 the citee, and seide to tho men, Come 3e, and se 3e a man, that seide to me alle thingis that Y haue don; 30 whether he be Crist? And thei wenten out of the citee, 31 and camen to hym. In the mene while hise disciplis 32 preieden hym, and seiden, Maistir, etc. But he seide to 33 hem, Y haue mete to ete, that ze knowen not. Therfor disciplis seiden togidir, Whether ony man hath brougt him 34 mete to ete? Thesus seith to hem, My mete is, that Y do the wille of hym that sente me, that Y perfourme the werk 35 of hym. Whether 3e seien not, that 3it foure monethis ben, and rype corn cometh? Lo! Y seie to 30u, lifte vp 30ure izen, and se ze the feeldis, for now thei ben white to repe. 36 And he that repith takith hire, and gaderith fruyt in to euerlastynge lijf; that bothe he that sowith, and he that 37 repith, haue ioye togidere. In this thing is the word trewe, 38 for anothir is that sowith, and anothir that repith. Y sente 30u to repe, that that 3e haue not trauelid; othere men 39 han trauelid, and 3e han entrid in to her trauels. And of that citee many Samaritans bileueden in hym, for the word of the womman, that bare witnessyng, That he seide 40 to me alle thingis that Y haue don. Therfor whanne Samaritans camen to hym, thei preieden hym to dwelle there; 41 and he dwelte there twey daies. And many mo bileueden 42 for his word, and seiden to the womman, That now not for thi speche we bileuen; for we han herd, and we witen, 43 that this is verili the sauyour of the world. And aftir twei daies he wente out fro thennus, and wente in to Galilee. 44 And he bar witnessyng, that a profete in his owne cuntre 45 hath noon onour. Therfor whanne he cam in to Galilee, men of Galilee resseyueden hym, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem in the feeste dai; for also thei hadden comun to the feeste dai. 46 Therfor he cam eftsoone in to the Cane of Galile, where he made the watir wiyn. And a litil kyng was, 47 whos sone was sijk at Cafarnaum. Whanne this hadde herd, that Ihesu schulde come fro Judee in to Galilee, he wente to hym, and preiede hym, that he schulde come 48 doun, and heele his sone; for he bigan to die. Therfor Jhesus seide to him, But ze se tokenes and grete wondris, 49 3e bileuen not. The litil kyng seith to hym, Lord, come 50 doun, bifor that my sone die. Ihesus seith to hym, Go, thi sone lyueth. The man bileuede to the word, that 51 Ihesus seide to hym, and he wente. And now whanne he cam doun, the seruauntis camen azens hym, and telden 52 to hym, and seiden, That his sone lyuede. And he axide of hem the our, in which he was amendid. And thei seiden to hym, For zistirdai in the seuenthe our the feuer 53 lefte him. Therfor the fadir knewe, that thilke our it was,

in which Jhesus seide to hym, Thi sone lyueth; and he 54 bileuede, and al his hous. Jhesus dide eft this secounde tokene, whanne he cam fro Judee in to Galilee.

CAP. V.

AFTIR these thingis ther was a feeste dai of Jewis, and 2 Jhesus wente vp to Jerusalem. And in Jerusalem is a waissynge place, that in Ebrew is named Bethsaida, and hath fyue 3 porchis. In these lay a greet multitude of sike men, blynde, 4 crokid, and drie, abidynge the mouyng of the watir. For the aungel of the Lord cam down certeyne tymes in to the watir, and the watir was moued; and he that first cam down in to the sisterne, aftir the mouynge of the watir, was maad hool of 5 what euer sijknesse he was holdun. And a man was there, 6 hauvnge eizte and thritti zeer in his sikenesse. And whanne Thesus hadde seyn hym liggynge, and hadde knowun, that he hadde myche tyme, he seith to hym, Wolt thou be maad 7 hool? The sijk man answerde to hym, Lord, Y haue no man, that whanne the watir is moued, to putte me in to the cisterne; for the while Y come, anothir goith doun bifor me. 8 Jhesus seith to hym, Rise vp, take thi bed, and go. And ganoon the man was maad hool, and took vp his bed, and 10 wente forth. And it was sabat in that dai. Therfor the Tewis seiden to him that was maad hool, It is sabat, it is not II leueful to thee, to take awei thi bed. He answeride to hem, He that made me hool, seide to me, Take thi bed, and go. 12 Therfor thei axiden him, What man is that, that seide to thee, 13 Take vp thi bed, and go? But he that was maad hool, wiste not who it was. And Jhesus bowide awei fro the puple, that 14 was set in the place. Aftirward Jhesus found hym in the temple, and seide to hym, Lo! thou art maad hool; now nyle thou do synne, lest any worse thing bifalle to thee.

15 Thilke man wente, and telde to the Jewis, that it was Jhesu 16 that made hym hool. Therfor the Jewis pursueden Jhesu, 17 for he dide this thing in the sabat. And Jhesus answeride 18 to hem, My fadir worchith til now, and Y worche. Therfor the Jewis souzten more to sle hym, for not oneli he brak the sabat, but he seide that God was his fadir, and made hym 19 euene to God. Therfor Jhesus answerde, and seide to hem, Treuli, treuli, Y seye to zou, the sone may not of hym silf do ony thing, but that thing that he seeth the fadir doynge; for what euere thingis he doith, the sone doith in lijk maner tho 20 thingis. For the fadir loueth the sone, and schewith to hym alle thingis that he doith; and he schal schewe to hym 21 grettere werkis than these, that 3e wondren. For as the fadir reisith deed men, and quykeneth, so the sone quykeneth 22 whom he wole. For nethir the fadir iugith ony man, but 23 hath 30uun ech doom to the sone, that alle men onoure the sone, as thei onouren the fadir. He that onourith not the 24 sone, onourith not the fadir that sente hym. Treuli, treuli, Y seie to 30u, that he that herith my word, and bileueth to hym that sente me, hath euerlastynge lijf, and he cometh not in 25 to doom, but passith fro deeth in to lijf. Treuli, treuli Y seie to you, for the our cometh, and now it is, whanne deed men schulen here the vois of Goddis sone, and thei that 26 heren, schulen lyue. For as the fadir hath lijf in hym silf, 27 so he zaf to the sone, to have lift in him silf; and he zaf to 28 hym power to make doom, for he is mannys sone. Nyle 3e wondre this, for the our cometh, in which alle men that ben 29 in birielis, schulen here the voice of Goddis sone. And thei that han do goode thingis, schulen go in to azenrisyng of lijf; but thei that han done yuele thingis, in to azenrisyng of 30 doom. Y may no thing do of my silf, but as Y here, Y deme, and my doom is just, for Y seke not my wille, but the wille 31 of the fadir that sente me. If Y bere witnessing of my silf,

32 my witnessyng is not trewe; another is that berith witnessyng of me, and Y woot that his witnessyng is trewe, that he berith 33 of me. 3e senten to Joon, and he bar witnessyng to treuthe. 34 But Y take not witnessyng of man; but Y seie these thingis, 35 that ze be saaf. He was a lanterne brennynge and schyn-36 ynge; but 3e wolden glade at an our in his list. But Y haue more witnessyng than Joon, for the werkis that my fadir 3af to me to perfourme hem, thilke werkis that Y do beren wit-37 nessyng of me, that the fadir sente me. And the fadir that sente me, he bar witnessyng of me. Nether 3e herden euere 38 his vois, nether ze seien his licnesse. And ze han not his word dwellynge in 30u; for 3e byleuen not to hym, whom he 30 sente. Seke 3e scripturis, in which 3e gessen to haue euerlastynge lijf; and tho it ben, that beren witnessyng of me. 40 And 3e wolen not come to me, that 3e haue lijf. Y take not 41, 42 clerenesse of men; but Y haue knowun 30u, that 3e han 43 not the loue of God in 3ou. Y cam in the name of my fadir, and ze token not me. If another come in his owne 44 name, 3e schulen resseyue hym. Hou moun 3e bileue, that resseyuen glorie ech of othere, and 3e seken not the glorie 45 that is of God aloone? Nyle ze gesse, that Y am to accuse 30u anentis the fadir; it is Moises that accusith 30u, in whom 46 3e hopen. For if 3e bileueden to Moises, perauenture 3e 47 schulden bileue also to me; for he wroot of me. But if 3e bileuen not to hise lettris, hou schulen ze bileue to my wordis?

CAP. VI.

AFTIR these thingis Jhesus wente ouere the see of Galilee, that is Tiberias. And a greet multitude suede hym; for thei sayn the tokenes, that he dide on hem that weren sijke. Therfor Jhesus wente in to an hil, and sat there with hise disciplis. And the paske was ful niz, a feeste dai of the

5 Jewis. Therfor whanne Jhesus hadde lift vp hise izen, and hadde seyn, that a greet multitude cam to hym, he seith to Filip, Wherof schulen we bie looues, that these men ete? 6 But he seide this thing, temptynge hym; for he wiste what 7 he was to do. Filip answerde to hym, The looues of tweyn hundrid pans sufficen not to hem, that ech man take a litil 8 what. Oon of hise disciplis, Andrew, the brothir of Symount 9 Petre, seith to him, A child is here, that hath fyue barli looues and twei fischis; but what ben these among so 10 manye? Therfor Jhesus seith, Make 3e hem sitte to the mete. And there was myche hey in the place. And so men 11 saten to the mete, as fyue thousynde in noumbre. And Jhesus took fyue looues, and whanne he hadde do thankyngis, he departide to men that saten to the mete, and also 12 of the fischis, as myche as thei wolden. And whanne thei weren fillid, he seide to hise disciplis, Gadir ze the relifs that 13 ben left, that thei perischen not. And so thei gadriden, and filliden twelue cofyns of relif of the fyue barli looues and 14 twei fischis, that lefte to hem that hadden etun. Therfor tho men, whanne thei hadden seyn the signe that he hadde don, seiden, For this is verili the profete, that is to come in to 15 the world. And whanne Jhesus hadde knowun, that their weren to come to take hym, and make hym kyng, he fleiz 16 aloone eft in to an hille. And whanne euentid was comun, 17 his disciplis wenten down to the see. And thei wenten vp in to a boot, and thei camen ouer the see in to Cafarnaum. And derknessis weren maad thanne, and Jhesus was not 18 come to hem. And for a greet wynde blew, the see roos vp. 19 Therfor whanne thei hadden rowid as fyue and twenti furlongis or thretti, thei seen Jhesus walkynge on the see, and to 20 be neiz the boot; and thei dredden. And he seide to hem, 21 Y am; nyle 3e drede. Therfor thei wolden take hym in to the boot, and anoon the boot was at the loond, to which their

22 wenten. On the tother dai the puple, that stood ouer the see, say, that ther was noon other boot there but oon, and that Jhesu entride not with hise disciplis in to the boot, but hise 23 disciplis aloone wenten. But othere bootis camen fro Tiberias bisidis the place, where thei hadden eetun breed, and 24 diden thankyngis to God. Therfor whanne the puple hadde seyn, that Ihesu was not there, nether hise disciplis, thei wenten vp in to bootis, and camen to Cafarnaum, sekynge 25 Jhesu. And whanne thei hadden foundun hym ouer the see, 26 thei seiden to hym, Rabi, hou come thou hidur? Thesus answerde to hem, and seide, Treuli, treuli, Y seie to 30u, 3e seken me, not for 3e sayn the myraclis, but for 3e eten of 27 looues, and weren fillid. Worche 3e not mete that perischith, but that dwellith in to euerlastynge lijf, which mete mannys sone schal zyue to zou; for God the fadir hath markid hym. 28 Therfor thei seiden to hym, What schulen we do, that we 29 worche the werkis of God? Thesus answerde, and seide to hem, This is the werk of God, that ze bileue to hym, whom 30 he sente. Therfor thei seiden to hym, What tokene thanne doist thou, that we seen, and bileue to thee? what worchist 31 thou? Oure fadris eeten manna in desert, as it is writun, He 32 3af to hem breed fro heuene to etc. Therfor Jhesus seith to hem, Treuli, treuli, Y seie to 30u, Moyses 3af 30u not breed fro heuene, but my fadir 3yueth 3ou veri breed fro heuene; . 33 for it is very breed that cometh down fro heuene, and 3yueth 34 lijf to the world. Therfor thei seiden to hym, Lord, euere 35 zyue vs this breed. And Jhesus seide to hem, Y am breed of lijf; he that cometh to me, schal not hungur; he that 36 bileueth in me, schal neuere thirste. But Y seid to 30u, 37 that 3e han seyn me, and 3e bileueden not. Al thing, that the fadir 3yueth to me, schal come to me; and Y schal not 38 caste hym out, that cometh to me. For Y cam down fro heuene, not that Y do my wille, but the wille of hym that

30 sente me. And this is the wille of the fadir that sente me, that al thing that the fadir 3af me, Y leese not of it, 40 but azen reise it in the laste dai. And this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in hym, haue euerlastynge lijf; and Y schal agen 41 reyse hym in the laste dai. Therfor Jewis grutchiden of hym, for he hadde seid, Y am breed that cam down fro 42 heuene. And thei seiden, Whether this is not Jhesus, the sone of Joseph, whos fadir and modir we han knowun. Hou 43 thanne seith this, That Y cam down fro heuene? Therfor Thesus answerde, and seide to hem, Nyle ze grutche togidere. 44 No man may come to me, but if the fadir that sente me, drawe hym; and Y schal azen reise hym in the laste dai. 45 It is writun in prophetis, And alle men schulen be able for to be tauzt of God. Ech man that herde of the fadir, and hath 46 lerned, cometh to me. Not for ony man hath sey the fadir, 47 but this that is of God, hath sey the fadir. Sotheli, sotheli, Y seie to zou, he that bileueth in me, hath euerlastynge lijf. 48, 49 Y am breed of lijf. 3oure fadris eeten manna in desert, 50 and ben deed. This is breed comynge down fro heuene, 51 that if ony man ete therof, he die not. Y am lyuynge breed, 52 that cam doun fro heuene. If ony man ete of this breed, he schal lyue withouten ende. And the breed that Y schal zyue, 53 is my fleisch for the lijf of the world. Therfor the Jewis chidden togidere, and seiden, Hou may this zyue to vs his 54 fleisch to ete? Therfor Ihesus seith to hem, Treuli, treuli, Y seie to 30u, but 3e eten the fleisch of mannus sone, and 55 drenken his blood, ze schulen not haue lijf in zou. He that etith my fleisch, and drynkith my blood, hath euerlastynge 56 lijf, and Y schal azen reise hym in the laste dai. For my 57 fleisch is veri mete, and my blood is very drynk. He that etith my fleisch, and drynkith my blood, dwellith in me, and 58 Y in hym. As my fadir lyuynge sente me, and Y lyue for the

59 fadir, and he that etith me, he schal lyue for me. This is breed, that cam down fro heuene. Not as zoure fadris eten manna, and ben deed; he that etith this breed, schal lyue 60 withouten ende. He seide these thingis in the synagoge, 61 techynge in Cafarnaum. Therfor many of hise disciplis 62 herynge, seiden, This word is hard, who may here it? But Jhesus witynge at hym silf, that hise disciplis grutchiden of this thing, seide to hem, This thing sclaundrith 30u? 63 Therfor if 3e seen mannus sone stivnge, where he was bifor? 64 It is the spirit that quykeneth, the fleisch profitith no thing; the wordis that Y have spokun to 30u, ben spirit and lijf. 65 But ther ben summe of 30u that bileuen not. For Ihesus wiste fro the bigynnynge, which weren bileuynge, and who 66 was to bitraye hym. And he seide, Therfor Y seide to 30u, that no man may come to me, but it were souun to hym of my 67 fadir. Fro this tyme many of hise disciplis wenten abak, 68 and wenten not now with hym. Therfor Jhesus seide to the 69 twelue, Whether 3e wolen also go awei? And Symount Petre answeride to hym, Lord, to whom schulen we gon? 70 Thou hast wordis of euerlastynge lijf; and we bileuen, and 71 han knowun, that thou art Crist, the sone of God. Therfor Jhesus answerde to hem, Whether Y chees not 30u twelue, 72 and oon of 30u is a feend? And he seide this of Judas of Symount Scarioth, for this was to bitraye hym, whanne he was oon of the twelue.

CAP. VII.

I AFTIR these thingis Jhesus walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis souzten to sle 2 hym. And ther was neiz a feeste dai of the Jewis, Senozegia. And hise britheren seiden to hym, Passe fro hennus, and go in to Judee, that also thi disciplis seen thi werkis

4 that thou doist; for no man doith ony thing in hiddlis, and hym silf sekith to be opyn. If thou doist these thingis, 5 schewe thi silf to the world. For nether hise britheren 6 bileueden in hym. Therfor Ihesus seith to hem, My tyme 7 cam not zit, but 30ure tyme is euermore redi. The world may not hate 30u, sothely it hatith me; for Y bere witness-8 yng therof, that the werkis of it ben yuele. Go 3e vp to this feeste dai, but Y schal not go vp to this feeste dai, g for my tyme is not zit fulfillid. Whanne he hadde seid to these thingis, he dwelte in Galilee. And aftir that hise britheren weren gon vp, thanne he zede vp to the feeste 11 dai, not opynli, but as in priuyte. Therfor the Jewis souzten 12 hym in the feeste dai, and seiden, Where is he? And myche grutchyng was of hym among the puple. For summe seiden, That he is good; and othere seiden, Nai, 13 but he disceyueth the puple; netheles no man spak opynli 14 of hym, for drede of the Jewis. But whanne the myddil feeste dai cam, Jhesus wente vp in to the temple, and 15 tauzte. And the Jewis wondriden, and seiden, Hou can-16 this man lettris, sithen he hath not lerned? Thesus answerde to hem, and seide, My doctryne is not myn, but his that 17 sente me. If ony man wole do his wille, he schal knowe of the techyng, whethir it be of God, or Y speke of my 18 silf. He that spekith of hym silf, sekith his owne glorie; but he that sekith the glorie of hym that sente hym, is 19 sothefast, and vnriztwisnesse is not in hym. Whether Moises 3af not to 3ou a lawe, and noon of 3ou doith the lawe? What 20 seken 3e to sle me? And the puple answerde, and seide, 21 Thou hast a deuel; who sekith to sle thee? Thesus answerde, and seide to hem, Y haue don o werk, and alle ze wondren. 22 Therfor Moises 3af to 3ou circumcisioun; not for it is of Moyses, but of the fadris; and in the sabat ae circumciden a 23 man. If a man take circumcicioun in the sabat, that the lawe

of Moises be not brokun, han ze indignacioun to me, for 24 Y made al a man hool in the sabat? Nile 3e deme aftir 25 the face, but deme ze a riztful doom. Therfor summe of Jerusalem seiden, Whethir this is not he, whom the Jewis 26 seken to sle? and lo! he spekith opynli, and thei seien no thing to hym. Whether the princes knewen verili, that this 27 is Crist? But we known this man, of whennus he is; but whanne Crist schal come, no man woot of whennus he is. 28 Therfor Jhesus criede in the temple techynge, and seide, 3e knowen me, and 3e knowen of whennus Y am; and Y cam not of my silf, but he is trewe that sente me, 29 whom 3e knowen not. Y knowe hym, and if Y seie that Y knowe hym not, Y schal be lijk to 30u, a liere; but 30 Y knowe hym, for of hym Y am, and he sente me. Therfor thei souzten to take hym, and no man sette on hym 31 hoondis, for his our cam not 3it. And many of the puple bileueden in hym, and seiden, Whanne Crist schal come, whether he schal do mo tokenes, than tho that this doith? 32 Farisees herden the puple musinge of hym these thingis; and the princis and Farisees senten mynystris, to take 33 hym. Therfor I hesus seide to hem, 3it a litil tyme Y 34 am with 30u, and Y go to the fadir, that sente me. 3e schulen seke me, and 3e schulen not fynde; and where 35 Y am, 3e may not come. Therfor the Jewis seiden to hem silf, Whidur schal this gon, for we schulen not fynde hym? whether he wole go in to the scateryng of hethene 36 men, and wole teche the hethene? What is this word, which he seide, 3e schulen seke me, and 3e schulen not 37 fynde; and where Y am, 3e moun not come? But in the laste dai of the greet feeste, Jhesus stood, and criede, and seide, If ony man thirstith, come he to me, and drynke. 38 He that bileueth in me, as the scripture seith, Floodis of 39 quyk watir schulen flowe fro his wombe. But he seide this

thing of the Spirit, whom men that bileueden in hym schulden take; for the Spirit was not zit zouun, for Jhesus 40 was not zit glorified. Therfor of that cumpanye, whanne thei hadden herd these wordis of hym, thei seiden, This 41 is verili a prophete. Othere seiden, This is Crist. But 42 summe seiden, Whether Crist cometh fro Galilee? Whether the scripture seith not, that of the seed of Dauid, and of the castel of Bethleem, where Dauid was, Crist cometh? 43 Therfor discencioun was maad among the puple for hym. 44 For summe of hem wolden haue take hym, but no man 45 sette hondis on hym. Therfor the mynystris camen to bischopis and Farisees, and thei seiden to hem, Whi 46 brouzten ze not hym? The mynystris answeriden, Neuere 47 man spak so, as this man spekith. Therfor the Farisees 48 answeriden to hem, Whether 3e ben disseyued also? whether ony of the pryncis or of the Farisees bileueden in hym? 49 But this puple, that knowith not the lawe, ben cursid. 50 Nychodeme seith to hem, he that cam to hym bi nyat, 51 that was oon of hem, Whethir oure lawe demith a man, but it haue first herde of hym, and knowe what he doith? 52 Thei answeriden, and seiden to hym, Whether thou art a man of Galilee also? Seke thou scripturis, and se thou, 53 that a prophete risith not of Galilee. And thei turneden azen, ech in to his hous.

CAP. VIII.

1, 2 But Jhesus wente in to the mount of Olyuete. And eerli eft he cam in to the temple; and al the puple cam 3 to hym; and he sat, and tauzte hem. And scribis and Fariseis bryngen a womman takun in auoutrye, and thei 4 settiden hir in the myddil, and seiden to hym, Maystir, 5 this womman is now takun in auoutrie. And in the lawe

Moises comaundide vs to stoone suche; therfor what seist 6 thou? And thei seiden this thing temptynge hym, that thei myzten accuse hym. And Ihesus bowide hym silf 7 doun, and wroot with his fyngur in the erthe. And whanne thei abiden axynge hym, he reiside hym silf, and seide to hem, He of you that is without synne, first caste a stoon 8 in to hir. And eft he bowide hym silf, and wroot in the gerthe. And thei herynge these thingis, wenten awei oon aftir anothir, and thei bigunnen fro the eldre men; and Thesus dwelte aloone, and the womman stondynge in the 10 myddil. And Jhesus reiside hym silf, and seide to hir, Womman, where ben thei that accusiden thee? no man 11 hath dampned thee. Sche seide, No man, Lord. Jhesus seide to hir, Nethir Y schal dampne thee; go thou, and 12 now aftirward nyle thou synne more. Therfor eft Jhesus spak to hem, and seide, Y am the list of the world; he that sueth me, walkith not in derknessis, but schal haue 13 the list of list. Therfor the Fariseis seiden, Thou berist 14 witnessyng of thi silf; thi witnessyng is not trewe. . Jhesus answerde, and seide to hem, And if Y bere witnessyng of my silf, my witnessyng is trewe; for Y woot fro whennus 15 Y cam, and whidur Y go. But 3e witen not fro whennus Y cam, ne whidur Y go. For 3e demen aftir the fleisch, 16 but Y deme no man; and if Y deme, my doom is trewe, for Y am not aloone, but Y and the fadir that sente me. 17 And in 30ure lawe it is writun, that the witnessyng of 18 twei men is trewe. Y am, that bere witnessyng of my silf, and the fadir that sente me, berith witnessyng of me. 19 Therfor thei seiden to hym, Where is thi fadir? Jhesus answeride, Nether 3e knowen me, nethir 3e knowen my fadir; if 3e knewen me, perauenture 3e schulden knowe 20 also my fadir. Jhesus spak these wordis in the tresorie, techynge in the temple; and no man took hym, for his

21 our cam not zit. Therfor eft Jhesus seide to hem, Lo! Y go, and ze schulen seke me, and ze schulen die in zoure 22 synne; whidur Y go, ze moun not come. Therfor the Jewis seiden, Whether he schal sle hym silf, for he seith, Whidur Y 23 go, 3e moun not come? And he seide to hem, 3e ben of bynethe, Y am of aboue; ze ben of this world, Y am not of this 24 world. Therfor Y seide to 30u, that 3e schulen die in 30ure synnes; for if 3e bileuen not that Y am, 3e schulen die in 30ure 25 synne. Therfor thei seiden to hym, Who art thou? Jhesus 26 seide to hem, The bigynnyng, which also speke to 30u. Y haue many thingis to speke, and deme of 30u, but he that sente me is sothefast; and Y speke in the world these 27 thingis, that Y herde of hym. And thei knewen not, that 28 he clepide his fadir God. Therfor Jhesus seith to hem, Whanne ze han areisid mannus sone, thanne ze schulen knowe, that Y am, and of my silf Y do no thing; but as 29 my fadir tauzte me, Y speke these thingis. And he that sente me is with me, and lefte me not aloone; for Y do 30 euermore tho thingis, that ben plesynge to hym. Whanne 31 he spak these thingis, manye bileueden in hym. Therfor Thesus seide to the Jewis, that bileueden in hym, If 3e dwellen in my word, verili ze schulen be my disciplis; 32 and 3e schulen knowe the treuthe, and the treuthe schal 33 make 30u fre. Therfor the Jewis answeriden to hym, We ben the seed of Abraham, and we serueden neuere 34 to man; hou seist thou, That 3e schulen be fre? Ihesus answeride to hem, Treuli, treuli, Y seie to 30u, ech man 35 that doith synne, is seruaunt of synne. And the seruaunt dwellith not in the hows with outen ende, but the sone 36 dwellith with outen ende. Therfor if the sone make 30u 37 fre, verili 3e schulen be fre. Y woot that 3e ben Abrahams sones, but ze seken to sle me, for my word takith 38 not in 30u. Y speke tho thingis, that Y say at my fadir;

39 and 3e doen tho thingis, that 3e sayn at 30 ure fadir. Thei answerden, and seiden to hym, Abraham is oure fadir. Jhesus seith to hem, If ze ben the sones of Abraham, 40 do 3e the werkis of Abraham. But now 3e seken to sle me, a man that have spoken to 30u treuthe, that Y herde 41 of God; Abraham dide not this thing. 3e doen the werkis of zoure fadir. Therfor thei seiden to hym, We ben not 42 borun of fornycacioun; we han o fadir, God. But Jhesus seith to hem, If God were zoure fadir, sotheli ze schulden loue me; for Y passide forth of God, and cam; for nether 43 Y cam of my silf, but he sente me. Whi knowen 3e not 44 my speche? for 3e moun not here my word. 3e ben of the fadir, the deuel, and ze wolen do the desyris of zoure fadir. He was a mansleere fro the bigynnyng, and he stood not in treuthe; for treuthe is not in hym. Whanne he spekith lesyng, he spekith of his owne; for he is a 45 liere, and fadir of it. But for Y seie treuthe, 3e bileuen 46 not to me. Who of 30u schal repreue me of synne? if 47 Y sey treuthe, whi bileuen 3e not to me? He that is of God, herith the wordis of God; therfor 3e heren not, 48 for 3e ben not of God. Therfor the Jewis answeriden, and seiden, Whether we seien not wel, that thou art a 49 Samaritan, and hast a deuel? Thesus answerde, and seide, Y haue not a deuel, but Y onoure my fadir, and ze han 50 vnhonourid me. For Y seke not my glorye; there is he, 51 that sekith, and demeth. Treuli, treuli, Y seie to 30u, if ony man kepe my word, he schal not taste deth with outen 52 ende. Therfor the Jewis seiden, Now we han knowun, that thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man kepe my word, he schal not 53 taste deth withouten ende. Whether thou art grettere than oure fader Abraham, that is deed, and the prophetis 54 ben deed; whom makist thou thi silf? Thesus answeride, If Y glorifie my silf, my glorie is nouzt; my fadir, is that 55 glorifieth me, whom 3e seien, that he is 30ure God. And 3e han not known hym, but Y haue known hym; and if Y seie that Y knowe hym not, Y schal be a liere lich 56 to 30u; but Y knowe hym, and Y kepe his word. Abraham, 30ure fadir, gladide to se my dai; and he saiz, and 57 ioyede. Thanne the Jewis seiden to hym, Thou hast 58 not 3it fifti 3eer, and hast thou seien Abraham? Therfor Jhesus seide to hem, Treuli, treuli, Y seie to 30u, bifor 59 that Abraham schulde be, Y am. Therfor thei token stonys, to caste to hym; but Jhesus hidde hym, and wente out of the temple.

CAP. IX.

1 And Jhesus passynge, seiz a man blynd fro the birthe. 2 And hise disciplis axiden hym, Maistir, what synnede this man, or hise eldris, that he schulde be borun blynd? 3 Ihesus answeride, Nether this man synnede, nether hise eldris: but that the werkis of God be schewid in hym. 4 It bihoueth me to worche the werkis of hym that sente me, as longe as the dai is; the nyst schal come, whanne 5 no man may worche. As longe as Y am in the world, 6 Y am the list of the world. Whanne he hadde seid these thingis, he spette in to the erthe, and made cley of the 7 spotil, and anountide the cley on hise izen, and seide to hym. Go, and be thou waisschun in the watir of Siloe, that is to seie, Sent. Thanne he wente, and waisschide, 8 and cam seynge. And so neizboris, and thei that hadden sevn him bifor, for he was a beggere, seiden, Whether o this is not he, that sat, and beggide? Othere men seiden, That this it is; othere men seyden, Nai, but he is lijc hym. 10 But he seide, That Y am. Therfor thei seiden to hym, 11 Hou ben thin izen openyd? He answerde, Thilke man,

that is seid Jhesus, made clei, and anoyntide myn izen, and seide to me, Go thou to the watre of Siloe, and 12 wassche; and Y wente, and wasschide, and say. And thei seiden to hym, Where is he? He seide, Y woot not. 13 Thei leden hym that was blynd to the Farisees. And 14 it was sabat, whanne Ihesus made cley, and openyde hise 15 izen. Eft the Farisees axiden hym, hou he hadde seyn. And he seide to hem, He leide to me cley on the izen; 16 and Y wasschide, and Y se. Therfor summe of the Fariseis seiden, This man is not of God, that kepith not the sabat. Othere men seiden, Hou may a synful man do 17 these signes. And strijf was among hem. Therfor thei seien eftsoone to the blynd man, What seist thou of hym, that openyde thin igen? And he seide, That he is a 18 prophete. Therfor Jewis bileueden not of hym, that he was blynd, and hadde seyn, til thei clepiden his fadir and no modir, that hadde seyn. And thei axiden hem, and seiden, Is this zoure sone, which ze seien was borun blynd? hou 20 thanne seeth he now? His fadir and modir answeriden to hem, and seiden, We witen, that this is oure sone, and 21 that he was borun blynd; but hou he seeth now, we witen neuer, or who openyde hise izen, we witen nere; axe ze 22 hym, he hath age, speke he of hym silf. His fader and modir seiden these thingis, for thei dredden the Jewis; for thanne the Jewis hadden conspirid, that if ony man knoulechide hym Crist, he schulde be don out of the 23 synagoge. Therfor his fadir and modir seiden, That he 24 hath age, axe 3e hym. Therfor eftsoone thei clepiden the man, that was blynd, and seiden to hym, 3yue thou glorie to God; we witen, that this man is a synnere. 25 Thanne he seide, If he is a synnere, Y woot neuer; o 26 thing Y woot, that whanne Y was blynd, now Y se. Therfor thei seiden to hym, What dide he to thee? hou openyde 27 he thin izen? He answerde to hem, Y seide to zou now, and 3e herden; what wolen 3e eftsoone here? whether 3e 28 wolen be maad hise discyplis? Therfor thei cursiden hym, and seiden, Be thou his disciple; we ben disciplis of Moises. 20 We witen, that God spak to Moises; but we knowen not 30 this, of whennus he is. Thilke man answeride, and seide to hem, For in this is a wondurful thing, that ze witen not, 31 of whennus he is, and he hath openyd myn izen. And we witen, that God herith not synful men, but if ony man is worschypere of God, and doith his wille, he herith hym. 32 Fro the world it is not herd, that ony man openyde the 33 izen of a blynd borun man; but this were of God, he myzt 34 not do ony thing. Thei answeriden, and seiden to hym, Thou art al borun in synnes, and techist thou vs? And 35 thei putten hym out. Jhesus herd, that thei hadden putte hym out; and whanne he hadde founde hym, he seide to 36 hym, Bileuest thou in the sone of God? He answerde, 37 and seide, Lord, who is he, that Y bileue in hym? And Thesus seide to hym, And thou hast seyn him, and he it 38 is, that spekith with thee. And he seide, Lord, Y byleue. 30 And he felle doun, and worschipide hym. Therfore Ihesus seide to hym, Y cam in to this world, in to doom, that thei 40 that seen not, see, and thei that seen, be maad blynde. And summe of the Faryseis herden, that weren with hym, and 41 thei seiden to hym, Whether we ben blynde? Thesus seide to hem, If ze weren blynde, ze schulden not haue synne; but now ze seien, That we seen, zoure synne dwellith stille.

CAP. X.

1 TREULI, treuli, Y seie to 30u, he that cometh not in by the dore in to the foold of scheep, but stieth bi another 2 weie, is a ny3t theef and a dai theef. But he that entrith

3 bi the dore, is the scheepherde of the scheep. To this the porter openeth, and the scheep heren his vois, and he 4 clepith his owne scheep bi name, and ledith hem out. And whanne he hath don out his owne scheep, he goith bifor hem, and the scheep suen hym; for thei knowun his vois. 5 But thei suen not an alien, but fleen from hym; for thei 6 han not knowun the vois of aliens. Jhesus seide to hem this prouerbe; but thei knewen not what he spak to hem. 7 Therfor Ihesus seide to hem eftsoone, Treuli, treuli, Y 8 seie to 30u, that Y am the dore of the scheep. As many as han come, weren nyst theues and day theues, but the 9 scheep herden not hem. Y am the dore. If ony man schal entre bi me, he schal be sauyd; and he schal go 10 ynne, and schal go out, and he schal fynde lesewis. A nyst theef cometh not, but that he stele, sle, and leese: and Y cam, that thei han lijf, and have more plenteousli. II I am a good scheepherde; a good scheepherde zyueth 12 his lijf for hise scheep. But an hirid hyne, and that is not the scheepherde, whos ben not the scheep his owne, seeth a wolf comynge, and he leeueth the scheep, and fleeth; and the wolf rauyschith, and disparplith the scheep. 13 And the hirid hyne fleeth, for he is an hirid hyne, and it 14 parteyneth not to hym of the scheep. Y am a good scheepherde, and Y knowe my scheep, and my scheep 15 knowen me. As the fadir hath knowun me, Y knowe 16 the fadir; and Y putte my lijf for my scheep. Y haue othere scheep, that ben not of this foolde, and it bihoueth me to brynge hem togidir, and thei schulen here my vois; 17 and it schal be maad o foolde and o scheepherde. Therfor the fadir loueth me, for Y putte my lijf, that eftsoone Y 18 take it. No man takith it fro me, but Y putte it of my silf. Y haue power to putte it, and Y haue power to take it azen. This maundement Y haue takun of my fadir,

19 Eft dissencioun was maad among the Jewis for these wordis. 20 And many of hem seiden, He hath a deuel, and maddith; 21 what heren 3e hym? Othere men seiden, These wordis ben not of a man that hath a feend. Whether the deuel 22 may opene the izen of blynde men? But the feestis of halewyng of the temple weren maad in Jerusalem, and 23 it was wyntir. And Ihesus walkide in the temple, in the 24 porche of Salomon. Therfor the Jewis camen aboute hym, and seiden to hym, Hou long takist thou awei oure 25 soule? if thou art Crist, seie thou to vs opynli. Ihesus answerde to hem, Y speke to zou, and ze bileuen not; the werkis that Y do in the name of my fadir, beren wit-26 nessyng of me. But 3e bileuen not, for 3e ben not of my 27 scheep. My scheep heren my vois, and Y knowe hem, 28 and thei suen me. And Y zyue to hem euerelastynge lijf, and thei schulen not perische with outen ende, and 29 noon schal rauysche hem fro myn hoond. That thing that my fadir aaf to me, is more than alle thingis; and no 30 man may rauysche fro my fadris hoond. Y and the fadir 31 ben oon. The Jewis token vp stoonys, to stoone hym. 32 Jhesus answerde to hem, Y haue schewide to 30u many good werkis of my fadir, for which werk of hem stonen 333e me? The Jewis answerden to hym, We stoonen thee not of good werk, but of blasfemye, and for thou, sithen 34 thou art a man, makist thi silf God. Thesus answerde to hem, Whether it is not writun in zoure lawe, That Y seide, 35 3e ben goddis? Yf he seide that thei weren goddis, to whiche the word of God was maad, and scripture may not 36 be vndon, thilke that the fadir hath halewid, and hath sent in to the world, 3e seien, That thou blasfemest, for 37 Y seide, Y am Goddis sone? Yf Y do not the werkis 38 of my fadir, nyle ze bileue to me; but if Y do, thouz ze wolen not bileue to me, bileue ze to the werkis; that ze

knowe and bileue, that the fadir is in me, and Y in the fadir. 39 Therfor thei souzten to take hym, and he wente out of her 40 hondis. And he wente eftsoone ouer Jordan, in to that place where Joon was firste baptisynge, and he dwelte there. 41 And manye camen to hym, and seiden, For Joon dide no 42 myracle; and alle thingis what euer Joon seide of this, weren sothe. And many bileueden in hym.

CAP. XI.

1 And ther was a sijk man, Lazarus of Bethanye, of the 2 castel of Marie and Martha, hise sistris. And it was Marye, which anoyntide the Lord with oynement, and wipte hise 3 feet with hir heeris, whos brother Lazarus was sijk. Therfor hise sistris senten to hym, and seide, Lord, lo! he whom 4 thou louest, is sijk. And Jhesus herde, and seide to hem, This syknesse is not to the deth, but for the glorie of God, 5 that mannus sone be glorified bi hym. And Ihesus louyde 6 Martha, and hir sistir Marie, and Lazarus. Therfor whanne Thesus herde, that he was sijk, thanne he dwellide in the 7 same place twei daies. And after these thingis he seide to 8 hise disciplis, Go we eft in to Judee. The disciplis seien to hym, Maister, now the Jewis souzten for to stoone thee, 9 and eft goist thou thidir? Jhesus answerde, Whether ther ben not twelue ouris of the dai? If ony man wandre in the dai, he hirtith not, for he seeth the list of this world. 10 But if he wandre in the nizt, he stomblith, for list is not 11 in him. He seith these thingis, and aftir these thingis he seith to hem, Lazarus, oure freend, slepith, but Y go to 12 reise hym fro sleep. Therfor hise disciplis seiden, Lord, 13 if he slepith, he schal be saaf. But Jhesus hadde seid of his deth; but thei gessiden, that he seide of slepyng of 14 sleep. Thanne therfor Jhesus seide to hem opynli, Lazarus

15 is deed; and Y haue ioye for 30u, that 3e bileue, for Y was 16 not there; but go we to hym. Therfor Thomas, that is seid Didymus, seide to euen disciplis, Go we also, that we 17 dien with hym. And so Jhesus cam, and foond hym hauynge 18 thanne foure daies in the graue. And Bethany was bisidis 19 Jerusalem, as it were fiftene furlongis. And many of the Jewis camen to Mary and Martha, to coumforte hem of her 20 brothir. Therfor as Martha herde, that Ihesu cam, sche 21 ran to hym; but Mary sat at home. Therfor Martha seide to Ihesu, Lord, if thou haddist be here, my brother hadde 22 not be deed. But now Y woot, that what euere thingis 23 thou schalt axe of God, God schal 3yue to thee. Jhesus 24 seith to hir, Thi brother schal rise agen. Martha seith to hym, Y woot, that he schal rise agen in the agen risyng in 25 the laste dai. Ihesus seith to hir, Y am azen risyng and lijf; he that bileueth in me, 3he, thou; he be deed, he schal lyue; 26 and ech that lyueth, and bileueth in me, schal not die with 27 outen ende. Bileuest thou this thing? Sche seith to hym, 3he, Lord, Y haue bileued, that thou art Crist, the sone of 28 the lyuynge God, that hast come in to this world. And whanne sche hadde seid this thing, sche wente, and clepide Marie, hir sistir, in silence, and seide, The maister cometh, 29 and clepith thee. Sche, as sche herd, aroos anoon, and cam 30 to hym. And Jhesus cam not zit in to the castel, but he was zit in that place, where Martha hadde comun azens hym. 31 Therfor the Jewis that weren with hir in the hous, and coumfortiden hir, whanne thei sayn Marie, that sche roos swithe, and wente out, thei sueden hir, and seiden, For 32 sche goith to the graue, to wepe there. But whanne Marie was comun where Jhesus was, sche seynge hym felde doun to his feet, and seide to hym, Lord, if thou haddist be 33 here, my brother hadde not be deed. And therfor whanne Jhesu saiz hir wepyng, and the Jewis wepynge that weren

with hir, he made noise in spirit, and troblide hym silf. 34 and seide, Where han 3e leid hym? Thei seien to hym, 35, 36 Lord, come and se. And Jhesus wepte. Therfor the 37 Jewis seiden, Lo! hou he louede hym. And summe of hem seiden, Whethir this man that openyde the izen of the borun blynde man, myste not make that this schulde not die? 38 Therfor Jhesus eft makynge noise in hym silf, cam to the graue. And there was a denne, and a stoon was leid 39 theronne. And Jhesus seith, Take 3e awey the stoon. Martha, the sistir of hym that was deed, seith to hym, Lord, 40 he stynkith now, for he hath leve foure daies. Thesus seith to hir, Haue Y not seid to thee, that if thou bileuest, thou 41 schalt se the glorie of God? Therfor thei token awei the stoon. And Jhesus lifte vp hise izen, and seide, Fadir, Y 42 do thankyngis to thee, for thou hast herd me; and Y wiste, that thou euermore herist me, but for the puple that stondith aboute, Y seide, that thei bileue, that thou hast sent me. 43 Whanne he hadde seid these thingis, he criede with a greet 44 vois, Lazarus, come thou forth. And anoon he that was deed, cam out, boundun the hondis and feet with boondis, and his face boundun with a sudarie. And Jhesus seith to hem, Vnbynde ze hym, and suffre ze hym to go forth. 45 Therfor many of the Jewis that camen to Marie and Martha, 46 and seyn what thingis Jhesus dide, bileueden in hym. But summe of hem wente to the Farisees, and seiden to hem, 47 what thingis Ihesus hadde don. Therfor the bischopis and the Farisees gadriden a counsel azens Jhesu, and seiden, 48 What do we? for this man doith many myraclis. If we leeue hym thus, alle men schulen bileue in hym; and Romayns schulen come, and schulen take our place and 49 oure folk. But oon of hem, Cayfas bi name, whanne he 50 was bischop of that 3eer, seide to hem, 3e witen nothing, ne thenken, that it spedith to zou, that o man die for the

51 puple, and that al the folc perische not. But he seide not this thing of hym silf, but whanne he was bischop of that zeer, he prophesiede, that Ihesu was to die for the folc, 52 and not oneli for the folc, but that he schulde gadere in 53 to oon the sones of God that weren scaterid. Therfor 54 fro that day thei souzten for to sle hym. Therfor Jhesus walkide not thanne opynli among the Jewis; but he wente in to a cuntre bisidis desert, in to a citee, that is seid Effren, 55 and there he dwellide with hise disciplis. And the pask of the Jewis was niz, and many of the cuntrey wenten vp to 56 Jerusalem bifor the pask, to halewe hem silf. thei souzten Jhesu, and spaken togidere, stondynge in the temple, What gessen 3e, for he cometh not to the feeste day? For the bischopis and Farisees hadden 30uun a maundement, that if ony man knowe where he is, that he schewe, that their take hym.

CAP. XII.

THERFOR Jhesus bifor sixe daies of pask cam to Bethanye, where Lazarus hadde be deed, whom Jhesus reiside. And thei maden to hym a soopere there, and Martha mynystride to hym; and Lazarus was oon of men that saten at the mete with hym. Therfor Marie took a pound of oynement of trewe narde precious, and anoyntide the feet of Jhesu, and wipte hise feet with hir heeris; and the hous was fulfillid of the sauour of the oynement. Therfor Judas Scarioth, soon of hise disciplis, that was to bitraye hym, seide, Whi is not this oynement seeld for thre hundrid pens, and is 3 ouun to nedi men? But he seide this thing, not for it perteynede to hym of nedi men, but for he was a theef, and he hadde the pursis, and bar tho thingis that weren rent. Therfor Jhesus seide, Suffre 3e hir, that in to the day of my biriyng sche kepe that; for 3e schulen euermore

haue pore men with 30u, but 3e schulen not euermore haue 9 me. Therfore myche puple of Jewis knew, that Jhesus was there; and thei camen, not oonli for Jhesu, but to se 10 Lazarus, whom he hadde reisid fro deth. But the princis 11 of prestis thousten to sle Lazarus, for manye of the Jewis 12 wenten awei for him, and bileueden in Ihesu. But on the morew a myche puple, that cam togidere to the feeste dai, whanne thei hadden herd, that Ihesus cam to Jerusalem, 13 token braunchis of palmes, and camen forth azens hym, and crieden, Osanna, blessid is the kyng of Israel, that 14 cometh in the name of the Lord, And Ihesus found a 15 30nge asse, and sat on hym, as it is writun, The dougtir of Syon, nyle thou drede; lo! thi kyng cometh, sittynge 16 on an asse fole. Hise disciplis knewen not first these thingis, but whanne Jhesus was glorified, thanne thei hadden mynde, for these thingis weren writun of hym, and these 17 thingis thei diden to hym. Therfor the puple bar witnessyng, that was with hym, whanne he clepide Lazarus fro the graue, 18 and reiside hym fro deth. And therfor the puple cam, and mette with hym, for thei herden that he hadde don this 19 signe. Therfor the Farisees seiden to hem silf, 3e seen, that we profiten no thing; lo! al the world wente aftir hym. 20 And there weren summe hethene men, of hem that hadden 21 come vp to worschipe in the feeste dai. And these camen to Filip, that was of Bethsaida of Galilee, and preieden hym, 22 and seiden, Sire, we wolen se Jhesu. Filip cometh, and seith to Andrew; eft Andrew and Filip seiden to Jhesu. 23 And Jhesus answerde to hem, and seide, The our cometh, 24 that mannus sone be clarified. Treuli, treuli, Y seie to 30u, but a corn of whete falle in to the erthe, and be deed, it 25 dwellith aloone; but if it be deed, it bryngith myche fruyt. He that loueth his lijf, schal leese it; and he that hatith 26 his lijf in this world, kepith it in to euerlastynge lijf. If

ony man serue me, sue he me; and where Y am, there my mynystre schal be. If ony man serue me, my fadir 27 schal worschipe hym. Now my soule is troublid, and what schal Y seie? Fadir, saue me fro this our; but therfor 28 Y cam in to this our; fadir, clarifie thi name. And a vois cam fro heuene, and seide, And Y haue clarified, and 29 eft Y schal clarifie. Therfor the puple that stood, and herde, seide, that thundur was maad; othere men seide, an aungel 30 spak to hym. Ihesus answerde, and seide, This vois cam 31 not for me, but for 30u. Now is the doom of the world, 32 now the prince of this world schal be cast out. And if Y schal be enhaunsid fro the erthe, Y schal drawe alle thingis 33 to my silf. And he seide this thing, signifiynge bi what 34 deth he was to die. And the puple answeride to hym, We han herd of the lawe, that Crist dwellith with outen ende; and hou seist thou, It bihoueth mannys sone to be arerid? 35 Who is this mannus sone? And thanne Jhesus seith to hem, 3it a litil list is in sou; walke se, the while se han list, that derknessis catche 3011 not; he that wandrith in 36 derknessis, woot nere whidur he goith. While ze han lizt, bileue ze in lizt, that ze be the children of lizt. Thesus spak 37 these thingis, and wente, and hidde hym fro hem. And whanne he hadde don so many myraclis bifor hem, thei 38 bileueden not in to hym; that the word of Ysaie, the prophete, schulde be fulfillid, which he seide, Lord, who bileuede to oure heryng, and to whom is the arm of the Lord 30 schewid? Therfor thei myzten not bileue, for eft Ysaye 40 seide, He hath blyndid her izen, and he hath maad hard the herte of hem, that thei se not with izen, and vndurstonde with herte; and that thei be convertid, and Y heele hem. 41 Ysaye seide these thingis, whanne he say the glorie of 42 hym, and spak of hym. Netheles of the pryncis manye bileueden in hym, but for the Farisees thei knowlechiden

not, that thei schulden not be put out of the synagoge; 43 for thei loueden the glorie of men, more than the glorie 44 of God. And Ihesus criede, and seide, He that bileueth 45 in me, bileueth not in me, but in hym that sente me. He 46 that seeth me, seeth hym that sente me. Y list cam in to the world, that ech that bileueth in me, dwelle not in derk-47 nessis. And if ony man herith my words, and kepith hem, Y deme hym not; for Y cam not, that Y deme the world. 48 but that Y make the world saaf. He that dispisith me, and takith not my wordis, hath hym that schal juge hym; thilke word that Y haue spokun, schal deme hym in the last dai. 49 For Y haue not spokun of my silf, but thilke fadir that sente me, 3 af to me a maundement, what Y schal seie, and what 50 Y schal speke. And Y woot, that his maundement is euerlastynge lijf; therfor tho thingis that Y speke, as the fadir seide to me, so Y speke.

CAP. XIII.

BIFOR the feeste dai of pask Jhesus witynge, that his our is comun, that he passe fro this world to the fadir, whanne he hadde loued hise that weren in the world, in to the ende he loued hem. And whanne the souper was maad, whanne the deuel hadde put than in to the herte, that Judas of Symount Scarioth schulde bitraye hym, he witynge that the fadir 3af alle thingis to hym in to hise hoondis, and that he wente out fro God, and goith to God, he risith fro the souper, and doith of hise clothis; and whanne he hadde takun a lynun cloth, he girde hym. And aftirward he putte watir in to a basyn, and biganne to waische the disciplis feet, and to wipe with the lynnen cloth, with which he was gird. And so he cam to Symount Petre, and Petre seith to hym, Lord, waischist thou 7 my feet? Jhesus answerde, and seide to hym, What Y do,

8 thou wost not now; but thou schalt wite aftirward. Petre seith to hym, Thou schalt neuere waische my feet. Jhesus answeride to hym, If Y schal not waische thee, thou schalt o not have part with me. Symount Petre seith to hym, Lord, not oneli my feet, but bothe the hoondis and the heed. 10 Ihesus seide to hym, He that is waischun, hath no nede but that he waische the feet, but he is al clene; and ze ben 11 clene, but not alle. For he wiste, who was he that schulde 12 bitraye hym; therfor he seide, 3e ben not alle clene. And so aftir that he hadde waischun the feet of hem, he took hise clothis; and whanne he was set to mete azen, eft he seide to 13 hem, 3e witen what Y haue don to 3ou. 3e clepen me maistir and lord, and 3e seien wel; for Y am. Therfor if Y, 14 lord and maistir, haue waischun zoure feet, and ze schulen 15 waische oon anothers feet; for Y haue 30uun ensaumple to 16 30u, that as I have do to 30u, so do 3e. Treuli, treuli, Y seie to 30u, the seruaunt is not grettere than his lord, nether an 17 apostle is grettere than he that sente hym. If ze witen these 18 thingis, ze schulen be blessid, if ze doen hem. Y seie not of alle 30u, Y woot whiche Y haue chosun; but that the scripture be fulfillid, He that etith my breed, schal reise his heele 19 azens me. Treuly, Y seie to zou bifor it be don, that whanne 20 it is don, ze bileue that Y am. Treuli, treuli, Y seie to 30u, he that takith whom euere Y schal sende, resseyueth me; and he 21 that resseyueth me, resseyueth hym that sente me. Whanne Thesus hadde seid these thingis, he was troblid in spirit, and witnesside, and seide, Treuli, treuli, Y seie to 30u, that oon of 22 30u schal bitraye me. Therfor the disciplis lokiden togidere, 23 doutynge of whom he seide. And so oon of hise disciplis was restynge in the bosum of Jhesu, whom Jhesu louede. 24 Therfor Symount Petre bikeneth to hym, and seith to hym, . 25 Who is it, of whom he seith? And so whanne he hadde restid azen on the brest of Jhesu, he seith to hym, Lord, who

26 is it? Jhesus answerde, He it is, to whom Y schal areche a sop of breed. And whanne he hadde wet breed, he 3af to 27 Judas of Symount Scarioth. And aftir the mussel, thanne Sathanas entride in to hym. And Jhesus seith to hym, That 28 thing that thou doist, do thou swithe. And noon of hem 29 that saten at the mete wiste, wherto he seide to hym. For summe gessiden, for Judas hadde pursis, that Ihesus hadde seid to hym, Bie thou tho thingis, that ben nedeful to vs to the feeste dai, or that he schulde zyue sum thing to nedi 30 men. Therfor whanne he hadde takun the mussel, he wente 31 out anoon; and it was nyat. And whanne he was gon out, Ihesus seide, Now mannus sone is clarified, and God is cla-32 rified in hym. If God is clarified in hym, God schal clarifie 33 hym in hym silf, and anoon he schal clarifie hym. Litle sones, zit a litil Y am with zou; ze schulen seke me, and, as Y seide to the Jewis, Whidur Y go, ze moun not come; and 34 to 30u Y seie now. Y 3yue to 30u a newe maundement, that 3e loue togidir, as Y louede 3ou, and that 3e loue togidir. 35 In this thing alle men schulen knowe, that 3e ben my dis-36 ciplis, if ze han loue togidere. Symount Petre seith to hym, Lord, whidur goist thou? Jhesus answeride, Whidur Y go, thou mayst not sue me now, but thou schalt sue afterward. 37 Petre seith to hym, Whi may Y not sue thee now? Y schal thi lijf for me? Treuli, treuli, Y seie to thee, the cok schal not crowe, til thou schalt denye me thries. And he seith to hise disciplis,

CAP. XIV.

BE not 3 oure herte afraied, ne drede it; 3e bileuen in God, 2 and bileue 3e in me. In the hous of my fadir ben many dwellyngis; if ony thing lesse, Y hadde seid to 30u, for Y go 3 to make redi to 30u a place. And if Y go, and make redi to

30u a place, eftsoones Y come, and Y schal take 30u to my 4 silf, that where Y am, 3e be. And whidur Y go, 3e witen, 5 and 3e witen the weie. Thomas seith to hym, Lord, we witen not whidur thou goist, and hou moun we wite the 6 weie? Ihesus seith to hym, Y am weie, treuthe, and lijf; no 7 man cometh to the fadir, but bi me. If 3e hadden knowe me, sotheli ze hadden knowe also my fadir; and aftirward ze 8 schulen knowe hym, and 3e han seyn hym. Filip seith to hym, Lord, schewe to vs the fadir, and it suffisith to vs. 9 Ihesus seith to hym, So long tyme Y am with 30u, and han ze not knowun me? Filip, he that seeth me, seeth also the 10 fadir. Hou seist thou, schewe to vs the fadir? Bileuest thou not, that Y am in the fadir, and the fadir is in me? The wordis that Y speke to zou, Y speke not of my silf; but the 11 fadir hym silf dwellynge in me, doith the werkis. Bileue 3e 12 not, that Y am in the fadir, and the fadir is in me? Ellis bileue ze for thilke werkis. Treuli, treuli, Y seie to zou, if a man bileueth in me, also he schal do the werkis that Y do; and he schal do grettere werkis than these, for Y go to the 13 fadir. And what euere thing 3e axen the fadir in my name, Y schal do this thing, that the fadir be glorified in the sone. 14 If 3e axen ony thing in my name, Y schal do it. If 3e louen 15 me, kepe 3e my comaundementis. And Y schal preye the 16 fadir, and he schal zyue to zou another coumfortour, the spirit 17 of treuthe, to dwelle with 30u with outen ende; which spirit the world may not take, for it seeth hym not, nether knowith hym. But 3e schulen knowe hym, for he schal dwelle with 18 30u, and he schal be in 30u. Y schal not leeue 30u fadirles, 19 Y schal come to 30u. 3it a litil, and the world seeth not now me; but ze schulen se me, for Y lyue, and ze schulen lyue. 20 In that dai 3e schulen knowe, that Y am in my fadir, and 3e 21 in me, and Y in 30u. He that hath my comaundementis, and kepith hem, he it is that loueth me; and he that loueth

me, schal be loued of my fadir, and Y schal loue hym, and 22 Y schal schewe to hym my silf. Judas seith to hym, not he of Scarioth, Lord, what is don, that thou schalt schewe thi 23 silf to vs, and not to the world? Thesus answerde, and seide to hym, If ony man loueth me, he schal kepe my word; and my fadir schal loue hym, and we schulen come to hym, and 24 we schulen dwelle with hym. He that loueth me not, kepith not my wordis; and the word which ze han herd, is not 25 myn, but the fadris, that sente me. These thingis Y haue 26 spokun to 30u, dwellynge among 30u; but thilke Hooli Goost, the coumfortour, whom the fadir schal sende in my name, he schal teche 30u alle thingis, and schal schewe to 27 30u alle thingis, what euere thingis Y schal seie to 30u. Pees Y leeue to 3ou, my pees Y 3yue to 3ou; not as the world 3yueth, Y siue to 3ou; be not soure herte affrayed, ne drede 28 it. 3e han herd, that Y seide to 3ou, Y go, and come to 30u. If ze loueden me, forsothe ze schulden haue ioye, for 29 Y go to the fadir, for the fadir is grettere than Y. And now Y haue seid to zou, bifor that it be don, that whanne it is 30 don, 3e bileuen. Now Y schal not speke many thingis with 30u; for the prince of this world cometh, and hath not in me 31 ony thing. But that the world knowe, that Y loue the fadir; and as the fadir af a comaundement to me, so Y do. Rise ze, go we hennus.

CAP. XV.

YAM a very vyne, and my fadir is an erthe tilier. Ech braunch in me that berith not fruyt, he schal take awey it; and ech that berith fruyt, he schal purge it, that it bere the more fruyt. Now 3e ben clene, for the word that Y haue spokun to 3ou. Dwelle 3e in me, and Y in 3ou; as a braunche may not make fruyt of it silf, but it dwelle in the vyne, so nether 3e, but 3e dwelle in me. Y am a vyne, 3e

the braunchis. Who that dwellith in me, and Y in hym, this berith myche fruyt, for with outen me 3e moun no thing do. 6 If ony man dwellith not in me, he schal be caste out as a braunche, and schal wexe drie; and thei schulen gadere hym, and thei schulen caste hym in to the fier, and he bren-7 neth. If 3e dwellen in me, and my wordis dwelle in 3ou, what euer thing ze wolen, ze schulen axe, and it schal be don 8 to 3ou. In this thing my fadir is clarified, that 3e brynge forth ful myche fruyt, and that ze be maad my disciplis. o As my fadir louede me, Y haue loued 30u; dwelle 3e in my 10 loue. If 3e kepen my comaundementis, 3e schulen dwelle in my loue; as Y haue kept the comaundementis of my fadir, 11 and Y dwelle in his loue. These thingis Y spak to 30u, that 12 my loye be in 30u, and 30ure loye be fulfillid. This is my 13 comaundement, that 3e loue togidere, as Y louede 30u. No man hath more loue than this, that a man putte his lijf for 14 hise freendis. 3e ben my freendis if 3e doen tho thingis. 15 that Y comaunde to 30u. Now Y schal not clepe 30u seruauntis, for the seruaunt woot not, what his lord schal do; but Y haue clepid 30u freendis, for alle thingis what euere Y 16 herde of my fadir, Y haue maad knowun to 30u. 3e han not chosun me, but Y chees 30u; and Y haue put 30u, that 3e go, and brynge forth fruyt, and zoure fruyt dwelle; that what euere thing ze axen the fadir in my name, he zyue to zou. 17 These thingis Y comaunde to 30u, that 3e loue togidere. If 18 the world hatith 30u, wite 3e, that it hadde me in hate rather 19 than 30u. If 3e hadden be of the world, the world schulde loue that thing that was his; but for 3e ben not of the world, but Y chees 30u fro the world, therfor the world hatith 30u. 20 Haue 3e mynde of my word, which Y seide to 30u, The seruaunt is not grettere than his lord. If thei han pursued me, thei schulen pursue 30u also; if thei han kept my word, 21 thei schulen kepe zoure also. But thei schulen do to zou alle

these thingis for my name, for thei knowen not hym that 22 sente me. If Y hadde not comun, and hadde not spokun to hem, thei schulden not haue synne; but now thei haue noon 23 excusacioun of her synne. He that hatith me, hatith also my 24 fadir. If Y hadde not doon werkis in hem, whiche noon other man dide, thei schulden not haue synne; but now both 25 thei han seyn, and hatid me and my fadir. But that the word be fulfillid, that is writun in her lawe, For thei hadden 26 me in hate with outen cause. But whanne the coumfortour schal come, which Y schal sende to 30u fro the fadir, a spirit of treuthe, which cometh of the fadir, he schal bere witnessyng of me; and 3e schulen bere witnessyng, for 3e ben with me fro the bigynnyng.

CAP. XVI.

I THESE thingis Y haue spokun to 30u, that 3e be not sclaun-2 drid. Thei schulen make 30u with outen the synagogis, but the our cometh, that ech man that sleeth 30u, deme that he 3 doith seruyce to God. And thei schulen do to 30u these 4 thingis, for thei han not knowun the fadir, nether me. But these thingis Y spak to zou, that whanne the our of hem 5 schal come, 3e haue mynde, that Y seide to 3ou. Y seide not to you these thingis fro the bigynnyng, for Y was with 30u. And now Y go to hym that sente me, and no man of 630u axith me, Whidur thou goist? but for Y haue spokun to 30u these thingis, heuynesse hath fulfillid 30ure herte. 7 But Y seie to 30u treuthe, it spedith to 30u, that Y go; for if Y go not forth, the coumfortour schal not come to 30u; 8 but if Y go forth, Y schal sende hym to zou. And whanne he cometh, he schal repreue the world of synne, and of griztwisnesse, and of doom. Of synne, for thei han not 10 bileued in me; and of riztwisnesse, for Y go to the fadir, and 11 now 3e schulen not se me; but of doom, for the prince of

12 this world is now demed. 3it Y have many thingis for to 13 seie to 30u, but 3e moun not bere hem now. But whanne thilke spirit of treuthe cometh, he schal teche 30u al trewthe; for he schal not speke of hym silf, but what euer thinges he schal here, he schal speke; and he schal telle to zou tho 14 thingis that ben to come. He schal clarifie me, for of myne 15 he schal take, and schall telle to 30u. Alle thingis whiche euer the fadir hath, ben myne; therfor Y seide to 30u, for of 16 myne he schal take, and schal telle to zou. A litil, and thanne ze schulen not se me; and eftsoone a litil, and ze 17 schulen se me, for Y go to the fadir. Therfor summe of hise disciplis seiden togidere, What is this thing that he seith to vs, A litil, and 3e schulen not se me; and eftsoone a litil, 18 and 3e schulen se me, for Y go to the fadir? Therfor thei seiden, What is this that he seith to vs, A litil? we witen not 19 what he spekith. And Jhesus knew, that thei wolden axe hym, and he seide to hem, Of this thing ze seken among zou, for Y seide, A litil, and ze schulen not se me; and eftsoone 20 a litil, and 3e schulen se me. Treuli, treuli, Y seie to 30u. that ze schulen mourne and wepe, but the world schal haue ioye; and ze schulen be soreuful, but zoure sorewe schal 21 turne in to ioye. A womman whanne sche berith child, hath heuynesse, for hir tyme is comun; but whanne sche hath borun a sone, now sche thenkith not on the peyne, for joye, 22 for a man is borun in to the world. And therfor 3e han now sorew, but eftsoone Y schal se 30u, and 30ure herte schal 23 haue ioie, and no man schal take fro 30u 30ure ioie. And in that day ze schulen not axe me onything; treuli, treuli, Y seie to 30u, if 3e axen the fadir ony thing in my name, he schal 24 3yue to 3ou. Til now 3e axiden no thing in my name; axe 25 3e, and 3e schulen take, that 3oure ioie be ful. Y haue spokun to 30u these thingis in prouerbis; the our cometh, whanne now Y schal not speke to 30u in prouerbis, but

26 opynli of my fadir Y schal telle to zou. In that dai ze schulen axe in my name; and Y seie not to 30u, that Y 27 schal preye the fadir of 30u; for the fadir hym silf loueth 30u, for 3e han loued me, and han bileued, that Y wente out 28 fro God. Y wente out fro the fadir, and Y cam in to the world; eftsoone Y leeue the world, and Y go to the fadir. 29 Hise disciplis seiden to hym, Lo! now thou spekist opynli, 30 and thou seist no prouerbe. Now we witen, that thou wost alle thingis; and it is not nede to thee, that ony man axe thee. In this thing we bileuen, that thou wentist out fro 31 God. Thesus answeride to hem, Now 3e bileuen. Lo! the 32 our cometh, and now it cometh, that 3e be disparplid, ech in to hise owne thingis, and that 3e leeue me aloone; and Y 33 am not aloone, for the fadir is with me. These thingis Y haue spokun to 30u, that 3e haue pees in me; in the world 3e schulen haue disese, but trust 3e, Y haue ouercomun the world.

CAP. XVII.

These thingis Jhesus spak, and whanne he hadde cast vp hise izen in to heuene, he seide, Fadir, the our cometh, clarifie this sone, that thi sone clarifie thee. As thou hast zouun to hym power on ech fleisch, that all thing that thou hast zouun to hym, he zyue to hem euerlastynge lijf. And this is euerlastynge lijf, that thei knowe thee very God aloone, and whom thou hast sent, Jhesu Crist. Y haue clarified thee on the erthe, Y haue endid the werk, that thou hast zouun to me to do. And now, fadir, clarifie thou me at thi silf, with the clerenesse that Y hadde at thee, bifor the world was maad. Y haue schewid thi name to tho men, whiche thou hast zouun to me of the world; thei weren thine, and thou hast zouun hem to me, and thei han kept thi word. And now thei han knowun, that alle thingis that thou hast zouun to

8 me, ben of thee. For the wordis that thou hast zouun to me, Y af to hem; and thei han takun, and han knowun verili, that Y wente out fro thee; and thei bileueden, that o thou sentist me. Y preie for hem, Y preye not for the world, but for hem that thou hast zouun to me, for thei ben to thine. And alle my thingis ben thine, and thi thingis ben 11 myne; and Y am clarified in hem. And now Y am not in the world, and these ben in the world, and Y come to thee. Hooli fadir, kepe hem in thi name, whiche thou zauest to 12 me, that thei ben oon, as we ben. While Y was with hem, Y kepte hem in thi name; thilke that thou gauest to me, Y kepte, and noon of hem perischide, but the sone of perdi-13 cioun, that the scripture be fulfillid. But now Y come to thee, and Y speke these thingis in the world, that thei haue 14 my ioie fulfillid in hem silf. Y 3af to hem thi word, and the world hadde hem in hate; for thei ben not of the 15 world, as Y am not of the world. Y preye not, that thou take hem awei fro the world, but that thou kepe hem fro 16 yuel. They ben not of the world, as Y am not of the world. 17 Halewe thou hem in treuth; thi word is treuthe. As thou 18 sentist me in to the world, also Y sente hem in to the world. 19 And Y halewe my silf for hem, that also thei ben halewid in 20 treuthe. And Y preye not oneli for hem, but also for hem 21 that schulden bileue in to me bi the word of hem; that all ben oon, as thou, fadir, in me, and Y in thee, that also thei in vs be oon; that the world bileue, that thou hast sent me. 22 And Y have 30uun to hem the clerenesse, that thou hast 23 30uun to me, that thei ben oon, as we ben oon; Y in hem, and thou in me, that thei be endid in to oon; and that the world knowe, that thou sentist me, and hast loued hem, as 24 thou hast loued also me. Fadir, thei whiche thou 3auest to me, Y wole that where Y am, that thei be with me, that thei see my clerenesse, that thou hast youun to me; for thou 25 louedist me bifor the makyng of the world. Fadir, ri3tfuli the world knew thee not, but Y knew thee, and these 26 knewen, that thou sentist me. And Y haue maad thi name knowun to hem, and schal make knowun; that the loue bi which thou hast loued me, be in hem, and Y in hem.

CAP. XVIII.

WHANNE Jhesus hadde seid these thingis, he wente out with hise disciplis ouer the strond of Cedron, where was a 2 3erd, in to which he entride, and hise disciplis. And Judas, that bitrayede hym, knew the place, for ofte Jhesus cam 3 thidur with hise disciplis. Therfor whanne Judas hadde takun a cumpany of knyatis, and mynystris of the bischopis and of the Fariseis, he cam thidur with lanternys, and brond-4 is, and armeris. And so Ihesus witynge alle thingis that weren to come on hym, wente forth, and seide to hem, 5 Whom seken 3e? Thei answeriden to hym, Jhesu of Nazareth. Thesus seith to hem, Y am. And Judas that bitraiede 6 hym, stood with hem. And whanne he seide to hem, Y am, 7 thei wenten abak, and fellen doun on the erthe. And eft he axide hem, Whom seken 3e? And thei seiden, Jhesu of 8 Nazareth. He answeride to hem, Y seide to 30u, that Y am; 9 therfor if 3e seken me, suffre 3e these to go awei. That the word which he seide schulde be fulfillid, For Y loste not ony 10 of hem, whiche thou hast 30uun to me. Therfor Symount Petre hadde a swerd, and drow it out, and smoot the seruaunt of the bischop, and kittide of his rist eer. And the 11 name of the seruaunt was Malcus. Therfor Jhesus seide to Petre, Putte thou thi swerd in to thi schethe; wolt thou not, 12 that Y drynke the cuppe, that my fadir 32f to me? Therfor the cumpenye of knyztis, and the tribune, and the mynystris 13 of the Jewis, token Jhesu, and bounden hym, and ledden

hym first to Annas; for he was fadir of Caifas wijf, that was 14 bischop of that zeer. And it was Caifas, that 3af counsel to 15 the Jewis, that it spedith, that o man die for the puple. But Symount Petre suede Ihesu, and another disciple; and thilke disciple was known to the bischop. And he entride with 16 Jhesu, in to the halle of the bischop; but Petre stood at the dore with outforth. Therfor the tother disciple, that was knowun to the bischop, wente out, and seide to the womman 17 that kepte the dore, and brouzte in Petre. And the damysel, kepere of the dore, seide to Petre, Whether thou art also of 18 this mannys disciplis? He seide, Y am not. And the seruantis and mynystris stooden at the coolis, for it was coold, and thei warmyden hem; and Petre was with hem, stondynge 19 and warmynge hym. And the bischop axide Jhesu of hise 20 disciplis, and of his techyng. Thesus answerde to hym, Y have spokun opynli to the world; Y tauzte euermore in the synagoge, and in the temple, whider alle the Jewis camen 21 togidere, and in hiddlis Y spak no thing. What axist thou me? axe hem that herden, what Y haue spokun to hem; lo! 22 thei witen, what thingis Y haue seid. Whanne he hadde seid these thingis, oon of the mynystris stondynge niz, zaf a buffat to Ihesu, and seide, Answerist thou so to the bischop? 23 Jhesus answeride to hym, If Y haue spokun yuel, bere thou witnessyng of yuel; but if Y seide wel, whi smytist thou me? 24 And Annas sente hym boundun to Caifas, the bischop. And 25 Symount Petre stood, and warmyde hym; and thei seiden to hym, Whether also thou art his disciple? He denyede, and 26 seide, Y am not. Oon of the bischops seruantis, cosyn of hym, whos eere Petre kitte of, seide, Saz Y thee not in the 27 3erd with hym? And Petre eftsoone denyede, and anoon 28 the cok crew. Thanne thei ledden Jhesu to Cayfas, in to the moot halle; and it was eerli, and thei entriden not in to the moot halle, that thei schulden not be defoulid, but that

29 thei schulden ete pask. Therfor Pilat wente out with out-

forth to hem, and seide, What accusyng brynge ze azens this 30 man? Thei answeriden, and seiden to hym, If this were not 31 a mysdoere, we hadden not bitakun hym to thee. Thanne Pilat seith to hem, Take ze hym, and deme ze him, after 30ure lawe. And the Jewis seiden to hym, It is not leueful 32 to vs to sle ony man; that the word of Jhesu schulde be fulfillid, whiche he seide, signifiynge bi what deth he schulde 33 die. Therfor eftsoone Pilat entride in to the moot halle, and clepide Jhesu, and seide to hym, Art thou kyng of Jewis? 34 Thesus answerde, and seide to hym. Seist thou this thing of thi 35 silf, ether othere han seid to thee of me? Pilat answeride, Whether Y am a Jewe? Thi folc and bischops bitoken thee 36 to me; what hast thou don? Thesus answeride, My kingdom is not of this world; if my kingdom were of this world, my mynystris schulden stryue, that Y schulde not be takun 37 to the Jewis; but now my kingdom is not here. And so Pilat seide to hym, Thanne thou art a king. Ihesus answeride, Thou seist, that Y am a king. To this thing Y am borun, and to this Y am comun in to the world, to bere witnessing to treuthe. Eche that is of treuthe, herith my vois. 38 Pilat seith to hym, What is treuthe? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to 39 hem, Y fynde no cause in hym. But it is a custom to 30u, that Y delyuere oon to 3ou in pask; therfor wole 3e that Y 40 delyuere to 30u the kyng of Jewis? Alle crieden eftsoone, and seiden, Not this, but Baraban. And Barabas was a theef.

CAP. XIX.

THERFOR Pilat took thanne Jhesu, and scourgide. And 2 kniştis writhen a coroun of thornes, and setten on his 3 heed, and diden aboute hym a cloth of purpur, and camen

to him, and seiden, Heil, kyng of Jewis. And thei gauen 4 to him buffatis. Eftsoone Pilat wente out, and seide to hem, Lo! Y brynge hym out to 30u, that 3e knowe, that 5 Y fynde no cause in him. And so Ihesus wente out, berynge a coroun of thornes, and a cloth of purpur. And 6 he seith to hem, Lo! the man. But whanne the bischopis and mynystris hadden seyn hym, thei crieden, and seiden, Crucifie, crucifie hym. Pilat seith to hem, Take 3e hym, 7 and crucifie 3e, for Y fynde no cause in hym. The Jewis answeriden to hym, We han a lawe, and bi the lawe he 8 owith to die, for he made hym Goddis sone. Therfor whanne Pilat hadde herd this word, he dredde the more. 9 And he wente in to the moot halle eftsoone, and seide to Thesu, Of whennus art thou? But Thesus 3af noon answere 10 to him. Pilat seith to him, Spekist thou not to me? Woost thou not, that Y have power to crucifie thee, and Y have 11 power to delyuere thee? Thesus answeride, Thou schuldist not have ony power azens me, but it were zouun to thee from aboue; therfor he that bitook me to thee, hath the more 12 synne. Fro that tyme Pilat souzte to delyuere hym; but the Iewis crieden, and seiden, If thou delyuerist this man, thou art not the emperouris freend; for ech man that makith 13 hym silf king, azen seith the emperoure. And Pilat, whanne he hadde herd these wordis, ledde Thesu forth, and sat for domesman in a place, that is seid Licostratos, but in Ebrew 14 Golgatha. . And it was pask eue, as it were the sixte our. 15 And he seith to the Jewis, Lo! 30ure king. But thei crieden, and seiden, Take awei, take awei; crucifie him. Pilat seith to hem, Schal I crucifie 30ure king? The bischops answeri-16 den, We han no king but the emperour. And thanne Pilat bitook him to hem, that he schulde be crucified. And thei 17 token Jhesu, and ledden him out. And he bar to hym silf a cros, and wente out in to that place, that is seid of Caluarie,

18 in Ebreu Golgatha; where thei crucifieden him, and othere tweyne with him, oon on this side and oon on that side, and 19 Thesus in the myddil. And Pilat wroot a title, and sette on the cros; and it was writun, Jhesu of Nazareth, king of Jewis. 20 Therfor manye of the Jewis redden this title, for the place where Ihesus was crucified, was niz the citee, and it was 21 writun in Ebreu, Greek, and Latyn. Therfor the bischops of the Jewis seiden to Pilat, Nyle thou write kyng of Jewis, 22 but for he seide, Y am king of Jewis. Pilat answeride, That 23 that Y haue writun, Y haue writun. Therfor the knyztis whanne thei hadden crucified hym, token hise clothis, and maden foure partis, to ech knyat a part, and a coot. And the coot was 24 without seem, and wouun al aboute. Therfor thei seiden togidere, Kitte we not it, but caste we lot, whos it is; that the scripture be fulfillid, seiynge, Thei partiden my clothis to hem, and on my cloth thei casten lot. And the kniztis diden these thingis. 25 But bisidis the cros of Thesu stoden his modir, and the sistir 26 of his modir, Marie Cleofe, and Marie Maudeleyne. Therfor whanne Ihesu hadde seyn his modir, and the disciple stondynge, whom he louyde, he seith to hise modir, Womman, 27 lo thi sone. Aftyrward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hir in to his 28 modir. Aftirward Jhesus witynge, that now alle thingis ben endid, that the scripture were fulfillid, he seith, Y thirste. 29 And a vessel was set ful of vynegre. And thei leiden in isope aboute the spounge ful of vynegre, and putten to his 30 mouth. Therfor whanne Jhesus hadde takun the vynegre, he seid, It is endid. And whanne his heed was bowid down, 31 he 3af vp the goost. Therfor for it was the pask eue, that the bodies schulden not abide on the cros in the sabat, for that was a greet sabat dai, the Jewis preiden Pilat, that the hipis of hem schulden be brokun, and thei takun awei. 32 Therfor knyatis camen, and thei braken the thies of the

33 firste, and of the tothere, that was crucified with hym. whanne thei weren comun to Jhesu, as thei sayn him deed 34 thanne, thei braken not hise thies; but oon of the knyztis openyde his side with a spere, and anoon blood and watir 35 wenten out. And he that saiz, bare witnessyng, and his witnessing is trewe; and he woot that he seith trewe thingis, 36 that 3e bileue. And these thingis weren don, that the scripture schulde be fulfillid, 3e schulen not breke a boon of hym. 37 And eftsoone another scripture seith, Thei schulen se in 38 whom thei pizten thorow. But after these thingis Joseph of Armathi prevede Pilat, that he schulde take awei the bodi of Jhesu, for that he was a disciple of Jhesu, but priui for drede of the Jewis. And Pilat suffride. And so he cam, 39 and took awei the bodi of Jhesu. And Nychodeme cam also, that hadde come to hym first bi nyzt, and brouzte a meddlynge of myrre and aloes, as it were an hundrid pound. 40 And thei token the bodi of Jhesu, and boundun it in lynun clothis with swete smellynge oynementis, as it is custom to 41 Jewis for to birie. And in the place where he was crucified, was a zerd, and in the zerd a newe graue, in which zit no man 42 was leid. Therfor there thei putten Ihesu, for the vigilie of Jewis feeste, for the sepulcre was niz.

CAP. XX.

And in o dai of the wouke Marie Maudeleyn cam eerli to the graue, whanne it was 3it derk. And sche say the stoon moued awei fro the graue. Therfor sche ran, and cam to Symount Petre, and to another disciple, whom Jhesus louede, and seith to hem, Thei han takun the Lord fro the graue, and we witen not, where thei han leid hym. Therfor Petre wente out, and thilke other disciple, and thei camen to the graue. And thei tweyne runnen togidre, and thilke othere

5 disciple ran bifor Petre, and cam first to the graue. And whanne he stoupide, he sai the schetis liynge, netheles he 6 entride not. Therfor Symount Petre cam suynge hym, and 7 he entride in to the graue, and he say the schetis leid, and the sudarie that was on his heed, not leid with the schetis, but 8 bi it silf wlappid in to a place. Therfor thanne thilke disciple that cam first to the graue, entride, and sai, and 9 bileuede. For thei knewen not 3it the scripture, that it 10 behofte him to rise azen fro deth. Therfor the disciplis 11 wenten eftsoone to hem silf. But Marie stood at the graue with outforth wepynge. And the while sche wepte, sche 12 bowide hir, and bihelde forth in to the graue. And sche sai twei aungels sittinge in white, oon at the heed and oon at the 13 feet, where the bodi of Jhesu was leid. And thei seien to hir, Womman, what wepist thou? Sche seide to hem, For thei han take awei my lord, and Y woot not, where thei han leid 14 him. Whanne sche hadde seid these thingis, sche turnede bacward, and sai Jhesu stondinge, and wiste not that it was 15 Jhesu. Jhesus seith to hir, Womman, what wepist thou? whom sekist thou? She gessynge that he was a gardynere, seith to him, Sire, if thou hast takun him vp, seie to me, where thou hast leid him, and Y schal take hym awei. 16 Jhesus seith to hir, Marie. Sche turnede, and seith to hym, 17 Rabony, that is to seie, Maister. Ihesus seith to hir, Nyle thou touche me, for Y have not zit stied to my fadir; but go to my britheren, and seie to hem, Y stie to my fadir and 18 to 30ure fadir, to my God and to 30ure God. Marie Maudeleyne cam, tellinge to the disciplis, That Y sai the Lord, 19 and these thingis he seide to me. Therfor whanne it was eue in that dai, oon of the sabatis, and the zatis weren schit, where the disciplis weren gaderid, for drede of the Jewis, Jhesus cam, and stood in the myddil of the disciplis, and he 20 seith to hem, Pees to 30u. And whanne he hadde seid this,

he schewide to hem hondis and side; therfor the disciplis 21 ioieden, for the Lord was seyn. And he seith to hem eft, 22 Pees to 30u; as the fadir sente me, Y sende 30u. Whanne he had seid this, he blewe on hem, and seide, Take ze the 23 Hooli Goost; whos synnes 3e forzyuen, tho ben forzouun to hem; and whos ze withholden, tho ben withholdun. 24 But Thomas, oon of the twelue, that is seid Didimus, was 25 not with hem, whanne Ihesus cam. Therfor the othere disciplis seiden. We han seyn the Lord. And he seide to hem, But Y se in hise hondis the fitchinge of the nailis, and putte my fyngur in to the places of the nailis, and 26 putte myn hond in to his side, Y schal not bileue. And after eizte daies eftsoone hise disciplis weren with ynne, and Thomas with hem. Jhesus cam, while the zatis weren schit, and stood in the myddil, and seide, Pees to 30u. 27 Afterward he seith to Thomas, Putte in here thi fyngur, and se myn hondis, and putte hidur thin hond, and putte in to my side, and nyle thou be vnbileueful, but feithful. 28 Thomas answeride, and seide to him, My Lord and my 20 God. Ihesus seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that seyn not, and han 30 bileued. And Ihesus dide many othere signes in the sixt 31 of hise disciplis, whiche ben not writun in this book. But these ben writun, that ze bileue, that Ihesus is Crist, the sone of God, and that ze bileuvnge haue lijf in his name.

CAP. XXI.

I AFTERWARD Jhesus eftsoone schewide hym to hise disciplis, at the see of Tiberias. And he schewide him thus.

There weren togidere Symount Petre, and Thomas, that is seid Didimus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweyne othere of

3 hise disciplis. Symount Petre seith to hem, Y go to fische. Thei seyn to hym, And we comen with thee. And thei wenten out, and wenten in to a boot. And in that nizt thei 4 token no thing. But whanne the morewe was comun, Jhesus stood in the brenke; netheles the disciplis knewen 5 not, that it was Ihesus. Therfor Ihesus seith to hem, Children, whethir 3e han ony souping thing? Thei an-6 sweriden to hym, Nay. He seide to hem, Putte 3e the nett in to the rist half of the rowing, and 3e schulen fynde. And thei puttiden the nett; and thanne thei mixten not 7 drawe it for multitude of fischis. Therfor thilke disciple, whom Jhesus louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd that it is the Lord, girte hym with a coote, for he was nakid, and wente in to 8 the see. But the othere disciplis camen bi boot, for their weren not fer fro the lond, but as a two hundrid cubitis, o drawinge the nett of fischis. And as thei camen down in to the lond, thei sayn coolis liynge, and a fisch leid on, and 10 breed. Ihesus seith to hem, Bringe 3e of the fyschis, whiche 11 3e han takun now. Symount Petre wente vp, and drow3 the nett in to the lond, ful of grete fischis, an hundrid fifti and thre; and whanne thei weren so manye, the nett was not 12 brokun. Jhesus seith to hem, Come 3e, ete 3e. And no man of hem that saten at the mete, durste axe hym, Who art 13 thou, witinge that it is the Lord. And Jhesus cam, and took 14 breed, and 3af to hem, and fisch also. Now this thridde tyme Jhesus was schewid to hise disciplis, whanne he hadde Is risun agen fro deth. And whanne thei hadde etun, Jhesus seith to Simount Petre, Symount of Joon, louest thou me more than these? He seith to him, 3he, Lord, thou woost that Y loue thee. Jhesus seith to hym, Fede thou my 16 lambren. Eft he seith to hym, Symount of Joon, louest thou me? He seith to him, 3he, Lord, thou woost that

Y loue thee. He seith to him. Fede thou my lambren. 17 He seith to him the thridde tyme, Simount of Joon, louest thou me? Petre was heuy, for he seith to hym the thridde tyme, Louest thou me, and he seith to him, Lord, thou knowist alle thingis; thou woost that Y loue thee. Thesus 18 seith to hym, Fede my scheep. Treuli, treuli, Y seie to thee, whanne thou were zongere, thou girdidist thee, and wandridist where thou woldist; but whanne thou schalt waxe eldere, thou schalt holde forth thin hondis, and another schal 19 girde thee, and schal lede thee whidur thou wolt not. He seide this thing, signifiynge bi what deth he schulde glorifie God. And whanne he hadde seid these thingis, he seith 20 to hym, Sue thou me. Petre turnede, and say thilke disciple suynge, whom Thesus louede, which also restid in the soper on his brest, and he seide to hym, Lord, who is it, that schal 21 bitraie thee? Therfor whanne Petre hadde seyn this, he seith 22 to Ihesu, Lord, but what this? Ihesus seith to him, So I wole that he dwelle til that Y come, what to thee? sue thou 23 me. Therfor this word wente out among the britheren, that thilke disciple dieth not. And Ihesus seide not to hym, that he dieth not, but, So Y wole that he dwelle til Y come, what 24 to thee? This is thilke disciple, that berith witnessyng of these thingis, and wroot hem; and we witen, that his wit-25 nessyng is trewe. And ther ben also manye othere thingis that Jhesus dide, whiche if thei ben writun bi ech bi hym silf, Y deme that the world hym silf schal not take the bookis. that ben to be writun.

DEEDS OF APOSTLES.

CAP. I.

THEOFLE, first Y made a sermoun of alle thingis, that 2 Jhesu bigan to do and to teche, in to the daie of his ascencioun, in which he comaundide bi the Hooli Goost to hise 3 apostlis, whiche he hadde chosun; to whiche he schewide hym silf alvue aftir his passioun, by many argumentis, apperinge to hem fourti daies, and spekinge of the rewme of 4 God. And he ete with hem, and comaundide, that thei schulden not departe fro Jerusalem, but abide the biheest of 5 the fadir, which 3e herden, he seide, bi my mouth; for Joon baptiside in watir, but ze schulen be baptisid in the Hooli 6 Goost, aftir these fewe daies. Therfor thei that weren come to gidere, axiden hym, and seiden, Lord, whether in this 7 time thou schalt restore the kingdom of Israel? And he seide to hem. It is not soure to knowe the tymes ether mo-8 mentis, whiche the fadir hath put in his power; but ze schulen take the vertu of the Hooli Goost comynge fro aboue in to 30u, and 3e schulen be my witnessis in Jerusalem, and in al 9 Judee, and Samarie, and to the vtmeste of the erthe. And whanne he had seid these thingis, in her sixt he was lift vp, 10 and a cloude resseyuede him fro her izen. And whanne thei biheelden hym goynge in to heuene, lo! twei men stoden 11 bisidis hem in white clothing, and seiden, Men of Galile, what stonden ze biholdinge in to heuene? This Ihesu, which is takun vp fro 30u in to heuene, schal come, as 3e seyn hym 12 goynge in to heuene. Thanne thei turneden azen to Jerusalem, fro the hille that is clepid the hille of Olyuete, which is 13 bisidis Jerusalem an halidaies iourney. And whanne thei

weren entrid in to the hous, where thei dwelliden, thei wenten vp in to the soler, Petir and Joon, James and Andreu, Philip and Thomas, Bartholomew and Matheu, James of Alphei, 14 and Symount Zelotes, and Judas of James. Alle these weren lastingli contynuynge with o wille in preier, with wymmen, 15 and Marie, the moder of Jhesu, and with hise britheren. In tho daies Petre roos vp in the myddil of the britheren, and seide; and ther was a company of men togidere, almest an 16 hundrid and twenti; Britheren, it bihoueth that the scripture be fillid, whiche the Hooly Goost bifore seide bi the mouth of Dauith, of Judas that was ledere of hem that token Jhesu; 17 and was noumbrid among vs, and gat a part of this seruyce. 18 And this Judas hadde a feeld of the hire of wickidnesse, and he was hangid, and to-brast the myddil, and alle hise en-10 trailes weren sched abrood. And it was maad knowun to alle men that dwelten in Jerusalem, so that the ilke feeld was clepid Acheldemak in the langage of hem, that is, the feeld 20 of blood. And it is writun in the book of Salmes, The abitacioun of hem be maad desert, and be ther noon that dwelle 21 in it, and an other take his bishopriche. Therfor it bihoueth of these men, that ben gaderid togidere with vs in al the tyme, in which the Lord Jhesu entride, and wente out among 22 vs, and bigan fro the baptym of Joon til in to the dai in which he was takun vp fro vs, that oon of these be maad a 23 witnesse of his resurreccioun with vs. And thei ordeyneden tweyn, Joseph, that was clepid Barsabas, that was named 24 Just, and Mathie. And thei preieden, and seiden, Thou, Lord, that knowist the hertis of alle men, schewe whom thou 25 hast chosun of these tweyne, that oon take the place of this seruyce and apostlehed, of which Judas trespasside, that he 26 schulde go in to his place. And thei zauen lottis to hem, and the lot felde on Mathie; and he was noumbrid with enleuen apostlis.

CAP. II.

AND whanne the daies of Pentecost weren fillid, alle the 2 disciplis weren togidre in the same place. And sodeynli ther was maad a sown fro heuene, as of a greet wynde 3 comynge, and it fillide al the hous where thei saten. And diuerse tungis as fier apperiden to hem, and it sat on ech of 4 hem. And alle weren fillid with the Hooli Goost, and thei bigunnen to speke diuerse langagis, as the Hooli Goost 3af 5 to hem for to speke. And ther weren in Jerusalem dwellinge Jewis, religiouse men, of ech nacioun that is vndur heuene. 6 And whanne this vois was maad, the multitude cam togidere, and thei weren astonyed in thougt, for ech man herde hem 7 spekinge in his langage. And alle weren astonyed, and wondriden, and seiden togidere, Whether not alle these that 8 speken ben men of Galyle, and hou herden we ech man his glangage in which we ben borun? Parthi, and Medi, and Elamyte, and thei that dwellen at Mesopotami, Judee, and Capo-10 dosie, and Ponte, and Asie, Frigie, and Pamfilie, Egipt, and the parties of Libie, that is aboue Sirenen, and comelingis Rom-11 ayns, and Jewis, and proselitis, men of Crete, and of Arabie, we han herd hem spekynge in oure langagis the grete thingis 12 of God. And alle weren astonyed, and wondriden, and seiden 13 togidere, What wole this thing be? And othere scorneden, 14 and seiden, For these men ben ful of must. But Petre stood with the enleuene, and reiside vp his vois, and spak to hem, 3e Jewis, and alle that dwellen at Jerusalem, be this knowun 15 to 30u, and with eris perseyue 3e my wordis. For not as 3e wenen, these ben dronkun, whanne it is the thridde our of 16 the dai; but this it is, that was seid bi the prophete Johel, 17 And it schal be in the laste daies, the Lord seith, Y schal helde out my spirit on ech fleisch; and zoure sones and 30ure douztris schulen prophesie, and 30ure 30nge men

schulen se visiouns, and zoure eldris schulen dreme sweuenes. 18 And on my seruauntis and myn handmaidens in tho daies Y schal schede out of my spirit, and thei schulen prophecie. 19 And Y schal 3yue grete wondris in heuene aboue, and signes 20 in erthe bynethe, blood, and fier, and heete of smoke. The sunne schal be turned in to derknessis, and the moone in to blood, bifor that the greet and the opyn dai of the Lord 21 come. And it schal be, ech man which euere schal clepe to 22 help the name of the Lord, schal be saaf. 3e men of Israel, here 3e these wordis. Jhesu of Nazareth, a man preued of God bifor you bi vertues, and wondris, and tokenes, which 23 God dide bi hym in the myddil of 30u, as 3e witen, 3e turmentiden, and killiden hym bi the hoondis of wyckid men, bi counseil determyned and bitakun bi the forknouwyng of 24 God. Whom God reiside, whanne sorewis of helle weren vnboundun, bi that that it was impossible that he were holdun 25 of it. For Dauid seith of hym, Y saiz afer the Lord bifore me euermore, for he is on my ri3thalf, that Y be not mouyd. 26 For this thing myn herte ioiede, and my tunge made ful out 27 ioye, and more ouere my fleisch schal reste in hope. For thou schalt not leeue my soule in helle, nethir thou schalt 28 ziue thin hooli to se corrupcioun. Thou hast maad knowun to me the weies of lijf, thou schalt fille me in myrthe with thi 29 face. Britheren, be it leueful boldli to seie to 30u of the patriark Dauid, for he is deed and biried, and his sepulcre 30 is among vs in to this dai. Therfore whanne he was a prophete, and wiste, that with a greet ooth God hadde sworn to hym, that of the fruyt of his leende schulde oon sitte on his 31 seete, he seynge afer spak of the resurreccioun of Crist, for nether he was left in helle, nether his fleisch saiz corrupcioun. 32 God reiside this Ihesu, to whom we alle ben witnessis. Ther-33 for he was enhaunsid bi the rizthoond of God, and thorouz the biheest of the Hooli Goost that he took of the fadir, he

34 schedde out this spirit, that 3e seen and heren. For Dauid stiede not in to heuene; but he seith, The Lord seide to my 35 Lord, Sitte thou on my rist half, til Y putte thin enemyes a 36 stool of thi feet. Therfor moost certeynli wite al the hous of Israel, that God made hym bothe Lord and Crist, this Jhesu, 37 whom 3e crucefieden. Whanne thei herden these thingis, thei weren compunct in herte; and thei seiden to Petre and 38 othere apostlis, Britheren, what schulen we do? And Petre seide to hem, Do ze penaunce, and eche of zou be baptisid in the name of Jhesu Crist, in to remissioun of zoure synnes; 39 and 3e schulen take the 3ifte of the Hooli Goost. For the biheest is to 30u, and to 30ure sones, and to alle that ben fer, 40 which euer oure Lord God hath clepid. Also with othere wordis ful many he witnesside to hem, and monestide hem, and seide, Be ze sauyd fro this schrewid generacioun. 41 Thanne thei that resseyueden his word weren baptisid, and in that dai soulis weren encreessid, aboute thre thousinde; 42 and weren lastynge stabli in the teching of the apostlis, and 43 in comynyng of the breking of breed, and in preieris. And drede was maad to ech man. And many wondris and signes weren don bi the apostlis in Jerusalem, and greet drede was 44 in alle. And alle that bileueden weren togidre, and hadden 45 alle thingis comyn. Thei selden possessiouns and catel, and departiden tho thingis to alle men, as it was nede to ech. 46 And ech dai thei dwelliden stabli with o wille in the temple, and braken breed aboute housis, and token mete with ful out 47 ioye and symplenesse of herte, and herieden togidere God, and hadden grace to al the folk. And the Lord encreside hem that weren maad saaf, ech dai in to the same thing.

CAP. III.

AND Petre and Joon wenten vp in to the temple, at the 2 nynthe our of preigng. And a man that was lame fro the

wombe of his modir, was borun, and was leid ech dai at the 3ate of the temple, that is seid feir, to axe almes of men that 3 entriden in to the temple. This, whanne he say Petre and Joon bigynnynge to entre in to the temple, preyede that he 4 schulde take almes. And Petre with Joon bihelde on hym, 5 and seide, Biholde thou in to vs. And he biheelde in to hem, and hopide, that he schulde take sumwhat of hem. 6 But Petre seide, Y haue nether siluer ne gold; but that that Y haue, Y siue to thee. In the name of Jhesu Crist of 7 Nazareth, rise thou vp, and go. And he took hym bi the rixthoond, and heuede hym vp; and anoon hise leggis and 8 hise feet weren sowdid togidere; and he lippide, and stood, and wandride. And he entride with hem in to the temple, 9 and wandride, and lippide, and heriede God. And al the 10 puple sai hym walkinge, and heriynge God. And thei knewen hym, that he it was that sat at almes at the feire 3ate of the temple. And thei weren fillid with wondryng, and 11 stoniynge, in that thing that byfelde to hym. But whanne thei sien Petre and Joon, al the puple ran to hem at the porche that was clepid of Salomon, and wondriden greetli. 12 And Petre siz, and answeride to the puple, Men of Israel, what wondren ze in this thing? ether what biholden ze vs, as by oure vertue ethir power we maden this man for to walke? 13 God of Abraham, and God of Ysaac, and God of Jacob, God of oure fadris, hath glorified his sone Jhesu, whom ze bitraieden, and denyeden bifor the face of Pilat, whanne he 14 demede hym to be delyuered. But 3e denyeden the hooli and the rigtful, and axiden a mansleer to be zouun to zou. 15 And 3e slowen the maker of lijf, whom God reiside fro deth, 16 of whom we ben witnessis. And in the feith of his name he hath confermyd this man, whom ze seen and knowen; the name of hym, and the feith that is bi him, 3af to this man 17 ful heelthe in the sizt of alle zou. And now, britheren, Y

18 woot that bi vnwityng ze diden, as also zoure princis. But God that bifor telde bi the mouth of alle profetis, that his 19 Crist schulde suffre, hath fillid so. Therfor be 3e repentaunt, 20 and be ze convertid, that zoure synnes be don awei, that whanne the tymes of refresching schulen come from the sixt 21 of the Lord, and he schal sende thilke Jhesu Crist, that is now prechid to 3ou. Whom it bihoueth heuene to resseyue, in to the tymes of restitucioun of alle thingis, which the Lord spak bi the mouth of hise hooli prophetis fro the world. 22 For Moises seide, For the Lord zoure God schal reise to zou a profete, of youre britheren; as me, ze schulen here hym bi 23 alle thingis, what euer he schal speke to 30u. And it schal be, that every man that schal not here the ilke profete, schal 24 be distried fro the puple. And alle prophetis fro Samuel and 25 aftirward, that spaken, telden these daies. But 3e ben the sones of prophetis, and of the testament, that God ordevnede to oure fadris, and seide to Abraham, In thi seed alle the 26 meynes of erthe schulen be blessid. God reiside his sone first to zou, and sente hym blessynge zou, that ech man conuerte hym from his wickidnesse.

CAP. IV.

And while thei spaken to the puple, the preestis and magistratis of the temple, and the Saduceis camen vpon hem, and 2 soreweden, that thei tausten the puple, and telden in Jhesu 3 the azenrisyng fro deth. And thei leiden hondis on hem, and puttiden hem in to warde in to the morewe; for it was thanne 4 euentid. But manye of hem that hadden herd the word, bileueden; and the noumbre of men was maad fyue thousyndis. And amorewe it was don, that the princis of hem, 6 and eldre men and scribis weren gadirid in Jerusalem; and Annas, prince of preestis, and Caifas, and Joon, and Ali-

saundre, and hou manye euere weren of the kynde of preestis. 7 And thei settiden hem in the myddil, and axiden, In what 8 vertue, ether in what name, han 3e don this thing? Thanne Petre was fillid with the Hooli Goost, and seide to hem, Ye 9 pryncis of the puple, and 3e eldre men, here 3e. If we to dai be demyd in the good dede of a sijk man, in whom this man 10 is maad saaf, be it known to 30u alle, and to al the puple of Israel, that in the name of Jhesu Crist of Nazareth, whom ze crucifieden, whom God reiside fro deth, in this this man 11 stondith hool bifor 30u. This is the stoon, which was repreued of 30u bildinge, which is maad in to the heed of the 12 corner; and heelthe is not in ony othir. For nether other name vndur heuene is 30uun to men, in which it bihoueth vs 13 to be maad saaf. And thei sizen the stidfastnesse of Petre and of Ioon, for it was foundun that thei weren men vnlettrid, and lewid men, and thei wondriden, and knewen hem 14 that thei weren with Jhesu. And thei sizen the man that was helid, stondinge with hem, and thei mysten no thing azen-15 seie. But thei comaundiden hem to go forth with out the 16 counsel. And thei spaken togidere, and seiden, What schulen we do to these men? for the signe is maad knowun bi hem to alle men, that dwellen at Jerusalem; it is opyn, and 17 we moun not denye. But that it be no more pupplischid in to the puple, manasse we to hem, that thei speke no more in 18 this name to ony men. And thei clepiden hem, and denounsiden to hem, that on no maner thei schulden speke, 19 nether teche, in the name of Jhesu. But Petre and Joon answeriden, and seiden to hem, If it be riztful in the sizt of 20 God to here 30u rather than God, deme 3e. For we moten 21 nedis speke tho thingis, that we han sayn and herd. And thei manassiden, and leften hem, and foundun not hou thei schulden punische hem, for the puple; for alle men clarifieden 22 that thing that was don in that that was bifalle. For the man

was more than of fourty zeer, in which this signe of heelthe 23 was maad. And whanne thei weren delyuerid, thei camen to her felowis, and telden to hem, hou grete thingis the princis of 24 preestis and the eldre men hadden seid to hem. And whanne thei herden, with oon herte thei reiseden vois to the Lord, and seiden, Lord, thou that madist heuene and erthe, see, and alle 25 thingis that ben in hem, which seidist bi the Hooli Goost, bi the mouth of oure fadir Dauid, thi child, Whi hethen men gnastiden with teeth togidre, and the pupils thousten veyn 26 thingis? Kyngis of the erthe stoden ny3, and princis camen 27 togidre in to oon, azens the Lord, and azens his Crist. For verili Eroude and Pounce Pilat, with hethene men, and puplis of Israel, camen togidre in this citee azens, thin hooli child 28 Ihesu, whom thou anoyntidist, to do the thingis, that thin 29 hoond and thi counsel demyden to be don. And now, Lord, biholde in to the thretnyngis of hem, and graunte to thi ser-30 uauntis to speke thi word with al trist, in that thing that thou holde forth thin hond, that heelthis and signes and wondris 31 be maad bi the name of thin hooli sone Jhesu. And whanne thei hadden preyed, the place was moued, in which thei weren gaderid; and alle weren fillid with the Hooli Goost, 32 and spaken the word of God with trist. And of al the multitude of men bileuynge was oon herte and oon wille; nether ony man seide ony thingis of tho thingis that he weldide to 33 be his owne, but alle thingis weren comyn to hem. And with greet vertu the apostlis zeldiden witnessyng of the azenrysyng of Jhesu Crist oure Lord, and greet grace was in alle 34 hem. For nether ony nedi man was among hem, for how manye euere weren possessouris of feeldis, ether of housis, thei seelden, and brouzten the pricis of tho thingis that thei 35 seelden, and leiden bifor the feet of the apostlis. And it 36 was departed to ech, as it was nede to ech. Forsothe Joseph, that was named Barsabas of apostlis, that is to seie, the sone 37 of coumfort, of the lynage of Leuy, a man of Cipre, whanne he hadde a feeld, seelde it, and brouzte the prijs, and leide it bifor the feet of apostlis.

CAP. V.

But a man, Anany bi name, with Safira, his wijf, seelde a 2 feeld, and defraudide of the prijs of the feeld; and his wijf was witinge. And he brouzte a part, and leide bifor the feet 3 of the apostlis. And Petre seide to hym, Anany, whi hath Sathanas temptid thin herte, that thou lye to the Hooli Goost, 4 and to defraude of the prijs of the feeld? Whethir it vnseld was not thin; and whanne it was seld, it was in thi power? Whi hast thou put this thing in thin herte? Thou hast not 5 lied to men, but to God. Anany herde these wordis, and felde doun, and was deed. And greet drede was maad on 6 alle that herden. And 30nge men risen, and mouyden hym 7 awei, and baren hym out, and birieden. And ther was maad as a space of thre ouris, and his wijf knewe not that thing 8 that was don, and entride. And Petre answerde to hir, · Womman, seie to me, whether ze seelden the feeld for so 9 mych? And sche seide, 3he, for so mych. And Petre seide to hyr, What bifelde to 3ou, to tempte the spirit of the Lord? Lo! the feet of hem that han birieden thin hosebonde ben at to the dore, and thei schulen bere thee out. Anoon sche felde doun at hise feet, and diede. And the zonge men entriden, and founden hir deed, and thei baren hir out, and birieden to 11 hir hosebonde. And greet drede was maad in al the chirche, 12 and in to alle that herden these thingis. And bi the hoondis of the apostlis signes and many wondris weren maad in the puple. And alle weren of oon acord in the porche of Salo-13 mon. But no man of othere durste ioyne hymsilf with hem, 14 but the puple magnyfiede hem. And the multitude of men

and of wymmen bileuynge in the Lord was more encreessid, 15 so that thei brouzten out sike men in to stretis, and leiden in litle beddis and couchis, that whanne Petre cam, nameli the schadew of hym schulde schadewe ech of hem, and thei 16 schulden be delyuerid fro her syknessis. And the multitude of citees niz to Jerusalem ran, bryngynge sijk men, and that weren trauelid of vnclene spiritis, whiche alle weren heelid. 17 But the prince of preestis roos vp, and alle that weren with hym, that is the eresye of Saduceis, and weren fillid with 18 enuye; and leiden hondis on the apostlis, and puttiden hem 19 in the comyn warde. But the aungel of the Lord openyde bi nyzt the zatis of the prisoun, and ledde hem out, and seide, 20 Go 3e, and stonde 3e, and speke in the temple to the puple 21 alle the wordis of this lijf. Whom whanne thei hadden herd, thei entriden eerli in to the temple, and tauzten. And the prince of preestis cam, and thei that weren with him, and clepiden togidre the counsel, and alle the eldre men of the children of Israel; and senten to the prisoun, that thei 22 schulden be brougt forth. And whanne the mynystris camen. founden hem not, and for the prisoun was openyd, thei 23 turneden azen, and teelden, and seiden, We founden the prisoun schit with al diligence, and the keperis stondynge at the 3atis; but we opneden, and founden no man ther ynne. 24 And as the maiestratis of the temple, and the princis of preestis herden these wordis, thei doutiden of hem, what was 25 don. But a man cam, and teelde to hem, For lo! tho men whiche ze han put in to prisoun, ben in the temple, and 26 stonden, and techen the puple. Thanne the magistrat wente with the mynystris, and brougte hem with out violence; for 27 thei dredden the puple, lest thei schulden be stonyd. And whanne thei hadden brouzt hem, thei settiden hem in the 28 counsel; and the princes of prestis axiden hem, and seiden, In comaundement we comaundiden 30u, that 3e schulden not

teche in this name, and lo! ze han fillid Jerusalem with zoure teching, and 3e wolen bringe on vs the blood of this man. 29 And Petre answeride, and the apostlis, and seiden, It 30 bihoueth to obeie to God, more than to men. God of oure fadris reiside Jhesu, whom ze slowen, hangynge in a tre. 31 God enhaunside with his rigthond this prince and sauyour, that penaunce were zyue to Israel, and remyssioun of synnes 32 And we ben witnessis of these wordis, and the Hooli Goost, 33 whom God 3af to alle obeischinge to him. Whanne thei herden these thingis, thei weren turmentid, and thousten to 34 sle hem. But a man roos in the counsel, a Farise, Gamaliel bi name, a doctour of the lawe, a worschipful man to al the puple, and comaundide the men to be put without forth for a 35 while. And he seide to hem, 3e men of Israel, take tent to 36 you silf on these men, what ze schulen do. For bifore these daies Teodas, that seide hym silf to be sum man, to whom a noumbre of men consentiden, aboute foure hundrid; which was slayn, and alle that bileueden to hym, weren disparplit, 37 and brougt to nougt. Aftir this, Judas of Galilee was in the daies of professioun, and turnyde awei the puple aftir hym; and alle hou manye euere consentiden to hym, weren scatered, 38 and he perischide. And now therfor Y seie to 30u, departe ze fro these men, and suffre ze hem; for if this counsel 39 ether werk is of men, it schal be vndon; but if it is of God, 3e moun not vndo hem, lest perauenture 3e be foundun to 40 repugne God. And thei consentiden to him; and thei clepiden togidere the apostlis, and denounsiden to hem, that weren betun, that thei schulden no more speke in the 41 name of Jhesu, and thei leten hem go. And thei wenten ioiynge fro the sixt of the counsel, that thei weren had worthi 42 to suffre dispisyng for the name of Jhesu. But ech dai thei ceessiden not in the temple, and aboute housis, to teche and to preche Ihesu Crist.

CAP. VI.

I But in the daies, whanne the noumbre of disciplis encreesside, the Grekis grutchiden azens the Ebrews, for that 2 her widewis weren dispisid in euery daies mynystryng. And the twelue clepiden togidere the multitude of disciplis, and seiden, It is not ryatful, that we leeuen the word of God, and 3 mynystren to boordis. Therfor, britheren, biholde 3e men of 30u of good fame, ful of the Hooli Goost and of wisdom, 4 whiche we schulen ordeyne on this werk; for we schulen be 5 bisi to preier, and preche the word of God. And the word pleside bifor al the multitude; and thei chesiden Styuen, a man ful of feith and of the Hooli Goost, and Filip, and Procore, and Nycanor, and Tymon, and Parmanam, and 6 Nycol, a comelyng, a man of Antioche. Thei ordeyneden these bifor the sixt of apostlis, and thei preyeden, and leiden 7 hoondis on hem. And the word of the Lord wexide, and the noumbre of the disciplis in Jerusalem was myche multiplied; 8 also myche cumpany of preestis obeiede to the feith. And Steuen, ful of grace and of strengthe, made wondris and grete signes in the puple. But summe rysen of the synagoge, that was clepid of Libertyns, and Cirenensis, and of men of Alisaundre, and of hem that weren of Cilice and 10 of Asie, and disputiden with Steuene. And thei mixten not 11 withstonde the wisdom and the spirit, that spak. Thanne thei priueli senten men, that schulden seie, that thei herden hym seiynge wordis of blasfemye azens Moises and 12 God. And so thei moueden togidere the puple, and the eldre men, and the scribis; and thei rannen togidre, and 13 token hym, and brougten in to the counsel. And thei ordeyneden false witnessis, that seiden, This man ceessith 14 not to speke wordis azens the hooli place, and the lawe. For we herden hym seiynge, That this Jhesus of Nazareth schal

destrye this place, and schal chaunge the tradiciouns, whiche ¹⁵ Moyses bitook to us. And alle men that seten in the counsel bihelden hym, and sayn his face as the face of an aungel.

CAP. VII.

And the prynce of prestis seide to Steuene, Whethir these 2 thingis han hem so? Which seide, Britheren and fadris, here 3e. God of glorie apperide to oure fadir Abraham, whanne he was in Mesopotamie, bifor that he dwelte in Car-3 ram, and seide to hym, Go out of thi loond, and of thi kynrede, and come in to the loond, which Y schal schewe to 4 thee. Thanne he wente out of the loond of Caldeis, and dwelte in Carram. And fro thens aftir that his fader was deed, he translatide him in to this loond, in which ze dwellen 5 now. And he 3af not to hym eritage in it, nethir a paas of a foot, but he bihizte to zyue hym it in to possessioun, and 6 to his seed aftir hym, whanne he hadde not a sone. And God spak to hym, That his seed schal be comling in an alien lond, and thei schulen make hem suget to seruage, and schulen yuel trete hem, foure hundrid zeris and 7 thritti; and Y schal iuge the folk, to which thei schulen serue, seith the Lord. And after these thingis thei schulen 8 go out, and thei schulen serue to me in this place. And he 3af to hym the testament of circumcisioun; and so he gendride Ysaac, and circumcidide hym in the eist dai. And Isaac gendride Jacob, and Jacob gendride the twelue patrigarkis. And the patriarkis hadden enuye to Joseph, and 10 selden hym in to Egipt. And God was with hym, and delyuerede hym of alle hise tribulaciouns, and 3af to hym grace and wisdom in the sizt of Farao, king of Egipt. And he 11 ordeynede hym souereyn on Egipt, and on al his hous. And hungur cam in to al Egipt, and Canaan, and greet tribula-12 cioun; and oure fadris founden not mete. But whanne Jacob

hadde herd, that whete was in Egipt, he sente oure fadris 13 first. And in the secounde tyme Joseph was known of hise 14 britheren, and his kyn was maad knowun to Farao. And Joseph sente, and clepide Jacob, his fadir, and al his kynrede, 15 seuenti and fyue men. And Jacob cam doun in to Egipt, 16 and was deed, he and oure fadris; and thei weren translatid in to Sichen, and weren leid in the sepulcre, that Abraham bouzte bi prijs of siluer of the sones of Emor, the sone of 17 Sichen. And whanne the tyme of biheeste cam niz, which God hadde knoulechid to Abraham, the puple waxede, and 18 multipliede in Egipt, til another kyng roos in Egipt, which 19 knewe not Joseph. This bigilide oure kyn, and turmentide oure fadris, that thei schulden putte awey her zonge children, 20 for thei schulden not lyue. In the same tyme Moyses was borun, and he was louyd of God; and he was norischid thre 21 monethis in the hous of his fadir. And whanne he was put out in the flood, the douzter of Farao took hym vp, and 22 nurischide hym in to hir sone. And Moises was lerned in al the wisdom of Egipcians, and he was myzti in his wordis 23 and werkis. But whanne the tyme of fourti zeer was fillid to hym, it roos vp in to his herte, that he schulde visite hise 24 britheren, the sones of Israel. And whanne he say a man suffringe wronge, he vengide hym, and dide veniaunce for hym that suffride the wronge, and he killide the Egipcian. 25 For he gesside that his britheren schulden vndurstonde, that God schulde zyue to hem helthe bi the hoond of hym; but 26 thei vndurstoden not. For in the dai suynge he apperide to hem chidinge, and he acordide hem in pees, and seide, Men, 27 3e ben britheren; whi noyen 3e ech othere? But he that dide the wronge to his neizbore, puttide hym awey, and seide, 28 Who ordeynede thee prince and domesman on vs? Whethir thou wolt sle me, as zistirdai thou killidist the Egipcian? 29 And in this word Moises flei, and was maad a comeling

30 in the loond of Madian, where he bigat twei sones. And whanne he hadde fillid fourti zeer, an aungel apperide to hym in fier of flawme of a buysch, in desert of the mount of Syna. 31 And Moises siz, and wondride on the sizt. And whanne he neizede to biholde, the vois of the Lord was maad to hym, 32 and seide, Y am God of 30ure fadris, God of Abraham, God of Ysaac, God of Jacob. Moises was maad tremblynge, and 33 durste not biholde. But God seide to hym, Do of the schoon of thi feet, for the place in which thou stondist is hooli erthe. 34 Y seynge say the turmentyng of my puple that is in Egipt, and Y herde the mornyng of hem, and Y cam down to delyuere hem. And now come thou, and Y schal sende thee in 35 to Egipt. This Moises whom thei denyeden, seiynge, Who ordeynede thee prince and domesman on vs? God sente this prince and azenbiere, with the hoond of the aungel, that 36 apperide to hym in the busch. This Moises ledde hem out, and dide wondris and signes in the loond of Egipt, and in 37 the reed see, and in desert fourti zeeris. This is Moises, that seide to the sones of Israel, God schal reise to zou a profete 38 of 3 oure bretheren, as me 3e schulen here him. This it is, that was in the chirche in wildirnesse, with the aungel that spak to hym in the mount of Syna, and with oure fadris; 39 which took words of lijf to 3yue to vs. To whom oure fadris wolden not obeie, but puttiden hym awei, and weren turned 40 awei in hertis in to Egipt, seiynge to Aaron, Make thou to vs goddis, that schulen go bifore vs; for to this Moyses that ledde vs out of the lond of Egipt, we witen not what is don 41 to hym. And thei maden a calf in tho daies, and offriden a sacrifice to the mawmet; and thei weren glad in the werkis 42 of her hondis. And God turnede, and bitook hem to serue to the knyzthod of heuene, as it is writun in the book of profetis, Whether 3e, hous of Israel, offriden to me slayn sacri-43 ficis, ether sacrificis, fourti zeris in desert? And ze han take

the tabernacle of Moloc, and the sterre of zoure god Renfam, figuris that ze han maad to worschipe hem; and Y schal 44 translate 30u in to Babiloyn. The tabernacle of witnessing was with oure fadris in desert, as God disposide to hem, and spak to Moyses, that he schulde make it aftir the fourme that 45 he say. Which also oure fadris token with Jhesu, and brouzten in to the possessioun of hethene men, whiche God puttide awey fro the face of oure fadris, til in to the daies of 46 Dauid, that fonde grace anentis God, and axide that he 47 schulde fynde a tabernacle to God of Jacob. But Salomon 48 bildide the hous to hym. But the hiz God dwellith not in 49 thingis maad bi hoond, as he seith bi the profete, Heuene is a seete to me, and the erthe is the stool of my feet; what hous schulen ze bilde to me, seith the Lord, ether what place 50 is of my restyng? Whether myn hoond made not alle these 51 thingis? With hard nol, and vncircumcidid hertis and eris 3e withstoden eueremore the Hooli Goost; and as 3oure 52 fadris, so 3e. Whom of the profetis han not 30ure fadris pursued, and han slayn hem that bifor telden of the comyng of the riztful man, whos traitouris and mansleeris ze weren 53 now? Whiche token the lawe in ordynaunce of aungels, and 54 han not kept il. And thei herden these thingis, and weren dyuersli turmentid in her hertis, and grenneden with teeth 55 on hym. But whanne Steuene was ful of the Hooli Goost, he bihelde in to heuene, and say the glorie of God, and These stondinge on the rigthalf of the vertu of God. And he seide, Lo! Y se heuenes openyd, and mannus sone stond-56 ynge on the rigthalf of the vertu of God. And thei crieden with a greet vois, and stoppiden her eris, and maden with 570 wille an assauzt in to hym. And thei brouzten hym out of the citee, and stonyden. And the witnessis diden of her clothis, bisidis the feet of a 30ng man, that was clepid Saule. 58 And thei stonyden Steuene, that clepide God to help, seiynge, 59 Lord Jhesu, resseyue my spirit. And he knelide, and criede with a greet vois, and seide, Lord, sette not to hem this synne. And whanne he hadde seid this thing, he diede.

CAP. VIII.

But Saul was consentynge to his deth. And greet persecucioun was maad that dai in the chirche, that was in Jerusalem. And alle men weren scatered bi the cuntrees of Judee 2 and Samarie, outakun the apostlis. But good men birieden 3 Steuene, and maden greet mornyng on hym. But Saul greetli distruyede the chirche, and entryde bi housis, and drowe men and wymmen, and bitook hem in to prisoun. 4 And thei that weren scaterid, passiden forth, prechynge the 5 word of God. And Filip cam doun in to a citee of Samarie. 6 and prechide to hem Crist. And the puple 3 af tent to thes thingis that weren seid of Filip, with o wille herynge and 7 seynge the signes that he dide. For manye of hem that hadden vnclene spirits, crieden with a greet vois, and wenten 8 out. And manye sijk in the palsi, and crokid, weren heelid. 9 Therfor greet iove was maad in that citee. But there was a man in that citee, whos name was Symount, a witche, that hadde disseyued the folc of Samarie, seiynge, that him silf 10 was sum greet man. Whom alle herkeneden, fro the leest to the moost, and seiden, This is the vertu of God, which is 11 clepid greet. And thei leueden hym, for long tyme he hadde 12 maddid hem with his witche craftis. But whanne thei hadden bileued to Filip, that prechide of the kingdom of God, men and wymmen weren baptisid in the name of Jhesu Crist. 13 And thanne also Symount him silf bileued; and whanne he was baptisid, he droug to Filip; and he sai also that signes and grete vertues weren don, he was astonyed, and wondride. 14 But whanne the apostlis that weren at Jerusalem, hadden herd

that Samarie hadde resseyued the word of God, thei senten to 15 hem Petre and Joon. And whanne thei camen, thei preieden 16 for hem, that thei schulden resseyue the Hooli Goost; for he cam not zit in to ony of hem, but thei weren baptisid oonli in 17 the name of the Lord Jhesu. Thanne thei leiden hoondis on 18 hem, and thei resseyueden the Hooli Goost. And whanne Symount hadde seyn, that the Hooly Goost was 30uun bi leiyng on of the hoondis of the apostlis, and he proferide to 19 hem money, and seide, 3yue 3e also to me this power, that whom euere Y schal leye on myn hoondis, that he resseyue 20 the Hooli Goost. But Petir seide to hym, Thi money be with thee into perdicioun, for thou gessidist the zifte of God 21 schulde be had for monei. Ther is no part, ne sort to thee, 22 in this word, for thin herte is not riztful bifor God. Therfor do thou penaunce for this wickidnesse of thee, and preie God, if perauenture this thougt of thin herte be forgouun 23 to thee. For Y se that thou art in the gall of bitternesse 24 and in the boond of wickidnesse. And Symount answeride, and seide, Preie 3e for me to the Lord, that no thing of these 25 thingis that ze han seid, com on me. And thei witnessiden, and spaken the word of the Lord, and zeden azen to Jerusa-26 lem, and prechiden to many cuntrees of Samaritans. And an aungel of the Lord spak to Filip, and seide, Ryse thou, and go azens the south, to the weie that goith down fro Jerusalem in to Gasa; this is desert. And he roos, and wente 27 forth. And lo! a man of Ethiopie, a mysti man seruaunt, a zelding of Candace, the queen of Ethiopiens, which was on 28 alle her richessis, cam to worschipe in Jerusalem. And he turnede azen, sittinge on his chare, and redinge Isaie, the pro-29 fete. And the spirit seide to Filip, Neize thou, and ioyne thee to 30 this chare. And Filip ran to, and herde hym redynge Ysaie, the prophete. And he seide, Gessist thou, whether thou vn-31 dirstondist, what thingis thou redist? And he seide, How

may Y, if no man schewe to me? And he preiede Filip, 32 that he schulde come vp, and sitte with hym. And the place of the scripture that he redde, was this, As a scheep he was led to sleyng, and as a lomb bifor a man that scherith him is 33 doumb with out vois, so he openyde not his mouth. In mekenesse his dom was takun vp; who schal telle out the generacioun of hym? For his lijf schal be takun awei fro 34 the erthe. And the gelding answeride to Filip, and seide, Y biseche thee, of what profete seith he this thing? of him 35 silf, ethir of ony othere? And Filip openyde his mouth, 36 and bigan at this scripture, and prechide to him Jhesu. And the while thei wenten bi the weie, thei camen to a water. And the gelding seide, Lo! watir; who forbedith me to be 37 baptisid? And Filip seide, If thou bileuest of al the herte, it is leueful. And he answeride, and seide, Y bileue that Jhesu 38 Crist is the sone of God. And he comaundide the chare to stonde stille. And thei wenten doun bothe into the watir, 39 Filip and the gelding, and Filip baptiside hym. And whanne thei weren come vp of the watir, the spirit of the Lord 40 rauyschide Filip, and the gelding say hym no more. And Filip was foundun in Azotus; and he passide forth, and prechide to alle citees, til he cam to Cesarie.

CAP. IX.

Bur Saul, zit a blower of manassis and of betingis azens the disciplis of the Lord, cam to the prince of preestis, and axide of hym lettris in to Damask, to the synagogis; that if he fond ony men and wymmen of this lijf, he schulde lede hem boundun to Jerusalem. And whanne he made his iourney, it bifelde, that he cam nyz to Damask. And sudenli a lizt from heuene schoon aboute hym; and he fallide to the erthe, and herde a vois seignge to hym, Saul, Saul, what pur-

5 suest thou me? And he seide, Who art thou, Lord? - And he seide, Y am Jhesu of Nazareth, whom thou pursuest. It 6 is hard to thee, to kike azens the pricke. And he tremblide, and wondride, and seide, Lord, what wolt thou that Y do? 7 And the Lord seide to hym, Rise vp, and entre in to the citee, and it schal be seide to thee, what it bihoueth thee to do. And tho men that wenten with hym, stoden astonyed; for 8 thei herden a vois, but thei sien no man. And Saul roos fro the earth; and whanne hise izen weren opened, he say no thing. And thei drowen hym bi the hondis, and ledden hym g in to Damask. And he was thre daies not seynge; and he 10 eete not, nether drank. And a disciple, Ananye bi name, was at Damask. And the Lord seide to hym in a visioun, Ananye. 11 And he seide, Lo! Y, Lord. And the Lord seide to hym, Rise thou, and go in to a streete that is clepid Rectus; and seke, in the hous of Judas, Saul bi name of Tharse. For lo! 12 he preieth; and he say a man, Ananye bi name, entringe and 13 leiynge on hym hoondis, that he resseyue sizt. And Ananye answerde, Lord, Y haue herd of many of this man, how greete 14 yuelis he dide to thi seyntis in Jerusalem; and this hath power of the princis of preestis, to bynde alle men that clepen 15 thi name to helpe. And the Lord seide to hym, Go thou, for this is to me a vessel of chesing, that he bere my name bifore 16 hethene men, and kingis, and tofore the sones of Israel. For Y schal schewe to hym, how grete thingis it bihoueth hym to 17 suffre for my name. And Ananye wente, and entride in to the hous; and leide on hym his hondis, and seide, Saul brothir, the Lord Jhesu sente me, that apperide to thee in the weie, in which thou camest, that thou se, and be fulfillid with 18 the Hooli Goost. And anoon as the scalis felden fro hise izen, he resseyuede sizt. And he roos, and was baptisid. 10 And whanne he hadde takun mete, he was coumfortid. And he was bi sum daies with the disciplis, that weren at Damask.

20 And anoon he entride in to the synagogis, and prechide the 21 Lord Jhesu, for this is the sone of God. And alle men that herden hym, wondriden, and seiden, Whether this is not he that impugnede in Jerusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde leede 22 hem boundun to the princis of preestis? But Saul myche more wexede strong, and confoundide the Jewis that dwelliden 23 at Damask, and affermyde that this is Crist. And whanne manye daies weren fillid, Jewis maden a counsel, that their 24 schulden sle hym. And the aspies of hem weren maad knowun to Saul. And thei kepten the zatis dai and nizt, 25 that thei schulden sle him. But hise disciplis token hym bi nyzt, and delyuereden hym, and leeten him doun in a leep 26 bi the wal. And whanne he cam in to Jerusalem, he assaiede to ioyne hym to the disciplis; and alle dredden hym, and 27 leueden not that he was a disciple. But Barnabas took, and ledde hym to the apostlis, and telde to hem, how in the weie he hadde seyn the Lord, and that he spak to hym, and hou in 28 Damask he dide tristili in the name of Jhesu. And he was with hem, and entride, and zede out in Jerusalem, and dide 29 tristili in the name of Ihesu. And he spak with hethene men, and disputide with Grekis. And thei souzten to sle 30 hym. Which thing whanne the britheren hadden knowe, thei ledden hym bi nyzt to Cesarie, and leten hym go to 31 Tarsis. And the chirche bi al Judee, and Galilee, and Samarie, hadde pees, and was edefied, and walkide in the drede of the Lord, and was fillid with coumfort of the Hooli 32 Goost. And it bifelde, that Petre, the while he passide aboute alle, cam to the hooli men that dwelliden at Lidde. 33 And he found a man, Eneas bi name, that fro eigte geer 34 he hadde leie in bed; and he was sijk in palsy. And Petre seide to hym, Eneas, the Lord Jhesu Crist heele thee; rise 35 thou, and araye thee. And anoon he roos. And alle men

that dwelten at Lidde, and at Sarone, saien hym, whiche 36 weren conuertid to the Lord. And in Joppe was a disciplesse, whose name was Tabita, that is to seie, Dorcas. This was ful of good werkis and almesdedis, that sche dide. 37 And it bifelde in tho daies, that sche was sijk, and diede. And whanne thei hadden waischun hir, thei leiden hir in 38 a soler. And for Lidda was nyz Joppe, the disciplis herden that Petre was thereynne, and senten twei men to hym, and 39 preieden, That thou tarie not to come to vs. And Petre roos vp, and cam with hem. And whanne he was comun, thei ledden hym in to the soler. And alle widewis stoden aboute hym, wepynge, and schewynge cootis and clothis. 40 which Dorcas made to hem. And whanne alle men weren put with out forth, Petre knelide, and preiede. And he turnede to the bodi, and seide, Tabita, rise thou. And sche openyde hir izen, and whanne sche siz Petre, sche sat vp 41 azen. And he took hir bi the hond, and reiside hir. And whanne he hadde clepid the hooli men and widewis, he 42 assignede hir alyue. And it was maad knowun bi al Joppe; 43 and many bileueden in the Lord. And it was maad, that many daies he dwellide in Joppe, at oon Symount, a curiour.

CAP. X.

A MAN was in Cesarie, Cornelie bi name, a centurien of the companye of knyztis, that is seid of Italie; a religious man, and dredinge the Lord, with all his meyne; doynge many almessis to the puple, and preynge the Lord euere more. This say in a visioun opinli, as in the nynthe oure of the dai, an aungel of God entringe in to hym, and seiynge to hym, Cornelie. And he bihelde hym, and was a dred, and seide, Who art thou, Lord? And he seide to hym, Thi preieris and thin almesdedis han stied vp in to mynde, in the sizt of

5 the Lord. And now sende thou men in to Joppe, and clepe 6 oon Symount, that is named Petre. This is herborid at a man Symount, curiour, whos hous is bisidis the see. This 7 schal seie to thee, what it bihoueth thee to do. And whanne the aungel that spak to hym, was gon awei, he clepide twei men of his hous, and a knyst that dredde the Lord, whiche 8 weren at his bidding. And whanne he hadde told hem alle 9 these thingis, he sente hem in to Joppe. And on the dai suynge, while thei maden iournei, and neizeden to the citee, Petre wente vp in to the hiest place of the hous to preie, 10 aboute the sixte our. And whanne he was hungrid, he wolde haue etc. But while thei maden redi, a rauysching of 11 spirit felde on hym; and he say heuene openyd, and a vessel comynge doun, as a greet scheet with foure corneris, to 12 be lette doun fro heuene in to erthe, in which weren alle foure footid beestis, and crepinge of the erthe, and volatilis of 13 heuene. And a vois was maad to hym, Rise thou, Petre, and 14 sle, and etc. And Petre seide, Lord, forbede, for Y neuer 15 ete ony comun thing and vnclene. And eft the secounde tyme the vois was maad to him, That thing that God hath 16 clensid, seye thou not vnclene. And this thing was don bi 17 thries; and anoon the vessel was resseyued azen. And while that Petre doutide with ynne hym silf, what the visioun was that he say, lo! the men, that weren sent fro Corneli, 18 souzten the hous of Symount, and stoden at the zate. And whanne thei hadden clepid, thei axiden if Symount, that is 19 named Petre, hadde there herbore. And while Petre thouste on the visioun, the spirit seide to hym, Lo! thre men seken 20 thee. Therfor ryse thou, and go doun, and go with hem, 21 and doute thou no thing, for Y sente hem. And Petre cam doun to the men, and seide, Lo! Y am, whom ze seken; 22 what is the cause, for which 3e ben come? And thei seiden, Cornelie, the centurien, a just man, and dredinge God, and

hath good witnessyng of alle the folc of Jewis, took aunswere of an hooli aungel, to clepe thee in to his hous, and to here 23 wordis of thee. Therfor he ledde hem inne, and resseyuede in herbore; and that ny3t thei dwelliden with hym. And in the dai suynge he roos, and wente forth with hem; and sum of the britheren folewiden hym fro Joppe, that thei be wit-24 nessis to Petre. And the other dai he entride in to Cesarie. And Cornelie abood hem, with hise cousyns, and necessarie 25 freendis, that weren clepid togidere. And it was don, whanne Petre was come ynne, Corneli cam metynge hym, and felle 26 doun at hise feet, and worschipide him. But Petre reiside hym, and seide, Aryse thou, also Y my silf am a man, as 27 thou. And he spak with hym, and wente in, and foonde 28 many that weren come togidere. And he seide to hem, 3e witen, how abhomynable it is to a Jewe, to be ioyned ether to come to an alien; but God schewide to me, that no man 29 seye a man comyn, ethir vnclene. For which thing Y cam, whanne Y was clepid, with out douting. Therfor Y axe 30u, 30 for what cause han 3e clepid me? And Cornelie seide, To dai foure daies in to this our, Y was preivinge and fastynge in the nynthe our in myn hous. And lo! a man stood 31 bifore me in a whijt cloth, and seide, Cornelie, thi preier is herd, and thin almesdedis ben in mynde in the sizt of God. 32 Therfor sende thou in to Joppe, and clepe Symount, that is named Petre; this is herborid in the hous of Symount coriour, bisidis the see. This, whanne he schal come, schal 33 speke to thee. Therfor anoon Y sente to thee, and thou didist wel in comynge to vs. Now therfor we alle ben present in thi sizt, to here the wordis, what euer ben comaundid to 34 thee of the Lord. And Petre openyde his mouth, and seide, In trewthe Y haue foundun, that God is no acceptor of per-35 soones; but in eche folk he that dredith God, and worchith 36 riztwisnesse, is accept to hym. God sente a word to the

children of Israel, schewinge pees bi Jhesu Crist; this is 37 Lord of alle thingis. 3e witen the word that is maad thorou al Judee, and bigan at Galile, aftir the baptym that Joon 38 prechide, Jhesu of Nazareth; hou God anoyntide hym with the Hooli Goost, and vertu; which passide forth in doynge wel, and heelynge alle men oppressid of the deuel, for God 39 was with hym. And we ben witnessis of alle thingis, whiche he dide in the cuntrei of Jewis, and of Jerusalem; whom thei 40 slowen, hangynge in a tre. And God reiside this in the thridde dai, and 3af hym to be maad knowun, not to al puple, 41 but to witnessis, bifor ordeyned of God; to vs that eeten and 42 drunken with hym, after that he roos agen fro deth. And he comaundide to vs to preche to the puple, and to witnesse, that he it is, that is ordeyned of God domesman of the quyk 43 and of deede. To this alle prophetis beren witnessing, that alle men that bileuen in hym, schulen resseyue remyssioun of 44 synnes bi his name. And 3it while that Petre spak these wordis, the Hooli Goost felde on alle that herden the word. 45 And the feithful men of circumcisioun, that camen with Petre, wondriden, that also in to naciouns the grace of the Hooli 46 Goost is sched out. For thei herden hem spekynge in lan-47 gagis, and magnyfiynge God. Thanne Petre answeride, Whether ony man may forbede watir, that these ben not baptisid, that han also resseyued the Hooli Goost as we? 48 And he comaundide hem to be baptisid in the name of the Lord Jhesu Crist. Thanne thei preieden hym, that he schulde dwelle with hem sum daies.

CAP. XI.

And the apostlis, and the britheren that weren in Judee, herden that also hethene men resseyueden the word of God, 2 and thei glorifieden God. But whanne Petre cam to Jeru-

salem, thei that weren of circumcisioun, disputiden azens 3 hym, and seiden, Whi entridist thou to men that han pre-4 pucie, and hast eete with hem? And Petre bigan, and 5 expownede to hem bi ordre, and seide, Y was in the citee of Joppe, and preiede, and Y sai in rauysching of my mynde a visioun, that a vessel cam doun, as a greet scheete with foure coordis, and was sent down fro heuene; and it cam to me. 6 In to which Y lokinge biheld, and sai foure footid beestis of the erthe, and beestis, and crepynge beestis, and volatils of 7 heuene. And Y herde also a vois that seide to me, Petre, 8 rise thou, and sle, and eete. But Y seide, Nay, Lord; for comyn thing ether vnclene entride neuer in to my mouth. 9 And the vois answeride the secounde tyme fro heuene, That to thing that God hath clensid, seie thou not vnclene. And this was don bi thries, and alle thingis weren resseyued azen in to II heuene. And lo! thre men anoon stooden in the hous, in 12 which Y was; and thei weren sent fro Cesarie to me. And the spirit seide to me, that Y schulde go with hem, and doute no thing. 3he, and these sixe britheren camen with me, and 13 we entriden in to the hous of the man. And he telde to vs, how he say an aungel in his hous, stondinge and seignge to hym, Sende thou in to Joppe, and clepe Symount, that is 14 named Petre, which schal speke to thee wordis, in whiche 15 thou schalt be saaf, and al thin hous. And whanne Y hadde bigunnun to speke, the Hooli Goost felle on hem, as in to vs 16 in the bigynnyng. And Y bithouzte on the word of the Lord, as he seide, For Joon baptiside in watir, but 3e schulen 17 be baptisid in the Hooli Goost. Therfor if God 3af to hem the same grace, as to vs that bileueden in the Lord Jhesu Crist, who was Y, that myste forbeede the Lord, that he syue not the Hooli Goost to hem that bileueden in the name of 18 Jhesu Crist? Whanne these thingis weren herd, thei helden pees, and glorifieden God, and seiden, Therfor also to

19 hethene men God hath 30uun penaunce to lijf. And thei that weren scaterid of the tribulacioun that was maad vndir Steuene, walkiden forth to Fenyce, and to Cipre, and to Antioche, and spaken the word to no man, but to Jewis 20 aloone. But sum of hem weren men of Cipre, and of Cirenen; whiche whanne thei hadde entride in to Antioche, thei 21 spaken to the Grekis, and prechiden the Lord Ihesu. And the hond of the Lord was with hem, and myche noumbre of 22 men bileuynge was convertid to the Lord. And the word cam to the eris of the chirche, that was at Jerusalem, on 23 these thingis; and thei senten Barnabas to Antioche. And whanne he was come, and siz the grace of the Lord, he iovede, and monestide alle men to dwelle in the Lord in 24 purpos of herte; for he was a good man, and ful of the Hooli Goost, and of feith. And myche puple was encresid 25 to the Lord. And he wente forth to Tharsis, to seke Saul; and whanne he hadde foundun hym, he ledde to Antioche. 26 And al a zeer thei lyueden ther in the chirche, and tauzten myche puple, so that the disciplis weren namyd first at 27 Antioche cristen men. And in these daies profetis camen 28 ouer fro Jerusalem to Antioche. And oon of hem roos vp. Agabus bi name, and signefiede bi the spirit a greet hungur to comynge in al the world, which hungur was maad vndur 29 Claudius. And alle the disciplis purposiden, after that ech hadde, for to sende in to mynysterie to britheren that dwell-30 iden in Judee. Which thing also thei diden, and sente it to the eldre men, bi the hoondis of Barnabas and Saul.

CAP. XII.

And in the same tyme Eroude the king sente power, to turmente sum men of the chirche. And he slowe bi swerd James, the brothir of Joon. And he siz that it pleside to

Jewis, and keste to take also Petre; and the daies of therf 4 looues weren. And whanne he hadde causte Petre, he sente hym in to prisoun; and bitook to foure quaternyouns of knyztis, to kepe hym, and wolde aftir pask bringe hym forth 5 to the puple. And Petre was kept in prisoun; but preier was maad of the chirche with out ceessing to God for hym. 6 But whanne Eroude schulde bringe hym forth, in that nyat Petre was slepinge bitwixe twei knyztis, and was boundun with twei cheynes; and the keperis bifor the dore kepten 7 the prisoun. And lo! an aungel of the Lord stoode ny3, and list schoon in the prisoun hous. And whanne he hadde smyte the side of Petre, he reiside hym, and seide, Rise thou swiftli. And anoon the cheynes felden doun fro hise hoondis. 8 And the aungel seide to hym, Girde thee, and do on thin hoosis. And he dide so. And he seide to hym, Do aboute o thee thi clothis, and sue me. And he zede out, and suede hym; and he wiste not that it was soth, that was don bi the 10 aungel; for he gesside hym silf to haue sey a visioun. And thei passiden the first and the secounde warde, and camen to the iren zate that ledith to the citee, which anoon was opened to hem. And thei zeden out, and camen in to o street, and 11 anoon the aungel passide awei fro hym. And Petre turnede azen to hym silf, and seide, Now Y woot verili, that the Lord sente his aungel, and delyueride me fro the hoond of Eroude, 12 and fro al the abiding of the puple of Jewis. And he bihelde, and cam to the hous of Marie, modir of Joon, that is named Marcus, where many weren gaderid togidre, and 13 preiynge. And whanne he knockid at the dore of the 3ate, 14a damysel, Rode bi name, cam forth to se. And whanne sche knewe the vois of Petre, for ioye sche openyde not the 15 3ate, but ran in, and telde, that Petre stood at the 3ate. And thei seiden to hir, Thou maddist. But sche affermyde, that 16 it was so. And thei seiden, It is his aungel. But Petre

abood stille, and knockide. And whanne thei hadden opened 17 the dore, thei sayen hym, and wondriden. And he bekenyde to hem with his hoond to be stille, and telde hou the Lord hadde led hym out of the prisoun. And he seide, Telle ze to James and to the britheren these thingis. And he zede 18 out, and wente in to an othere place. And whanne the dai was come, ther was not lytil troubling among the knyztis, 19 what was don of Petre. And whanne Eroude hadde sougt hym, and foonde not, aftir that he hadde made enqueryng of the keperis, he comaundide hem to be brougt to hym. And he cam doun fro Judee in to Cesarie, and dwellide there. 20 And he was wroth to men of Tyre and of Sidon. And thei of oon acord camen to hym, whanne thei hadden counseilid with Bastus, that was the kingis chaumbirleyn, thei axiden pees, for as myche that her cuntrees weren vitailid of hym. 21 And in a dai that was ordeyned, Eroude was clothid with kyngis clothing, and sat for domesman, and spak to hem. 22 And the puple criede, The voicis of God, and not of man. 23 And anoon an aungel of the Lord smoot hym, for he hadde not zouun onour to God; and he was wastid of wormes, and 24 diede. And the word of the Lord waxide, and was multi-25 plied. And Barnabas and Saul turneden agen fro Jerusalem, whanne the mynystrie was fillid, and token Ioon, that was

CAP. XIII.

named Marcus.

1 And profetis and doctouris weren in the chirche that was at Antioche, in which Barnabas, and Symount, that was clepid Blac, and Lucius Cironense, and Manaen, that was the 2 soukynge fere of Eroude tetrarke, and Saul weren. And whanne thei mynystriden to the Lord, and fastiden, the Hooli Goost seide to hem, Departe 3e to me Saul and Barnabas, in 3 to the werk to which Y haue takun hem. Thanne thei fast-

iden, and preieden, and leiden hondis on hem, and leten hem 4 go. But thei weren sent of the Hooli Goost, and wenten forth to Seleucia, and fro thennus thei wenten bi boot to 5 Cipre. And whanne thei camen to Salamyne, thei prechiden the word of God in the synagogis of Jewis; and thei hadden 6 also Joon in mynystrie. And whanne thei hadden walkid bi al the ile to Pafum, thei founden a man, a witche, a false 7 profete, a Jewe, to whom the name was Bariesu, that was with the proconsul Sergius Paule, a prudent man. This clepide Barnabas and Poul, and desiride to here the word 8 of God. But Elymas witche withstoode hem; for his name is expowned so; and he souzte to turne awei the proo consul fro bileue. But Saul, which is seid also Paul, was 10 fillid with the Hooli Goost, and bihelde in to hym, and seide, A! thou ful of al gile, and al falsnesse, thou sone of the deuel, thou enemye of al riztwisnesse, thou leeuest not to 11 turne vpsodoun the riztful weies of the Lord. And now lo! the hoond of the Lord is on thee, and thou schalt be blynde, and not seynge the sunne in to a tyme. And anoon myste and derknesse felden down on hym; and he zede aboute, 12 and souzte hym that schulde zyue hoond to hym. Thanne the proconsul, whanne he hadde seyn the dede, bileuede, won-13 dringe on the techyng of the Lord. And whanne fro Pafum Poul hadde go bi a boot, and thei that weren with hym, thei camen to Pergen of Pamfilie; but Joon departide 14 fro hem, and turnede azen to Jerusalem. And thei zeden to Pergen, and camen to Antioche of Persidie; and thei entriden in to the synagoge in the dai of sabatis, and saten. 15 And after the redyng of the lawe and of the prophetis, the princis of the synagoge senten to hem, and seiden, Britheren, if ony word of exortacioun to the puple is in 30u, seie 3e. 16 And Poul roos, and with hoond baad silence, and seide, 17 Men of Israel, and 3e that dreden God, here 3e. God of the

puple of Israel chees oure fadris, and enhaunside the puple, whanne thei weren comelingis in the loond of Egipt, and 18 in an hiz arme he ledde hem out of it; and bi the tyme of 19 fourti zeeris he suffride her maneres in desert. And he destriede seuene folkis in the loond of Canaan, and bi sort 20 departide to hem her lond, as aftir foure hundrid and fifti zeeris. And aftir these thingis he zaf domesmen, to Samuel, 21 the profete. And fro that tyme thei axiden a kyng, and God 3af to hem Saul, the sone of Cis, a man of the lynage 22 of Beniamyn, bi fourti zeeris. And whanne he was don awei, he reiside to hem Dauid king, to whom he bar witnessing, and seide, Y have foundun David, the sone of Jesse, a man aftir myn herte, which schal do alle my willis. 23 Of whos seed bi the biheest God hath led out to Israel 24 a sauyoure Ihesu, whanne Ioon prechide bifor the face of his comyng the baptym of penaunce to al the puple of 25 Israel. But whanne Joon fillide his cours, he seide, Y am not he, whom ze demen me to be; but lo! he cometh aftir me, and Y am not worthi to doon of the schoon of hise feet. 26 Britheren, and sones of the kynde of Abraham, and whiche that in 30u dreden God, to 30u the word of helthe is sent. 27 For thei that dwelliden at Jerusalem, and princis of it, that knewen not this Ihesu, and the voicis of prophetis, that by 28 euery sabat ben red, demyden, and filliden; and thei founden in hym no cause of deth, and axiden of Pilat, that thei 29 schulden sle hym. And whanne thei hadden endid alle thingis that weren writun of hym, thei token hym doun 30 of the tre, and leiden hym in a graue. And God reiside 31 hym fro deth in the thridde dai; which was seyn bi mony daies to hem that wenten vp togidere with hym fro Galilee, in to Jerusalem, which ben til now his witnessis to the puple. 32 And we schewen to 30u the biheest that was maad to oure 33 fadris; for God hath fulfillid this to her sones, and azenreisid

Jhesu; as in the secounde salm it is writun, Thou art my 34 sone, to dai Y bigat thee. And he azenreiside hym fro deth, that he schulde not turne agen in to corrupcioun, seide thus, For Y schal 3yue to 3ou the hooli trewe thingis of Dauid. 35 And therfor and on an othere stide he seith, Thou schalt 36 not zyue thin hooli to se corrupcioun. But Dauid in his generacioun, whanne he hadde mynystrid to the wille of God, diede, and was leid with hise fadris, and say corrupcioun; 37 but he whom God reiside fro deth, say not corrupcioun. 38 Therfor, britheren, be it known to 30u, that bi hym remyssioun of synnes is teld to 30u, fro alle synnes, of whiche 39 3e mysten not be iustified in the lawe of Moises. In this ech 40 man that belieueth, is iustified. Therfor se 3e, that it come 41 not to 30u, that is biforeseid in the profetis, 3e dispiseris, se ze, and wondre ze, and be ze scaterid abrood; for Y worche a werk in 30ure daies, a werk that 3e schulen not bileue, if 42 ony man schal telle it to 30u. And whanne thei 3eden out, thei preieden, that in the sabat suynge thei schulden speke 43 to hem these wordis. And whanne the synagoge was left, manye of Jewis and of comelingis worschypynge God sueden Poul and Barnabas; that spaken, and counseliden hem, that 44 thei schulden dwelle in the grace of God. And in the sabat suynge almest al the citee cam togidir, to here the word of 45 God. And Jewis sien the puple, and weren fillid with enuye, and azenseiden these thingis that weren seyd of Poul, and 46 blasfemyden. Thanne Poul and Barnabas stidfastli seiden, To 3ou it bihofte first to speke the word of God; but for 3e putten it awei, and han demyd 30u vnworthi to euerlastinge 47 lijf, lo! we turnen to hethen men. For so the Lord comaundide vs, Y haue set thee in to list to hethen men, that thou 48 be in to helthe to the vtmest of erthe. And hethen men herden, and ioieden, and glorifieden the word of the Lord; and bileueden, as manye as weren bifore ordeyned to euer49 lastinge lijf. And the word of the Lord was sowun bi al 50 the cuntre. But the Jewis stiriden religiouse wymmen, and onest, and the worthiest men of the citee, and stireden persecucioun azens Poul and Barnabas, and dryuen hem out of 51 her cuntreis. And thei schoken awei in to hem the duste 52 of her feet, and camen to Yconye. And the disciplis weren fillid with ioye and the Hooli Goost.

CAP. XIV.

BUT it bifelde at Yconye, that thei entriden togidir in to the synagoge of Jewis, and spaken, so that ful greet mul-2 titude of Jewis and Greekis bileueden. But the Jewis that weren vnbileueful, reiseden persecucioun, and stiriden to wraththe the soulis of hethene men azens the britheren; but 3 the Lord 3af soone pees. Therfor thei dwelliden myche tyme, and diden tristili in the Lord, berynge witnessyng to the word of his grace, 3yuynge signes and wondris to be 4 maad bi the hondis of hem. But the multitude of the citee was departid, and sum weren with the Jewis, and sum with 5 the apostlis. But whanne ther was maad an asaute of the hethene men and the Jewis, with her princis, to turmenten 6 and to stonen hem, thei vndurstoden, and fledden togidere to the citees of Licaonye, and Listris, and Derben, and into al the cuntre aboute. And thei prechiden there the gospel, and al the multitude was moued togider in the teching of hem. 7 Poul and Barnabas dwelten at Listris. And a man at Listris was sijk in the feet, and hadde sete crokid fro his modris 8 wombe, which neuer hadde goen. This herde Poul spekinge; and Poul biheld hym, and siz that he hadde feith, that he o schulde be maad saaf, and seide with a greet vois, Rise thou 10 vp rist on thi feet. And he lippide, and walkide. And the puple, whanne thei hadde seyn that that Poul dide, residen her vois in Licaon tunge, and seiden, Goddis maad lijk to men

11 ben comun doun to vs. And thei clepiden Barnabas Jubiter, 12 and Poul Mercurie, for he was ledere of the word. And the preest of Jubiter that was bifor the citee, brouzte boolis and crownes bifor the zatis, with puplis, and wolde haue maad 13 sacrifice. And whanne the apostlis Barnabas and Poul herden this, thei to-renten her cootis; and thei skipten out 14 among the puple, and crieden, and seiden, Men, what don 3e this thing? and we ben deedli men lijk 30u, and schewen to 30u, that 3e be converted fro these veyn thingis to the lyuynge God, that maad heuene, and erthe, and the see, and 15 alle thingis that ben in hem; which in generaciouns passid 16 suffride alle folkis to gon in to her owne weies. And zit he lefte not hym silf with out witnessing in wel doyng, for he aaf reyns fro heuene, and times beringe fruyt, and fulfillide 17 3 oure hertis with meete and gladnesse. And thei seivinge these thingis, vnnethis swagiden the puple, that thei offriden 18 not to hem. But sum Jewis camen ouer fro Antioche and Iconye, and counseilden the puple, and stonyden Poul, and drowen out of the citee, and gessiden that he was deed. 19 But whanne disciplis weren comun aboute him, he roos, and wente in to the citee; and in the dai suynge he wente forth 20 with Barnabas in to Derben. And whanne thei hadden prechid to the ilk citee, and tauzte manye, thei turneden azen to Listris, and Iconye, and to Antioche; confermynge the 21 soulis of disciplis, and monestinge, that thei schulden dwelle in feith, and seiden, That bi many tribulaciouns it behoueth 22 vs to entre in to the kingdom of heuenes. And whanne their hadden ordeined prestis to hem bi alle citees, and hadden preied with fastyngis, thei bitoken hem to the Lord, in whom 23 thei bileueden. And thei passiden Persidie, and camen to 24 Pamfilie; and thei spaken the word of the Lord in Pergen, 25 and camen doun in to Italie. And fro thennys thei wenten bi boot to Antiochie, fro whennus thei weren takun to the

26 grace of God, in to the werk that thei filliden. And whanne thei weren comun, and hadden gaderid the chirche, thei telden hou grete thingis God dide with hem, and that he 27 hadde openyde to hethene men the dore of feith. And thei dwelliden not a litil tyme with the disciplis.

CAP. XV.

AND summe camen down fro Judee, and tauzten britheren, That but ze ben circumcidid after the lawe of Moises, ze 2 moun not be maad saaf. Therfor whanne ther was maad not a litil discencioun to Poul and Barnabas azens hem, thei ordeyneden, that Poul and Barnabas, and summe othere of hem, schulden go vp to the apostlis and preestis in Jeru-3 salem, on this questioun. And so thei weren led forth of the chirche, and passiden bi Fenyce and Samarie; and their telden the conversacioun of hethene men, and thei maden 4 greet ioie to alle the britheren. And whanne thei camen to Jerusalem, thei weren resseyued of the chirche and of the apostlis, and of the eldre men, and telden, hou greet thingis 5 God dide with hem. But summe of the erise of Fariseis, that bileueden, risen vp, and seiden, That it bihoueth hem to be circumsidid, and to comaunde to kepe also the 6 lawe of Moises. And the apostlis and eldre men, camen 7 togidre, to se of this word. And whanne there was maad a greet sekyng herof, Petre roos, and seide to hem, Britheren, ze witen, that of elde daies in zou God chees bi my mouth hethene, to here the word of the gospel, and 8 to bileue; and God, that knewe hertis, bar witnessing, and 93af to hem the Hooli Goost, as also to vs; and no thing diuerside bitwixe vs and hem, and clenside the hertis of hem 10 bi feith. Now thanne what tempten 3e God, to putte a 30k on the necke of the disciplis, which nether we, nether oure 11 fadris mixten bere? But bi the grace of oure Lord Ihesu

12 Crist we bileuen to be saued, as also thei. And al the multitude helde pees, and herden Barnaban and Poul, tellinge hou grete signes and wondris God dide bi hem in hethene 13 men. And aftir that thei helden pees, James answeride, and 14 seide, Britheren, here 3e me. Symount telde, hou God visitide, first to take of hethene men a puple to his name. 15 And the wordis of prophetis acorden to him, as it is writun, 16 Aftir this Y schal turne azen, and bilde the tabernacle of Dauid, that felle doun; and Y schal bilde agen the cast 17 doun thingis of it, and Y schal reise it; that other men seke the Lord, and alle folkis on which my name is clepid to 18 helpe; the Lorde doynge this thing, seith. Fro the world, 19 the werk of the Lord is known to the Lord. For which thing Y deme hem that of hethene men ben convertid to 20 God, to be not disesid, but to write to hem, that thei absteyne hem fro defoulingis of maumetis, and fro fornicacioun, and 21 stranglid thingis, and blood. For Moyses of elde tymes hath in alle citees hem that prechen him in synagogis, where bi 22 ech sabat he is red. Thanne it pleside to the apostlis, and to the eldre men, with al the chirche, to chees men of hem, and sende to Antioche, with Poul and Barnabas, Judas, that was named Barsabas, and Silas, the firste men among 23 britheren; and wroten bi the hondis of hem, Apostlis and eldre britheren to hem that ben at Antioche, and Sirie, and 24 Silice, britheren of hethene men, greting. For we herden that summe wenten out fro vs, and trobliden zou with wordis, and turneden vpsodoun zoure soulis, to whiche men we 25 comaundiden not, it pleside to vs gaderid in to oon, to chese men, and sende to 30u, with oure most dereworthe Barnabas 26 and Poul, men that gauen her lyues for the name of oure 27 Lord Jhesu Crist. Therfor we senten Judas and Silas, and 28 thei schulen telle the same thingis to 30u bi wordis. For it is seyn to the Hooly Goost and to vs, to putte to 30u no thing

20 more of charge, than these nedeful thingis, that 3e absteyne 30u fro the offrid thingis of maumetis, and blood stranglid, and fornicacioun. Fro whiche 3e kepinge 30u, schulen do wel. 30 Fare 3e wel. Therfor thei weren let go, and camen down to Antioche; and whanne the multitude was gaderid, thei token 31 the epistle; which whanne thei hadden red, thei joyden on 32 the coumfort. And Judas and Silas and thei, for thei weren prophetis, coumfortiden britheren, and confermyden with ful 33 many wordis. But aftir that thei hadden be there a lytil while, thei weren let go of britheren with pees, to hem that 34 hadden sent hem. But it was seyn to Silas, to dwelle there; 35 and Judas wente aloone to Jerusalem. And Poul and Barnabas dwelten at Antioche, techinge and prechinge the word 36 of the Lord, with othere manye. But after summe daies. Poul seide to Barnabas, Turne we azen, and visite britheren bi alle citees, in whiche we han prechid the word of the Lord, 37 hou thei han hem. And Barnabas wolde take with hym 38 Joon, that was named Marcus. But Poul preiede him, that he that departide fro hem fro Pamfilie, and wente not with 39 hem in to the werk, schulde not be resseyued. And dissencioun was maad, so that thei departiden a twynny. And 40 Barnabas took Mark, and cam bi boot to Cipre. And Poul chees Silas, and wente forth fro the britheren, and was bitakun 41 to the grace of God. And he wente bi Sirie and Silice, and confermyde the chirche, comaundinge to kepe the heestis of apostlis and eldre men.

CAP. XVI.

And he cam in to Derben and Listram. And lo! a disciple was there, bi name Timothe, the sone of a Jewesse cristen, and of the fadir hethen. And britheren that weren in Listris and Iconye, 3eldiden good witnessing to hym. And Poul wolde that this man schulde go forth with him, and he took,

and circumsidide hym, for Jewis that weren in the places. 4 For alle wisten, that his fadir was hethen. Whanne thei passiden bi citees, thei bitoken to hem to kepe the techingis, that weren demyd of apostlis and eldre men, that weren 5 at Jerusalem. And the chirches weren confermed in feith, 6 and encreseden in noumbre eche dai. And thei passiden Frigie, and the cuntre of Galathi, and weren forbedun of the Hooli Goost to speke the word of God in Asie. 7 And whanne thei camen in to Mysie, thei assaieden to go in to Bithynye, and the spirit of Jhesu suffride not hem. 8 But whanne thei hadden passid bi Mysie, thei camen doun 9 to Troade; and a visioun bi ny3t was schewid to Poul. But a man of Macedonye that stoode, preiede hym, and seide, 10 Go thou in to Macedonye, and helpe vs. And as he hadde sei the visioun, anoon we souzten to go forth in to Macedonye, and weren maad certeyn, that God hadde clepid vs to preche 11 to hem. And we zeden bi schip fro Troade, and camen to Samatrachia with streizt cours; and the dai suynge to 12 Neapolis; and fro thennus to Filippis, that is the firste part of Macedonye, the citee colonye. And we weren in this 13 citee summe daies, and spaken togidere. And in the dai of sabotis we wenten forth with out the zate bisidis the flood, where preier semyde to be; and we saten, and spaken to 14 wymmen that camen togidere. And a womman, Lidda bi name, a purpuresse of the cite of Tiatirens, worschipinge God, herde; whos herte the Lord openyde to 3yue tente to 15 these thingis, that weren seid of Poul. And whanne sche was baptisid and hir hous, sche preyede, and seide, If ze han demyd that Y am feithful to the Lord, entre ze in to myn 16 hous, and dwelle. And sche constreynede vs. And it was don, whanne we zeden to preier, that a damysel that hadde a spirit of diuynacioun, mette vs, which 3af greet wynnyng 17 to her lordis in dyuynynge. This suede Poul and vs, and

criede, and seide, These men ben seruauntis of the hiz God, 18 that tellen to 30u the weie of helthe. And this sche dide in many daies. And Poul sorewide, and turnede, and seide to the spirit, Y comaunde thee in the name of Jhesu Crist, that thou go out of hir. And he wente out in the same our. 19 And the lordis of hir sizen, that the hope of her wynnyng wente awei, and thei token Poul and Silas, and ledden in to 20 the dom place, to the princis. And thei brouzten hem to the magistratis, and seiden, These men disturblen oure citee, for 21 thei ben Jewis, and schewen a custom, which it is not leueful 22 to vs to resseyue, nether do, sithen we ben Romayns. And the puple and magistratis runnen azens hem, and when thei hadden to-rente the cootis of hem, thei comaundiden hem to 23 be betun with zerdis. And whanne thei hadden zouun to hem many woundis, thei senten hem into prisoun, and comaundiden to the kepere, that he schulde kepe hem dili-24 gentli. And whanne he hadde take siche a precept, he putte hem into the ynnere prisoun, and streynede the feet of hem 25 in a tre. And at mydni3t Poul and Silas worschipide, and heriden God; and thei that weren in kepyng herden hem. 26 And sudenli a greet erthe mouyng was maad, so that the foundementis of the prisoun weren moued. And anoon alle the doris weren openyd, and the boondis of alle weren lousid. 27 And the kepere of the prisoun was awakid, and siz the zatis of the prisoun openyd, and with a swerd drawun out he wolde haue slawe hym silf, and gesside that the men that weren 28 boundun, hadden fled. But Poul criede with a greet vois, and 29 seide, Do thou noon harm to thi silf, for alle we ben here. And he axide list, and entride, and tremblide, and felle doun to 30 Poul and to Silas at her feet. And he brouzte hem with out forth, and seide, Lordis, what bihoueth me to do, that Y be 31 maad saaf? And thei seiden, Bileue thou in the Lord Jhesu, 32 and thou schalt be saaf, and thin hous. And thei spaken

to hym the word of the Lord, with alle that weren in his 33 hous. And he took hem in the ilke our of the nist, and waschide her woundis. And he was baptisid, and al his 34 hous anoon. And whanne he hadde led hem in to his hous, he settide to hem a boord. And he was glad with al 35 his hous, and bileuede to God. And whanne dai was come, the magistratis senten catchepollis, and seiden, Delyuere thou 36 tho men. And the kepere of the prisoun telde these wordis to Poul, That the magistratis han sent, that 3e be delyuered; 37 now therfor go ze out, and go ze in pees. And Poul seide to hem, Thei senten vs men of Rome in to prisoun, that weren betun openli and vndampned, and now priueli thei bringen vs out; not so, but come thei hem silf, and delyuere 38 vs out. And the catchepollis telden these wordis to the magistratis; and thei dredden, for thei herden that thei 39 weren Romayns. And thei camen, and bisechiden hem, and thei brouzten hem out, and preieden, that thei schulden 40 go out of the citee. And thei zeden out of the prisoun, and entriden to Lidie. And whanne thei sizen britheren, thei coumfortiden hem, and zeden forth.

CAP. XVII.

And whanne thei hadden passid bi Amfipolis and Appollonye, thei camen to Thessolonyk, where was a synagoge of Jewis. And bi custom Poul entride to hem, and bi thre sabatis he declaride to hem of scripturis, and openyde, and schewide that it bihofte Crist to suffre, and rise agen fro deth, and that this is Jhesus Crist, whom Y telle to 30u. And summe of hem bileueden, and weren ioyned to Poul and to Silas; and a greet multitude of hethene men worschipide God, and noble wymmen not a fewe. But the Jewis hadden enuye, and token of the comyn puple summe yuele men, and whanne thei hadden maad a cumpenye,

thei moueden the citee. And thei camen to Jasouns hous, 6 and souzten hem to brynge forth among the puple. And whanne thei founden hem not, thei drowen Jasoun and summe britheren to the princis of the citee, and crieden, That these it ben, that mouen the world, and hidir their 7 camen, whiche Jason resseyuede. And these alle don agens the maundementis of the emperour, and seien, that I hesu is 8 anothir king. And thei moueden the puple, and the princis o of the citee, herynge these thingis. And whanne satisfaccioun was takun of Jason, and of othere, thei leten Poul and 10 Silas go. And anoon bi nizt britheren leten Silas go in to Beroan. And whanne thei camen thidur, thei entriden in to 11 the synagoge of the Jewis. But these weren the worthier of hem that ben at Thessolonik, whiche resseyueden the word with al desire, eche dai sekinge scripturis, if these thingis 12 hadden hem so. And manye of hem bileueden and of hethen 13 wymmen onest and men not a fewe. But whanne the Jewis in Tessalonyk hadden knowe, that also at Bero the word of God was prechid of Poul, thei camen thidir, mouynge and 14 disturblynge the multitude. And tho anoon britheren delyuerden Poul, that he schulde go to the see; but Sylas and 15 Tymothe dwelten there. And thei that ledden forth Poul, ledden hym to Atenes. And whanne thei hadden take maundement of him to Silas and to Tymothe, that ful hizyngli thei schulden come to hym, thei wenten forth. 16 And while Poul abood hem at Atenys, his spirit was moued 17 in him, for he saiz the citee zouun to ydolatrie. Therfor he disputide in the synagoge with the Jewis, and with men that worschipiden God, and in the dom place, by alle daies to 18 hem that herden. And summe Epeicureis, and Stoisens, and filosofris disputiden with hym. And summe seiden, What wole this sowere of wordis seie? And othere seiden, He semeth to be a tellere of newe fendis; for he telde to

19 hem Thesu, and the azenrisyng. And thei token, and ledden hym to Ariopage, and seide, Moun we wite, what is this 20 newe doctryne, that is seid of thee? For thou bringist ynne summe newe thingis to oure eeris; therfor we wolen wite, 21 what these thingis wolen be. For alle men of Athenys and comlingis herborid zauen tent to noon other thing, but ether 22 to seie, ethir to here, sum newe thing. And Poul stood in the myddil of Ariopage, and seide, Men of Athenys, bi alle 23 thingis Y se 30u as veyn worschipers. For Y passide, and siz zoure maumetis, and foond an auter, in which was writun, To the vnknowun God. Therfor which thing 3e vnknowynge 24 worschipen, this thing Y schew to 30u. God that made the world and alle thingis that ben in it, this, for he is Lord of heuene and of erthe, dwellith not in templis maad with 25 hoond, nethir is worschipid bi mannus hoondis, nether hath nede of ony thing, for he zyueth lijf to alle men, and 26 brethinge, and alle thingis; and made of oon al the kinde of men to enhabite on al the face of the erthe, determynynge tymes ordeyned, and termes of the dwellynge of hem, to 27 seke God, if perauenture thei felen hym, ether fynden, thous 28 he be not fer fro eche of 30u. For in hym we lyuen, and mouen, and ben. As also summe of 30ure poetis seiden, 29 And we ben also the kynde of hym. Therfor sithen we ben the kynde of God, we schulen not deme, that godli thing is lijk gold, and siluer, ethir stoon, ethir to grauyng of craft 30 and thought of man. For God dispisith the tymes of this vnkunnyng, and now schewith to men, that alle euery where 31 doon penaunce; for that he hath ordeyned a dai, in which he schal deme the world in equite, in a man in which he ordeynede, and 3af feith to alle men, and reiside hym fro 32 deth. And whanne thei hadden herd the azenrysing of deed men, summe scorneden, and summe seiden, We schulen 33 here thee eft of this thing. So Poul wente out of the

34 myddil of hem. But summen drowen to hym, and bileueden. Among whiche Dynyse Aropagite was, and a womman, bi name Damaris, and othere men with hem.

CAP. XVIII.

I AFTIR these thingis Poul zede out of Atenes, and cam to 2 Corinthie. And he fonde a man, a Jewe, Aquila bi name, of Ponte bi kynde, that late cam from Ytalie, and Priscille, his wijf, for that Claudius comaundide alle Jewis to departe 3 fro Rome; and he cam to hem. And for he was of the same craft, he dwellide with hem, and wrouzte; and thei 4 weren of roopmakeris craft. And he disputide in the synagoge bi ech sabat, puttynge among the name of the Lord 5 Jhesu; and he counselide Jewis and Grekis. And whanne Silas and Tymothe camen fro Macedonye, Poul 3af bisynesse to the word, and witnesside to the Jewis, that Jhesu is Crist. 6 But whanne thei azenseiden and blasfemyden, he schoke awei hise clothis, and seide to hem, 3 oure blood be on 3 oure heed; Y schal be clene from hennus forth, and schal go to hethene 7 men. And he passide fro thennus, and entride in to the hous of a just man, Tite bi name, that worschipide God, 8 whos hous was ioyned to the synagoge. And Crispe, prince of the synagoge, bileuede to the Lord, with al his hous. And many of the Corinthies herden, and bileueden, and weren cristened. And the Lord seide bi nyzt to Poul bi a visioun, Nyle thou drede, but speke, and be not stille; 10 for Y am with thee, and no man schal be put to thee to 11 noye thee, for myche puple is to me in this citee. And he dwellide there a zeer and sixe monethis, techinge among hem 12 the word of God. But whanne Gallion was proconsul of Acaye, Jewis risen vp with oo wille azens Poul, and ledden 13 hym to the doom, and seiden, Azens the lawe this counselith 14 men to worschipe God. And whanne Poul bigan to opene

his mouth, Gallion seide to the Jewis, If there were ony wickid thing, ether yuel trespas, ze Jewis, riztli Y schulde 15 suffre 20u; but if questiouns ben of the word, and of names of 3oure lawe, bisee 3ou silf; Y wole not be domesman of 16 these thingis. And he droof hem fro the doom place. 17 And alle token Sostenes, prince of the synagoge, and smoten him bifor the doom place; and no thing of these 18 was to charge to Gallion. And whanne Poul hadde abidun many daies, he seide fare wel to britheren, and bi boot cam to Syrie. And Priscille and Aquila camen with hym, whiche hadden clippid his heed in Tencris; for he had a vow. 19 And he cam to Effesie, and there he lefte hem; and he zede 20 in to the synagoge, and disputide with Jewis. And whanne thei preieden, that he schulde dwelle more time, he con-21 sentide not, but he made fare wel, and seide, Eft Y schal turne agen to 30u, if God wole; and he wente forth fro 22 Effesi. And he cam down to Cesarie, and he zede vp, and 23 grette the chirche, and cam doun to Antiochie. And whanne he hadde dwellide there sumwhat of time, he wente forth, walkinge bi rewe thorou the cuntrei of Galathie, and Frigie, 24 and confermyde alle the disciplis. But a Jewe, Apollo bi name, a man of Alisaundre of kinde, a man eloquent, cam to 25 Effesie; and he was myzti in scripturis. This man was tauzt the weie of the Lord, and was feruent in spirit, and spak, and tauzte diligentli tho thingis that weren of Jhesu, and 26 knew oonli the baptym of Joon. And this man bigan to do tristili in the synagoge. Whom whanne Priscille and Aquila herden, thei token hym, and more diligentli expowneden to 27 hym the weie of the Lord. And whanne he wolde go to Acaie, britheren excitiden, and wroten to the disciplis, that thei schulden resseyue hym; which whanne he cam, 3af 28 myche to hem that bileueden. For he greetli ouercam Jewis, and schewide opynli bi scripturis, that Jhesu is Crist.

CAP. XIX.

AND it bifelle, whanne Apollo was at Corinthi, that Poul whanne he hadde go the hizer coostis, he cam to Efesie, and 2 found summe of disciplis. And he seide to hem, Whethir 3e that bileuen han resseyued the Hooli Goost? And their seiden to hym, But nether han we herd, if the Hooli Goost is. 3 And he seide, Therfor in what thing ben 3e baptisid? And 4 thei seiden, In the baptym of Joon. And Poul seide, Joon baptiside the puple in baptym of penaunce, and tauzte, that thei schulden bileue in hym that was to comynge after hym, 5 that is, in Ihesu. Whanne thei herden these thingis, thei 6 weren baptisid in the name of the Lord Jhesu. And whanne Poul hadde leid on hem his hoondis, the Hooli Goost cam 7 in hem, and thei spaken with langagis, and profecieden. And 8 alle weren almest twelue men. And he 3ede in to the synagoge, and spak with trist thre monethis, disputinge and g tretinge of the kingdom of God. But whanne summe weren hardid, and bileueden not, and cursiden the weie of the Lord bifor the multitude, he zede awei fro hem, and departide the disciplis, and disputide in the scole of a myzti man roeche dai. This was doon bi twei zeeris, so that alle that dwelliden in Asie herden the word of the Lord, Jewis and 11 hethene men. And God dide vertues not smale bi the hoond 12 of Poul, so that on sijk men the sudaries weren borun fro his bodye, and sijknessis departiden fro hem, and wickid 13 spiritis wenten out. But also summe of the Jewis exorsisists geden aboute, and assaieden to clepe the name of the Lord Thesu Crist on hem that hadden yuele spiritis, and seiden, 14 Y coniure 30u bi Jhesu, whom Poul prechith. And ther weren seuene sones of a Jewe, Steuen, a prince of preestis, 15 that diden this thing. But the yuel spirit answeride, and seide to hem, Y knowe Jhesu, and Y knowe Poul; but who 16 ben 3e? And the man in which was the worste deuel, lippide on hem, and hadde victorie of bothe, and was stronge azens hem, that thei nakid and woundid fledden awei fro that hous. 17 And this thing was maad knowun to alle the Jewis and to hethene men, that dwelliden at Effesie; and drede felle doun on hem alle, and thei magnyfieden the name of the Lord 18 Jhesu. And many men bileueden, and camen, knowlechinge 19 and tellynge her dedis. And manye of them that sueden curiouse thingis, brouzten togidere bookis, and brenneden hem bifor alle men; and whanne the prices of tho weren acountid, thei founden monei of fifti thousand pens; so 20 strongli the word of God wexide, and was confermyd. And 21 whanne these thingis weren fillid, Poul purposide in spirit, aftir that Macedony was passid and Acaie, to go to Jerusalem, and seide, For aftir that Y schal be there, it bihoueth 22 me to se also Rome. And he sente in to Macedonye twey men, that mynystriden to hym, Tymothe, and Eraste, and he 23 dwellide for a tyme in Asie. And a greet troubling was 24 maad in that dai, of the weie of the Lord. For a man, Demetrie bi name, a worcher in siluer, makide siluer housis to Diane, and 3af to crafti men myche wynnyng; which he 25 clepide togidere hem that weren suche maner werkmen, and seide, Men, 3e witen that of this craft wynnyng is to vs; 26 and ze seen and heren, that this Poul counseilith and turneth awei myche puple, not oonli of Effesie, but almest of al Asie, and seith, that thei ben not goddis, that ben maad with 27 hoondis. And not oonli this part schal be in perel to vs, to come in to repreef, but also the temple of the greet Dian schal be acounted in to nouzt; zhe, and the maieste of hir schal bigynne to be destried, whom al Asie and the 28 world worschipith. Whanne these thingis weren herd, thei weren fillid with ire, and crieden, and seiden, Greet is the 29 Dian of Effesians. And the citee was fillid with confusioun,

and thei maden an asaut with oon wille in to the teaatre, and tooken Gayus and Aristark, men of Macedonye, felawis 30 of Poul. And whanne Poul would have entrid in to the 31 peple, the disciplis suffriden not. And also summe of the princis of Asie, that weren hise freendis, senten to him, and preieden, that he schulde not zyue hym silf in to the 32 teatre. And othere men crieden othir thing; for the chirche was confusid, and many wisten not for what cause thei weren 33 come togidere. But of the puple thei drowen awei oon Alisaundre, while Jewis puttiden hym forth. And Alisaundre axide with his hoond silence, and wolde zelde a resoun to the 34 puple. And as thei knewen that he was a Jew, o vois of alle men was maad, crivnge as bi tweyn ouris, Greet Dian of 35 Effesians. And whanne the scribe hadde ceessid the puple, he seide, Men of Effesie, what man is he, that knowith not, that the citee of Effesians is the worschipere of greet Dian, 36 and of the child of Jubiter? Therfor whanne it may not be azenseid to these thingis, it behoueth zou to be ceessid, and 37 to do no thing folili; for ze han brouzt these men, nethir 38 sacrilegeris, nethir blasfemynge 30ure goddesse. That if Demetrie, and the werk men that ben with hym, han cause azens ony man, there ben courtis, and domes, and iugis; ac-39 cusen thei eche other. If 3e seken ou3t of ony othir thing, it 40 may be assoylid in the lawful chirche. For whi we ben in perel to be repreuyd of this daies dissencioun, sithen no man is gilti, of whom we moun zelde resoun of this rennyng togidre. And whanne he hadde seid this thing, he lete the puple go.

CAP. XX.

AND aftir the noise ceesside, Poul clepide the disciplis, and monestide hem, and seide fare wel; and he wente forth, to go in to Macedonye. And whanne he hadde walkid bi tho

coostis, and hadde monestid hem bi many wordis, he cam 3 to Greece. Where whanne he hadde be thre monethis, the Jewis leiden aspies for hym, that was to saile in to Sirie; 4 and he hadde counsel to turne agen bi Macedonye. And Sosipater of Pirri Boroense folowide hym; of Thessolonycenses, Astirak, and Secoundus, and Gayus Derbeus, and 5 Tymothe; and Asians, Titicus and Trofimus. These for 6 thei wenten bifore, aboden vs at Troade. For we schippiden aftir the daies of therf looues fro Filippis, and cam to hem at Troade in fyue daies, where we dwelten seuene daies. 7 And in the first dai of the woke, whanne we camen to breke breed, Poul disputide with hem, and schulde go forth in the 8 morew; and he drow along the sermoun til in to mydnyst. And many laumpes weren in the soler, where we weren 9 gaderyd togidir. And a 30ng man, Euticus bi name, sat on the wyndowe, whanne he was fallun in to an heuy sleep, while Poul disputide long, al slepynge he felle doun fro the thridde stage; and he was takun vp, and was brouzt deed. 10 To whom whanne Poul cam doun, he lay on hym, and biclippide, and seide, Nyle ze be troblid; for his soule is in 11 hym. And he wente vp, and brak breed, and eete, and spak 12 ynow3 vnto the dai; and so he wente forth. And thei brouzten the childe alyue, and thei weren coumfortid greetli. 13 And we wenten vp in to a schip, and schippiden in to Asson, to take Poul fro thennus; for so he hadde disposid to make 14 iourney bi loond. And whanne he foond vs in Asson, we 15 token hym, and camen to Mitilene. And fro thennus we schippiden in the dai suynge, and we camen azens Chyum, and another dai we hauenyden at Samum, and in the dai 16 suynge we camen to Mylete. And Poul purposide to schip ouer to Efesi, lest ony tariyng were maad to hym in Asie; for he hizede, if it were possible to hym, that he schulde 17 be in the dai of Pentecost at Jerusalem. Fro Mylete he

sente to Effesi, and clepide the grettest men of birthe of 18 the chirche. And whanne thei camen to hym, and weren togidir, he seide to hem, 3e witen fro the firste dai, in which 19 Y cam in to Asie, hou with 30u bi eche tyme Y was, seruynge to the Lord with al mekenesse, and mildnesse, and teeris, and temptaciouns, that felden to me of aspiyngis of Jewis; 20 hou Y withdrowe not of profitable thingis to 30u, that Y telde 21 not to 30u, and tauste 30u opynli, and bi housis; and Y witnesside to Jewis and to hethene men penaunce in to God, 22 and feith in to oure Lord Jhesu Crist. And now lo! Y am boundun in spirit, and go in to Jerusalem; and Y knowe 23 not what thingis schulen come to me in it, but that the Hooli Goost bi alle citees witnessith to me, and seith, that 24 boondis and tribulaciouns at Jerusalem abiden me. But Y drede no thing of these, nether Y make my lijf preciousere than my silf, so that Y end my cours, and the mynysterie of the word, which Y resseyuede of the Lord Jhesu, to witnesse 25 the gospel of the grace of God. And now lo! Y woot, that ze schulen no more se my face, alle ze bi whiche 26 Y passide, prechynge the kingdom of God. Wherfor Y witnesse to you this day, that Y am cleen of the blood of 27 alle men. For Y fley not awey, that Y telde not to 30u al 28 the counsel of God. Take 3e tente to 30u, and to al the flocke, in which the Hooli Goost hath set 30u bischops, to reule the chirche of God, which he purchaside with his blood. 29 Y woot, that aftir my departyng, rauyschinge wolues schulen 30 entre in to 30u, and spare not the flok; and men spekinge schrewid thingis schulen rise of 30u silf, that thei leden awei 31 disciplis aftir hem. For which thing wake 3e, holdinge in mynde that bi thre zeer nyzt and dai Y ceesside not with 32 teeris monestinge ech of 30u. And now Y bitake 30u to God and to the word of his grace, that is myzti to edifie 33 and zyue eritage in alle that ben maad hooli. And of no man

Y coueitide siluer, and gold, ether cloth, as 30u silf witen; 34 for to tho thingis that weren nedeful to me, and to these 35 that ben with me, these hoondis mynystriden. Alle these thingis Y schewide to 30u, for so it bihoueth men trauelinge to resseyue sike men, and to haue mynde of the word of the Lord Jhesu; for he seide, It is more blesful to 3yue, 36 than to resseyue. And whanne he hadde seid these thingis, 37 he knelide, and he preiede with alle hem. And greet weping of alle men was maad; and thei felden on the necke of Poul, and kissiden hym, and sorewiden moost in the word that he seide, for thei schulen no more se his face. And thei ledden hym to the schip.

CAP. XXI.

And whanne it was don, that we schulden seile, and weren passid awei fro hem, with streizt cours we camen to Choum, and the day suynge to Rodis, and fro thennus to Patiram, 2 and fro thennus to Myram. And whanne we founden a schip passinge ouer to Fenyce, we wenten vp in to it, and 3 sailden forth. And whanne we apperiden to Cipre, we leften it at the left half, and seiliden in to Sirie, and camen to Tire. 4 For there the schip schulde be vnchargid. And whanne we foundun disciplis, we dwelliden there seuene daies; whiche seiden bi spirit to Poul, that he schulde not go vp to Jeru-5 salem. And whanne the daies weren fillid, we zeden forth, and alle men with wyues and children ledden forth vs with outen the citee; and we kneliden in the see brenke, and we 6 preieden. And whanne we hadden maad fare wel togidre, we wenten vp into the schip; and thei turneden agen in to 7 her owne places. And whanne the schip sailinge was fillid fro Tire, we camen doun to Tolamayda, and whanne we hadden gret wel the britheren, we dwelliden o dai at hem. 8 And another dai we zeden forth, and camen to Cesarie.

And we entriden in to the hous of Filip euangelist, that was goon of the seuene, and dwelliden at hym. And to hym 10 weren foure douztris, virgyns, that profecieden. And whanne we dwelliden there bi summe daies, a profete, Agabus bi 11 name, cam ouer fro Judee. This whanne he cam to vs, took the girdil of Poul, and boond togidere hise feet and hoondis, and seide, The Hooli Goost seith these thingis, Thus Jewis schulen bynde in Jerusalem the man, whos is this girdil; and thei schulen bytake into hethene mennys 12 hoondis. Which thing whanne we herden, we preieden, and thei that weren of that place, that he schulde not go 13 vp to Jerusalem. Thanne Poul answeride, and seide, What doen 3e, wepinge and turmentinge myn herte? For Y am redi, not oonli to be boundun, but also to die in Jerusalem 14 for the name of the Lord Jhesu. And whanne we mysten not counseile hym, we weren stille, and seiden, The wille of 15 the Lord be don. And aftir these daies we weren maad redi, 16 and wenten vp to Jerusalem. And summe of the disciplis camen with vs fro Cesarie, and ledden with hem a man, Jason of Cipre, an elde disciple, at whom we schulden be 17 herborid. And whanne we camen to Jerusalem, britheren 18 resseyueden vs wilfulli. And in the dai suynge Poul entride with vs to James, and alle the eldre men weren gaderid. 19 Whiche whanne he hadde gret, he telde bi alle thingis, what God hadde doon in hethene men, bi the mynysterie of hym. 20 And whanne thei herden, thei magnyfiden God, and seiden to hym, Brothir, thou seest how many thousandis ben in Jewis, that han bileued to God, and alle ben loueris of the 21 lawe. And thei herden of thee, that thou techist departing fro Moises of thilk Jewis that ben bi hethene men, that seien, that thei owen not circumcide her sones, nether owen to entre 22 by custom. Therfor what is? It bihoueth that the multitude come togidre; for thei schulen here, that thou art come.

23 Therfor do thou this thing, that we seien to thee. Ther ben 24 to vs foure men, that han a vow on hem. Take thou these men, and halowe thee with hem; honge on hem, that thei schaue her heedis; and that alle men wite, that the thingis that thei herden of thee ben false, but that thou walkist, and 25 thi silf kepist the lawe. But of these that bileueden of hethene men, we writen, demynge that thei absteyne hem fro thing offrid to idols, and fro blood, and also fro stranglid 26 thing, and fro fornicacioun. Thanne Poul took the men, and in the dai suynge he was purified with hem, and entride in to the temple, and schewide the filling of daies of puri-27 fying, til the offring was offrid for ech of hem. And whanne seuene daies weren endid, the Jewis that weren of Asie, whanne thei saien him in the temple, stiriden al the puple, 28 and leyden hondis on hym, and crieden, Men of Israel, helpe ze vs. This is the man, that azens the puple and the lawe and this place techith euery where alle men, more ouer and hath led hethene men in to the temple, and hath defoulid 29 this hooli place. For thei seven Trofimus of Effesi in the citee with hym, whom thei gessiden that Poul hadde brougt 30 in to the temple. And al the citee was moued, and a rennyng togider of the puple was maad. And thei token Poul, and drowen him out of the temple; and anoon the zatis weren 31 closid. And whanne thei souzten to sle hym, it was teld to the tribune of the cumpany of knyztis, that al Jerusalem 32 is confoundid. Which anoon took kny3tis, and centuriens, and ran to hem. And whanne thei hadden seen the tribune, 33 and the kny3tis, thei ceessiden to smyte Poul. Thanne the tribune cam, and causte hym, and comaundide, that he were boundun with twei cheynes; and axide, who he was, and 34 what he hadde don. But othere crieden other thing among the puple. And whanne he mixte knowe no certeyn thing for the noise, he comaundide hym to be led in to the castels.

35 And whanne Poul cam to the grees, it bifel that he was 36 borun of kniztis, for strengthe of the puple. For the multitude of the puple suede hym, and criede, Take hym awei. 37 And whanne Poul bigan to be led in to the castels, he seide to the tribune, Whether it is leueful to me, to speke ony thing 38 to thee? And he seide, Kanst thou Greek? Whether thou art not the Egipcian, which bifor these daies mouedist a noise, and leddist out in to desert foure thousynde of men, men-39 sleeris? And Poul seide to hym, For Y am a Jew, of Tharse of Cilicie, a citeseyn, which citee is not vnknowun. And Y 40 preye thee, suffre me to speke to the puple. And whanne he suffride, Poul stood in the grees, and bikenede with the hoond to the puple. And whanne a greet silence was maad, he spak in Ebrew tunge, and seide,

CAP. XXII.

BRITHEREN and fadris, here 3e what resoun Y 3elde now to 230u. And whanne sum herden that in Ebrew tunge he spak 3 to hem, thei 3auen the more silence. And he seide, Y am a man a Jew, borun at Tharse of Cilicie, nurischid and in this citee bisidis the feet of Gamaliel, tauxt bi the treuthe of fadris lawe, a louyere of the lawe, as also ze alle ben to 4 dai. And Y pursuede this weie til to the deth, byndynge and 5 bitakinge in to holdis men and wymmen, as the prince of prestis 3eldith witnessyng to me, and alle the grettest in birth. Of whom also Y took pistlis to britheren, and wente to Damask, to bring fro thennys men boundun in to Jeru-6 salem, that thei schulden be peyned. And it was don, while Y zede, and neizede to Damask, at myddai sudeynli fro 7 heuene a greet plente of list schoon aboute me. And Y felde doun to the erthe, and herde a voice fro heuene, seivinge to me, Saul, Saul, what pursuest thou me? It is hard to

8 thee to kike azens the pricke. And Y answeride, Who art thou, Lord? And he seide to me, Y am Jhesu of Nazareth. 9 whom thou pursuest. And thei that weren with me sien but the list, but thei herden not the vois of hym, that spak 10 with me. And Y seide, Lord, what schal Y do? And the Lord seide to me, Rise thou, and go to Damask; and there it schal be seid to thee, of alle thingis which it bihoueth thee II to do. And whanne Y saye not, for the clerete of that list, Y was led bi the hond of felowis, and Y cam to Damask. 12 And a man, Ananye, that bi the lawe hadde wytnessyng of 13 alle Iewis dwellinge in Damask, cam to me, and stood niz, and seide to me, Saul, brother, biholde. And Y in the same 14 our biheelde in to hym. And he seide, God of oure fadris hath bifor ordeyned thee, that thou schuldist knowe the wille of him, and schuldist se the riztful man, and here the 15 vois of his mouth. For thou schalt be his witnesse to alle 16 men, of tho thingis that thou hast seyn and herd. And now, what dwellist thou? Rise vp, and be baptisid, and waische 17 awei thi synnes, bi the name of hym clepid to help. And it was don to me, as Y turnede agen in to Jerusalem, and prevede in the temple, that Y was maad in rauysching of 18 soule, and Y siz him seignge to me, Hize thou, and go out faste of Jerusalem, for thei schulen not resseyue thi wit-19 nessing of me. And Y seide, Lord, thei witen, that Y was closing togidir in to prisoun, and betinge bi synagogis hem 20 that bileueden in to thee. And whanne the blood of Steuene, thi witnesse, was sched out, Y stood niz, and consentide, and 21 kept the clothis of men that slowen hym. And he seide to 22 me, Go thou, for Y schal sende thee fer to naciouns. And thei herden him til this word; and thei reiseden her vois, and seiden, Take awei fro the erthe siche a maner man; 23 for it is not leueful, that he lyue. And whanne thei crieden, and kesten awei her clothis, and threwen dust in to the eir, 24 the tribune comaundide hym to be led in to castels, and to be betun with scourgis, and to be turmentid, that he wiste, 25 for what cause thei crieden so to him. And whanne thei hadden boundun hym with cordis, Poul seide to a centurien stondinge niz to hym, Whether it is leueful to zou, to scourge 26a Romayn, and vndampned? And whanne this thing was herd, the centurien wente to the tribune, and telde to hym, and seide, What art thou to doynge? for this man is a 27 citeseyn of Rome. And the tribune cam niz, and seide to 28 hym, Seie thou to me, whether thou art a Romayn? And he seide, 3he. And the tribune answeride, Y with myche summe gat this fredom. And Poul seide, And Y was borun 29 a citeseyn of Rome. Therfor anoon thei that schulden haue turmentid hym, departiden awei fro hym. And the tribune dredde, aftir that he wiste, that he was a citeseyn of Rome, 30 and for he hadde boundun hym. But in the dai suynge he wolde wite more diligentli, for what cause he were accusid of the Jewis, and vnbounde hym, and comaundide prestis and al the counsel to come togidir. And he brouzte forth Poul, and sette hym among hem.

CAP. XXIII.

And Poul bihelde in to the counsel, and seide, Britheren, Y with al good conscience haue lyued bifore God, til in to this dai. And Anany, prince of prestis, comaundide to men that stoden ny3 hym, that thei schulden smyte his mouth. Thanne Poul seide to hym, Thou whitid wal, God smyte thee; thou sittist, and demest me bi the lawe, and agens the law thou comaundist me to be smytun. And thei that stoden 5 ni3, seiden, Cursist thou the hi3est prest of God? And Poul seide, Britheren, Y wiste not, that he is prince of preestis; for it is writun, Thou schalt not curse the prince of thi puple.

6 But Poul wiste, that o parti was of Saduceis, and the othere of Fariseis; and he criede in the counsel, Britheren, Y am a Farisee, the sone of Farisees; Y am demyd of the hope 7 and of the azen rising of deed men. And whanne he hadde seid this thing, dissencioun was maad bitwixe the Fariseis 8 and the Saduceis, and the multitude was departid. For Saduceis seien, that no rysing azen of deed men is, nether aungel, nether spirit; but Fariseis knowlechen euer eithir. 9 And a greet cry was maad. And summe of Farisees rosen vp, and fouzten, seignge, We fynden no thing of yuel in this 10 man; what if a spirit, ether an aungel spak to hym? And whanne greet discencioun was maad, the tribune dredde, lest Poul schulde be to-drawun of hem; and he comaundide kny3tis to go doun, and to take hym fro the myddil of hem, 11 and to lede hym in to castels. And in the nist suynge the Lord stood niz to hym, and seide, Be thou stidfast; for as thou hast witnessid of me in Jerusalem, so it bihoueth thee 12 to witnesse also at Rome. And whanne the dai was come, summe of the Jewis gaderiden hem, and maden a vow, and seiden, that thei schulden nether eete, ne drinke, til thei 13 slowen Poul. And there weren mo than fourti men, that 14 maden this sweryng togider. And thei wenten to the princis of prestis, and eldre men, and seiden, With deuocioun we han a vowid, that we schulen not taste ony thing, til we sleen 15 Poul. Now therfor make 3e knowun to the tribune, with the counsel, that he bringe hym forth to 30u, as if 3e schulden knowe sum thing more certeynli of hym; and we ben redi 16 to sle hym, bifor that he come. And whanne the sone of Poulis sister hadde herd the aspies, he cam, and entride in 17 to the castels, and telde to Poul. And Poul clepide to hym oon of the centuriens, and seide, Lede this 30nge man to 18 the tribune, for he hath sum thing to schewe to hym. And he took hym, and ledde to the tribune, and seide, Poul, that is

boundun, preide me to lede to thee this zonge man, that hath 19 sum thing to speke to thee. And the tribune took his hoond, and wente with hym asidis half, and axide hym, What thing 20 is it, that thou hast to schewe to me? And he seide, The Jewis ben acordid to preye thee, that to morewe thou brynge forth Poul in to the counsel, as if thei schulden enquere sum 21 thing more certeynli of hym. But bileue thou not to hem; for mo than fourti men of hem aspien hym, which han a vowid, that thei schulen not eete nether drynke, til thei sleen hym; and now thei ben redi, abidinge thi biheest. 22 Therfor the tribune lefte the 30nge man, and comaundide, that he schulde speke to no man, that he hadde maad these 23 thingis knowun to hym. And he clepide togidre twei centuriens, and he seide to hem, Make ze redi twei hundrid knyztis, that thei go to Cesarie, and horse men seuenti, and spere men twey hundrid, fro the thridde our of the nyst. 24 And make 3e redy an hors, for Poul to ride on, to lede hym 25 saaf to Felix, the presydent. For the tribune dredde, lest the Jewis wolden take hym bi the weie, and sle hym, and aftirward he mixte be chalengid, as he hadde take money. 26 And wroot hym a pistle, conteynynge these thingis. Claudius 27 Lisias to the beste Felix, president, heelthe. This man that was take of the Jewis, and bigan to be slayn, Y cam vpon hem with myn oost, and delyuerede hym fro hem, whanne 28 Y knewe that he was a Romayn. And Y wolde wite the cause, which thei puttiden azens hym; and Y ledde hym to 29 the counsel of hem. And Y foond, that he was accusid of questiouns of her lawe, but he hadde no cryme worthi the 30 deth, ethir boondis. And whanne it was teeld me of the aspies, that thei arayden for hym, Y sente hym to thee, and Y warnede also the accuseris, that thei seie at thee. Fare 31 wel. And so the kny3tis, as thei weren comaundid, token 32 Poul, and ledde hym bi nyst into Antipatriden. And in the dai suynge, whanne the horsmen weren left, that schulden 33 go with hym, thei turneden azen to the castels. And whanne thei camen to Cesarie, thei token the pistle to the president, 34 and thei setten also Poul byfore him. And whanne he hadde red, and axide, of what prouynce he was, and knewe that 35 he was of Cilicie, Y schal here thee, he seide, whanne thin accuseris comen. And he comaundide hym to be kept in the moot halle of Eroude.

CAP. XXIV.

AND aftir fyue daies, Ananye, prince of preestis, cam doun with summe eldere men, and Terculle, a feir speker, which 2 wenten to the precident azens Poul. And whanne Poul was somened, Terculle bigan to accuse hym, and seide, Whanne in myche pees we doon bi thee, and many thingis ben 3 amendid bi thi wisdom, euere more and euery where, thou best Felix, we han ressequed with al doyng of thankingis. 4 But lest Y tarie thee lengere, Y preie thee, schortly here vs 5 for thi mekenesse. We han foundun this wickid man stirynge dissencioun to alle Jewis in al the world, and auctour of 6 dissencioun of the secte of Nazarenus; and he also enforside to defoule the temple; whom also we token, and wolden 7 deme, after oure lawe. But Lisias, the trybune, cam with greet strengthe aboue, and delyuerede hym fro oure hoondis; 8 and comaundide hise accuseris to come to thee, of whom thou demynge, maist knowe of alle these thingis, of whiche o'we accusen hym. And Jewis putten to, and seiden, that 10 these thingis hadden hem so. And Poul answeride, whanne the president grauntide hym to seie, Of mony zeeris Y knowe thee, that thou art domesman to this folk, and Y schal do 11 ynow3 for me with good resoun. For thou maist knowe, for to me ben not more than twelue daies, sithen Y cam vp

12 to worschipe in Jerusalem; and nether in the temple thei founden me disputinge with ony man, nether makynge con-13 cours of puple, nether in synagogis, nether in citee; nether thei moun preue to thee, of the whiche thingis thei now 14 accusen me. But Y knowleche to thee this thing, that aftir the secte which thei seien eresie, so Y serue to God the fadir, and Y bileue to alle thingis that ben writun in the lawe 15 and profetis; and Y have hope in God, whiche also thei hem silf abiden, the azenrisyng to comynge of iust men and 16 wickid. In this thing Y studie with outen hirtyng, to haue 17 concience to God, and to men euermore. But after many zeeris, Y cam to do almes dedis to my fole, and offryngis, 18 and auowis; in whiche thei founden me purified in the temple, not with company, nether with noise. And thei cauzten me, and thei crieden, and seiden, Take awei oure 19 enemye. And summe Jewis of Asie, whiche it behofte to be 20 now present at thee, and accuse, if thei hadden ony thing azens me, ether these hem silf seie, if thei founden in me ony thing of wickidnesse, sithen Y stonde in the counsel, 21 but oneli of this vois, by which Y criede stondynge among hem, For of the azenrisyng of deed men Y am demyd this 22 dai of 30u. Sothely Felix delayede hem, and knewe moost certeynli of the weie, and seide, Whanne Lisias, the tribune, 23 schal come doun, Y schal here 3ou. And he comaundide to a centurien to kepe hym, and that he hadde reste, nethir to forbede ony man to mynystre of his owne thingis to him. 24 And after summe dayes Felix cam, with Drussille his wijf, that was a Jewesse, and clepide Poul, and herde of him the 25 feith that is in Crist Jhesu. And while he disputide of riztwisnesse, and chastite, and of dom to comynge, Felix was maad tremblinge, and answerde, That perteneth now, 26 go; but in tyme couenable Y schal clepe thee. Also he hopide, that money schulde be 30uun to hym of Poul; for

27 which thing eft he clepide hym, and spak with hym. And whanne twei 3eeris weren fillid, Felix took a successoure, Porcius Festus; and Felix wolde 3yue grace to Jewis, and lefte Poul boundun.

CAP. XXV.

THERFOR whanne Festus cam in to the prouynce, aftir the 2 thridde dai he wente vp to Jerusalem fro Cesarie. And the princis of prestis, and the worthieste of the Jewis wenten 3 to hym azens Poul; and preieden hym, and axiden grace azens hym, that he schulde comaunde hym to be led to Jerusalem; and thei settiden aspies to sle hym in the weie. 4 But Festus answerde, that Poul schulde be kept in Cesarie; sotheli that he hym silf schulde procede more auisili. Therfor 5 he seide, Thei that in 3011 ben my3ti, come doun togidere; 6 and if ony crime is in the man, accuse thei hym. And he dwellede among hem no more than eizte ether ten daies, and cam doun to Cesarie; and the tother dai he sat for domes-7 man, and comaundide Poul to be brougt. And whanne he was brougt forth, Jewis stoden aboute hym, whiche camen doun fro Jerusalem, puttynge azens hym many and greuouse 8 causis, whiche thei mixten not preue. For Poul zeldide resoun in alle thingis, That nether agens the lawe of Jewis, nether azens the temple, nether azens the emperoure, Y synnede 9 ony thing. But Festus wolde do grace to the Jewis, and answeride to Poul, and seide, Wolt thou gon vp to Jerusalem, 10 and there be demyd of these thingis bifore me? And Poul seide, At the domplace of the emperour Y stonde, where it bihoueth me to be demed. Y haue not noied the Jewis, as 11 thou knowist wel. For if Y haue noved, ether don ony thing worthi deth, Y forsake not to die; but if no thing of tho is, that thei accusen me, no man may zyue me to hem. 12 Y appele to the emperour. Thanne Festus spak with the

counsel, and answerde, To the emperoure thou hast appelid, 13 to the emperoure thou schalt go. And whanne summe daies weren passid, Agrippa kyng, and Beronyce camen doun to 14 Cesarie, to welcome Festus. And whanne thei dwelliden there many daies, Festus schewide to the king of Poul, and 15 seide, A man is left boundun of Felix, of which, whanne Y was at Jerusalem, princis of preestis and the eldre men of Jewis camen to me, and axiden dampnacioun agens hym. 16 To whiche Y answeride, That it is not custom to Romayns, to dampne ony man, bifore that he that is accusid haue hise accuseris present, and take place of defending, to putte awei 17 the crymes, that ben putte agens hym. Therfor whanne thei camen togidere hidir, withouten ony delaye, in the dai suynge Y sat for domesman, and comaundide the man to be brougt. 18 And whanne hise accuseris stoden, thei seiden no cause, of 19 whiche thingis Y hadde suspicioun of yuel. But thei hadden azens hym summe questiouns of her veyn worschiping, and 20 of oon Ihesu deed, whom Poul affermyde to lyue. And Y doutide of siche maner questioun, and seide, Whether he wolde go to Jerusalem, and ther be demyd of these thingis? 21 But for Poul appelide, that he schulde be kept to the knowing of the emperoure, Y comaundide him to be kept, 22 til Y sende hym to the emperoure. And Agrippa seide to Festus, Y my silf wolde here the man. And he seide, To 23 morew thou schalt here hym. And on the tother day, whanne Agrippa and Beronyce camen with greet desire, and entriden in to the auditorie, with tribunes and the principal men of the citee, whanne Festus bad, Poul was brouzt. 24 And Festus seide, King Agrippa, and alle men that ben with vs, ze seen this man, of which al the multitude of Jewis preyede me at Jerusalem, and axide, and criede, that he schulde 25 lyue no lenger. But Y foond, that he hadde don no thing worthi of deth; and Y deme to sende hym to the emperoure, 26 for he appelide this thing. Of which man Y haue not certeyne, what thing Y schal write to the lord. For which thing Y brouzte hym to zou, and moost to thee, thou king Agrippa, that whanne axing is maad, Y haue what Y schal 27 write. For it is seyn to me with out resoun, to sende a boundun man, and not to significe the cause of hym.

CAP. XXVI.

And Agrippa seide to Poul, It is suffrid to thee, to speke for thi silf. Thanne Poul helde forth the hoond, and bigan 2 to 3elde resoun. Of alle thingis, in whiche Y am accusid of the Jewis, thou king Agrippa, Y gesse me blessid at thee, 3 whanne Y schal defende me this dai; moost for thou knowist alle thingis that ben among Jewis, customes and questiouns. 4 For which thing, Y biseche, here me pacientli. For alle Jewis that bifor knewen me fro the bigynnyng, knewen my lijf fro 30ngthe; that fro the bigynnyng was in my folc 5 in Jerusalem, if thei wolen bere witnessing, that bi the moost 6 certeyn sect of oure religioun, Y lyuede a Farisee. And now for the hope of repromyssioun, that is maad to oure 7 fadris of God, Y stonde suget in dom; in which hope oure twelue lynagis seruynge nizt and dai hopen to come; of 8 which hope, sir king, Y am accusid of the Jewis. What vnbileueful thing is demed at 30u, if God reisith deed men? 9 And sotheli Y gesside, that Y ouzte do many contrarie thingis 10 azens the name of Jhesu Nazarene. Which thing also Y dide in Jerusalem, and Y encloside manye of the seyntis in prisoun, whanne Y hadde take powere of the princis of preestis. And whanne thei weren slayn, Y brouzte the. 11 sentence. And bi alle synagogis ofte Y punyschide hem, and constreynede to blasfeme; and more Y wex wood azens 12 hem, and pursuede in to alien citees. In whiche, the while

Y wente to Damask, with power and suffring of princis of 13 preestis, at myddai, in the weie Y say, sir king, that fro heuene list schynede aboute me, passing the schynyng of the sunne, and aboute hem that weren togidir with me. 14 And whanne we alle hadden falle doun in to the erthe, Y herde a vois seivnge to me in Ebrew tunge, Saul, Saul, what pursuest thou me? it is hard to thee, to kicke azens the 15 pricke. And Y seide, Who art thou, Lord? And the Lord 16 seide, Y am Jhesus, whom thou pursuest. But rise vp, and stoond on thi feet. For whi to this thing Y apperide to thee, that Y ordeyne thee mynystre and witnesse of tho thingis that thou hast seyn, and of tho in whiche Y schal 17 schewe to thee. And Y schal delyuere thee fro puplis and 18 folkis, to whiche now Y sende thee, to opene the izen of hem, that thei ben convertid fro derknesse to list, and fro power of Sathnas to God, that thei take remyssioun of synnes, 19 and part among seyntis, bi feith that is in me. Wherfor, sir kyng Agrippa, Y was not vnbileueful to the heuenli 20 visioun; but Y tolde to hem that been at Damask first, and at Jerusalem, and bi al the cuntre of Judee, and to hethene men, that thei schulden do penaunce, and be conuertid to 21 God, and do worthi werkis of penaunce. For this cause Jewis 22 token me, whanne Y was in the temple, to sle me. But Y was holpun bi the helpe of God in to this dai, and stonde, witnessinge to lesse and to more. And Y seve no thing ellis than whiche thingis the prophetis and Moises spaken 23 that schulen come, if Crist is to suffre, if he is the firste of the azenrising of deed men, that schal schewe list to the 24 puple and to hethene men. Whanne he spak these thingis, and zeldide resoun, Festus seide with greet vois, Poul, thou 25 maddist; many lettris turnen thee to woodnesse. And Poul seide, Y madde not, thou beste Festus, but Y speke out the 26 wordis of treuthe and of sobernesse. For also the king, to

whom Y speke stidfastli, woot of these thingis; for Y deme, that no thing of these is hid fro hym; for nether in a cornere 27 was out of these thingis don. Bileuest thou, king Agrippa, 28 to prophetis? Y woot that thou bileuest. And Agrippa seide to Poul, In litil thing thou counseilist me to be maad 29 a cristen man. And Poul seide, Y desire anentis God, bothe in litil and in greet, not oneli thee, but alle these that heren 30 to dai, to be maad sich as Y am, outakun these boondis. And the kyng roos vp, and the president, and Beronyce, and thei 31 that saten niz to hem. And whanne thei wenten awei, thei spaken togider, and seiden, That this man hath not don 32 ony thing worthi deth, nether boondis. And Agrippa seide to Festus, This man mizt be delyuerid, if he hadde not appelid to the emperour.

CAP. XXVII.

I But as it was demed hym to schippe into Ytalie, thei bitoken Poul with othere kepers to a centurien, bi name 2 Julius, of the cumpeny of knyztis of the emperoure. And we wenten vp in to the schip of Adrymetis, and bigunnen to seile, and weren borun aboute the placis of Asie, while Aristark of Macedonye, Tessalonycence, dwellide stille with vs. 3 And in the dai suynge, we camen to Sydon; and Julius tretyde curteisli Poul, and suffride to go to frendis, and do And whanne we remouede fro thennus, we 4 his nedis. vndurseiliden to Cipre, for that wyndis weren contrarie. 5 And we seiliden in the see of Silicie and Pamfilie, and 6 camen to Listris, that is Licie. And there the centurien foond a schip of Alisaundre, seilinge in to Ytalie, and puttide 7 vs ouer in to it. And whanne in many daies we seilden slowli, and vnnethe camen azens Guydum, for the winde 8 lettide vs, we seiliden to Crete, bisidis Salomona. And

vnnethe we seilden bisidis, and camen into a place, that is clepid of good hauen, to whom the cite Tessala was niz. 9 And whanne miche time was passid, and whanne seiling thanne was not sikir, for that fasting was passid, Poul 10 coumfortide hem, and seide to hem, Men, Y se that seiling bigynneth to be with wrong and myche harm, not oonli of 11 charge and of the schip, but also of oure lyues. But the centurien bileuede more to the gouernour, and to the lord of the schip, thanne to these thingis that weren seid of Poul. 12 And whanne the hauene was not able to dwelle in wynter, ful many ordeyneden counsel to seile fro thennus, if on ony maner thei mixten come to Fenyce, to dwelle in wynter at the hauene of Crete, which biholdith to Affrik, and to Corum. 13 And whanne the south blew, thei gessiden hem to holde purpos; and whanne thei hadden removed fro Asson, thei 14 seiliden to Crete. And not aftir miche, the wynde Tifonyk, 15 that is clepid north eest, was agens it. And whanne the schip was rauyschid, and myzte not enforse azens the wynde, whanne the schip was 30uun to the blowynges of the wynde, 16 we weren borun with cours into an ile, that is clepid Canda; 17 and vnethe we mixten gete a litil boot. And whanne this was takun vp, thei vsiden helpis, girdinge togidere the schippe; and dredden, lest thei schulden falle into sondi placis. And whanne the vessel was vndur set, so thei weren 18 borun. And for we weren throwun with strong tempest, 19 in the dai suynge thei maden casting out. And the thridde dai with her hoondis thei castiden awei the instrumentis of the 20 schip. And whanne the sunne nether the sterris weren seie bi many daies, and tempest not a litil neizede, now al the 21 hope of oure helthe was don awei. And whanne myche fasting hadde be, thanne Poul stood in the myddil of hem, and seide, A! men, it bihofte, whanne ze herden me, not to have take awei the schip fro Crete, and gete this wronge

22 and casting out. And now Y counsel 30u to be of good coumfort, for los of no persoone of 30u schal be, outakun 23 of the schip. For an aungel of God, whos Y am, and to whom Y serue, stood niz to me in this nizt, and seide, 24 Poul, drede thou not; it bihoueth thee to stonde bifore the emperour. And lo! God hath 30uun to thee alle that ben 25 in the schip with thee. For which thing, 3e men, be 3e of good coumfort; for Y bileue to my God, that so it schal 26 be, as it is seid to me. And it bihoueth vs to come into 27 sum yle. But aftirward that in the fourtenthe dai the nizt cam on vs seilinge in the stony see, aboute mydnizt the 28 schipmen supposiden sum cuntre to appere to hem. And thei kesten doun a plommet, and founden twenti pasis of depnesse. And aftir a litil thei weren departid fro thennus, 29 and foundun fiftene pasis. And thei dredden, lest we schulden haue fallun in to scharp placis; and fro the last parti of the schip thei senten foure ankeris, and desiriden that the dai 30 hadde be come. And whanne the schipmen souzten to fle fro the schip, whanne thei hadden sent a litil boot in to the see, vndur colour as thei schulden bigynne to stretche forth 31 the ankeris fro the formere part of the schip, Poul seide to the centurien and to the knyztis, But these dwellen in the 32 schip, 3e moun not be maad saaf. Thanne knyztis kittiden awei the cordis of the litil boot, and suffriden it to falle awei. 33 And whanne the dai was come, Poul preiede alle men to take mete, and seide, The fourtenthe dai this dai ze abiden, 34 and dwellen fastinge, and taken no thing. Wherfor Y preie 30u to take mete, for 30ure helthe; for of noon of 30u the 35 heer of the heed schal perische. And whanne he hadde seid these thingis, Poul took breed, and dide thankyngis to God in the sizt of alle men; and whanne he hadde 36 brokun, he bigan to eete. And alle weren maad of betere 37 coumfort, and thei token mete. And we weren alle men

38 in the schip, two hundrid seuenti and sexe. And thei weren fillid with mete, and dischargiden the schip, and 39 castiden whete in to the see. And whanne the dai was comun, thei knewen no lond; and thei bihelden an hauene that hadde a watir bank, in to which thei thousten, if 40 thei mixten, to bringe vp the schip. And whanne thei hadden take vp the ankeris, thei bitoken hem to the see, and slakiden togidir the ioyntours of gouernails. And with a litil seil lift vp, bi blowyng of the wynde thei wenten to the bank. 41 And whanne we felden into a place of grauel gon al aboute with the see, thei hurtliden the schip. And whanne the formere part was fitchid, it dwellide vnmouable, and the 42 last part was brokun of strengthe of the see. And counsel of the kniztis was, to sle men that weren in warde, lest ony 43 schulde ascape, whanne he hadde swymmed out. But the centurien wolde kepe Poul, and forbede it to be don. And he comaundide hem that mizte swymme, to go in to the see, and 44 scape, and go out to the loond. And thei baren summe othere on boordis, summe on tho thingis that weren of the schip. And so it was don, that alle men ascapiden to the lond.

CAP. XXVIII.

AND whanne we hadden ascapid, thanne we knewen that the ile was clepid Militene. And the hethene men diden to 2 vs not litil curtesie. And whanne a fier was kyndelid, thei refreschiden vs alle, for the reyn that cam, and the coold. 3 But whanne Poul hadde gederid a quantite of kittingis of vines, and leide on the fier, an edder sche cam forth fro the 4 heete, and took hym bi the hoond. And whanne the hethene men of the ile sizen the beest hangynge in his hoond, thei seiden togidir, For this man is a manquellere; and whanne he scapide fro the see, Goddis veniaunce suffrith hym not 5 to lyue in erthe. But he schoke awei the beest in to the

6 fier, and hadde noon harm. And thei gessiden that he schulde be turned in to swellyng, and falle doun sudenli, and die. But whanne thei abiden longe, and sien that no thing of yuel was don in him, thei turneden hem togider, and 7 seiden, that he was God. And in the placis weren maners of the prince of the ile, Puplius bi name, which ressevuede 8 vs bi thre daies benygnli, and foond vs. And it bifel, that the fader of Pupplius lai trauelid with fyueris and blodi flux. To whom Poul entride, and whanne he hadde preied, g and leid his hondis on hym, he helide hym. And whanne this thing was don, alle that in the ile hadden sijknesses, to camen, and weren heelid. Which also onouriden vs in many worschipis, and puttiden what thingis weren necessarie 11 to vs, whanne we schippiden. And after thre monethis we schippiden in a schip of Alisaundre, that hadde wyntrid in 12 the ile, to which was an excellent singne of Castours. And whanne we camen to Siracusan, we dwelliden there thre 13 daies. Fro thennus we seiliden aboute, and camen to Regyum; and aftir oo dai, while the south blew, in the 14 secounde dai we camen to Puteolos. Where whanne we founden britheren, we weren preied to dwelle there anentis 15 hem seuene daies. And so we camen to Rome. And fro thennus whanne britheren hadden herd, thei camen to vs 16 to the cheping of Appius, and to the Thre tauernes. And whanne Poul hadde seyn hem, he dide thankyngis to God, and took trist. And whanne we camen to Rome, it was suffrid to Poul to dwelle bi hym silf, with a knizt kepinge 17 him. And after the thridde dai, he clepide togidir the worthieste of the Jewis. And whanne thei camen, he seide to hem, Britheren, Y dide no thing azens the puple ether custom of fadris, and Y was boundun at Jerusalem, and was 18 bitakun in to the hondis of Romayns. And whanne thei hadden axid of me, wolden haue delyuerid me, for that no

19 cause of deth was in me. But for Jewis azenseiden, Y was constreyned to appele to the emperour; not as hauynge ony 20 thing to accuse my puple. Therfor for this cause Y preiede to se 30u, and speke to 30u; for for the hope of Israel 21 Y am gird aboute with this chayne. And thei seiden to hym, Nether we han resseyued lettris of thee fro Judee, nether ony of britheren comynge schewide, ether spak 22 ony yuel thing of thee. But we preyen to here of thee, what thingis thou felist; for of this sect it is known to vs, 23 that euerywhere me azenseith it. And whanne thei hadden ordeined a dai to hym, many men camen to hym in to the in. To whiche he expownede, witnessinge the kyngdom of God, and counseilide hem of Jhesu, of the lawe of Moyses, 24 and profetis, for the morewe til to euentid. And summe bileueden to these thingis that weren seid of Poul, summe 25 bileueden not. And whanne thei weren not consentinge togidir, thei departiden. And Poul seide o word, For the Hooli Goost spak wel bi Ysaye, the profete, to oure fadris, 26 and seide, Go thou to this puple, and seie to hem, With eere ze schulen here, and ze schulen not vndirstonde; and ze 27 seynge schulen se, and 3e schulen not biholde. For the herte of this puple is greetli fattid, and with eeris thei herden heuyli, and thei closiden togider her izen, lest perauenture thei se with izen, and with eeris here, and bi herte vndur-28 stonde, and be convertid, and Y hele hem. Therfor be it knowun to 30u, that this helthe of God is sent to hethen 29 men, and thei schulen here. And whanne he hadde seid these thingis, Jewis wenten out fro hym, and hadden myche 30 questioun, ethir musyng, among hem silf. And he dwellide ful twei zeer in his hirid place; and he resseyuede alle that 31 entryden to hym, and prechide the kingdom of God, and tauzte tho thingis that ben of the Lord Jhesu Crist, with al trist, with out forbedyng. Amen,

ROMANS.

CAP. I.

Pour, the seruaunt of Jhesu Crist, clepid an apostle, 2 departid in to the gospel of God; which he hadde bihote 3 tofore bi his profetis in holi scripturis of his sone, which 4 is maad to hym of the seed of Dauid bi the flesch, and he was bifor ordeyned the sone of God in vertu, bi the spirit of halewyng of the azenrisyng of deed men, of Jhesu Crist 5 oure Lord, bi whom we han resseyued grace and the office of apostle, to obeie to the feith in alle folkis for his name, 6, 7 among whiche 3e ben also clepid of Jhesu Crist, to alle that ben at Rome, derlyngis of God, and clepid hooli, grace to 30u, and pees of God oure fadir, and of the Lord Ihesu Crist. 8 First Y do thankyngis to my God, bi Jhesu Crist, for alle 930u, for 30ure feith is schewid in al the world. For God is a witnesse to me, to whom Y serue in my spirit, in the gospel 10 of his sone, that with outen ceessyng Y make mynde of 30u euere in my preieris, and biseche, if in ony maner sum tyme Y have a spedi weie in the wille of God to come to zou. 11 For Y desire to se zou, to parten sumwhat of spiritual grace, 12 that 3e be confermed, that is, to be coumforted togidere in 13 30u, bi feith that is bothe 30ure and myn togidere. And, britheren, Y nyle, that ze vnknowun, that ofte Y purposide to come to 30u, and Y am lett to this tyme, that Y haue sum 14 fruyt in 30u, as in othere folkis. To Grekis and to bar-15 beryns, to wise men and to vnwise men, Y am dettour, so that that is in me is redi to preche the gospel also to you that 16 ben at Rome. For Y schame not the gospel, for it is the vertu of God in to heelthe to ech man that bileueth, to the

17 Jew first, and to the Greke. For the rigtwisnesse of God is 18 schewid in it, of feith in to feith, as it is writun, For a just man lyueth of feith. For the wraththe of God is schewid fro heuene on al vnpite and wickidnesse of tho men, that 19 withholden the treuthe of God in vnriztwisnes. For that thing of God that is knowun, is schewid to hem, for God 20 hath schewid to hem. For the vnuysible thingis of hym, that ben vndurstondun, ben biholdun of the creature of the world, bi tho thingis that ben maad, the, and the euerlastynge vertu of hym and the godhed, so that thei mowe not be 21 excusid. For whanne thei hadden knowe God, thei glorifieden hym not as God, nether diden thankyngis; but thei vanyschiden in her thousts, and the vnwise herte of hem was 22 derkid. For thei seivinge that hem silf weren wise, thei 23 weren maad foolis. And thei chaungiden the glorie of God vncorruptible in to the licnesse of an ymage of a deedli man, and of briddis, and of foure footid beestis, and of serpentis. 24 For which thing God bitook hem in to the desiris of her herte, in to vnclennesse, that thei punysche with wrongis her 25 bodies in hem silf. The whiche chaungiden the treuthe of God in to leesyng, and herieden and serueden a creature rathere than to the creatoure, that is blessid in to worldis 26 of worldis. Amen. Therfor God bitook hem in to passiouns of schenschipe. For the wymmen of hem chaungiden 27 the kyndli vss in to that vss that is azens kynde. Also the men forsoken the kyndli vss of womman, and brenneden in her desiris togidere, and men in to men wrouzten filthehed, and resseyueden in to hem silf the meede that bihofte of her 28 errour. And as thei preueden that thei hadden not God in knowyng, God bitook hem in to a repreuable wit, that thei 29 do tho thingis that ben not couenable; that thei ben fulfillid with al wickidnesse, malice, fornycacioun, coueitise, weiwardnesse, ful of enuye, mansleyngis, strijf, gile, yuel wille, preuy

30 bacbiteris, detractouris, hateful to God, debateris, proude, and hiz ouer mesure, fynderis of yuele thingis, not obeschynge to 31 fadir and modir, vnwise, vnmanerli, withouten loue, withouten 32 boond of pees, with outen merci. The whiche whanne thei hadden knowe the riztwisnesse of God, vndirstoden not, that thei that don siche thingis ben worthi the deth, not oneli thei that don tho thingis, but also thei that consenten to the doeris.

CAP. II.

I WHERFOR thou art vnexcusable, ech man that demest, for in what thing thou demest anothir man, thou condempnest thi silf; for thou doist the same thingis whiche thou demest. 2 And we witen, that the doom of God is aftir treuthe azens 3 hem, that don siche thingis. But gessist thou, man, that demest hem that doen siche thingis, and thou doist tho 4 thingis, that thou schalt a scape the doom of God? Whether dispisist thou the richessis of his goodnesse, and the pacience, and the long abidyng? Knowist thou not, that the 5 benygnyte of God ledith thee to forthenkyng? But aftir thin hardnesse and vnrepentaunt herte, thou tresorist to thee wraththe in the dai of wraththe and of schewyng of the rigtful 6 doom of God, that schal zelde to ech man aftir his werkis; 7 sotheli to hem that ben bi pacience of good werk, glorie, and onour, and vncorrupcioun, to hem that seken euerlastynge 8 lijf; but to hem that ben of strijf, and that assenten not to treuthe, but bileuen to wickidnesse, wraththe and indigo nacioun, tribulacioun and angwisch, in to ech soule of man 10 that worchith yuel, to the Jew first, and to the Greke; but glorie, and honour, and pees, to ech man that worchith good 11 thing, to the Jew first, and to the Greke. For accepcioun of 12 persones is not anentis God. For who euere han synned without the lawe, schulen perische withouten the lawe; and

who euere han synned in the lawe, thei schulen be demyd bi 13 the lawe. For the hereris of lawe ben not just anentis God, 14 but the doeris of the lawe schulen be maad just. For whanne hethene men that han not lawe, don kyndli tho thingis that ben of the lawe, thei not hauvnge suche manere lawe, ben lawe 15 to hem silf, that schewen the werk of the lawe writun in her hertis. For the conscience of hem zeldith to hem a witnessyng bytwixe hem silf of thoustis that ben accusynge 16 or defendynge, in the dai whanne God schal deme the priuy 17 thingis of men aftir my gospel, bi Jhesu Crist. But if thou art named a Jew, and restist in the lawe, and hast glorie 18 in God, and hast knowe his wille, and thou lerud bi lawe 19 preuest the more profitable thingis, and tristist thi silf to be a ledere of blynde men, the list of hem that ben in derk-20 nessis, a techere of vnwise men, a maistir of 30nge children, that hast the foorme of kunnyng and of treuthe in the lawe; 21 what thanne techist thou another, and techist not thi silf? 22 Thou that prechist that me schal not stele, stelist? Thou that techist that me schal do no letcherie, doist letcherie? 23 Thou that wlatist maumetis, doist sacrilegie? Thou that hast glorie in the lawe, vnworschipist God bi brekyng of the 24 lawe? For the name of God is blasfemed bi 30u among 25 hethene men, as is writun. For circumcisioun profitith, if thou kepe the lawe; but if thou be a trespassour azens the 26 lawe, thi circumsicioun is maad prepucie. Therfor if prepucie kepe the ristwisnessis of the lawe, whethir his prepucie 27 schal not be arettid in to circumcisioun? And the prepucie of kynde that fulfillith the lawe, schal deme thee, that bi lettre 28 and circumcisioun art trespassour azens the lawe. For he that is in opene is not a Jew, nether it is circumsicioun 29 that is openli in the fleisch; but he that is a Jew in hid, and the circumcisioun of herte, in spirit, not bi the lettre, whos preisyng is not of men, but of God.

CAP. III.

I WHAT thanne is more to a Jew, or what profit of cir-2 cumcisioun? Myche bi al wise; first, for the spekyngis of 3 God weren bitakun to hem. And what if summe of hem bileueden not? Whethir the vnbileue of hem hath avoidid 4 the feith of God? God forbede. For God is sothefast, but ech man a liere; as it is writun, That thou be iustified in thi 5 wordis, and ouercome, whanne thou art demed. But if oure wickidnesse comende the riztwisnesse of God, what shulen we seie? Whether God is wickid, that bryngith in wraththe? 6 Aftir man Y seie. God forbede. Ellis hou schal God deme 7 this world? For if the treuthe of God hath abounded in my leesyng, in to the glorie of hym, what sit am Y demed as a 8 synner? And not as we ben blasfemed, and as summen seien that we seien, Do we yuele thingis, that gode thingis g come. Whos dampnacioun is just. What thanne? Passen we hem? Nay; for we han schewid bi skile, that alle bothe 10 Jewis and Grekis ben vndur synne, as it is writun, For ther nis no man just; ther is no man vndurstondynge, nethir 12 sekynge God. Alle bowiden a wey, togidere thei ben maad vnprofitable; ther is noon that doith good thing, there is noon 13 til to oon. The throte of hem is an opyn sepulcre; with her tungis thei diden gilefuli; the venym of snakis is vndur her 14 lippis. The mouth of whiche is ful of cursyng and bitter-15, 16 nesse; the feet of hem ben swifte to schede blood. Sorewe 17 and cursidnesse ben in the weies of hem, and thei knewen not 18 the weie of pees; the drede of God is not bifor her izen. 19 And we witen, that what euere thingis the lawe spekith, it spekith to hem that ben in the lawe, that ech mouth be 20 stoppid, and ech world be maad suget to God. For of the werkis of the lawe ech fleisch schal not be justified bifor

21 hym; for bi the lawe ther is knowing of synne. But now with outen the lawe the riztwisnesse of God is schewid, that 22 is witnessid of the lawe and the profetis. And the rigtwisnesse of God is bi the feith of Jhesu Crist in to alle men and on alle men that bileuen in hym; for ther is no departyng. 23 For alle men synneden, and han nede to the glorie of God; 24 and ben iustified freli bi his grace, bi the azenbiyng that is in 25 Crist Ihesu. Whom God ordeynede forzyuer, bi feith in his blood, to the schewyng of his riztwisnesse, for remyssioun of 26 biforgoynge synnes, in the beryng up of God, to the schewyng of his rigtwisnesse in this tyme, that he be iust, and 27 iustifyynge hym that is of the feith of Jhesu Crist. Where thanne is thi gloriyng? It is excludid. Bi what lawe? Of 28 dedis doyng? Nay, but by the lawe of feith. For we demen a man to be iustified bi the feith, with outen werkis of the lawe. 20 Whethir of Jewis is God oneli? Whether he is not also of 30 hethene men? 3his, and of hethene men. For oon God is, that iustefieth circumcisioun bi feith, and prepucie bi feith. 31 Distruye we therfor the lawe bi the feith? God forbede; but we stablischen the lawe.

CAP. IV.

What thanne schulen we seie, that Abraham oure fadir aftir the flesch foond? For if Abraham is iustified of werkis of the lawe, he hath glorie, but not anentis God. For what seith the scripture? Abraham bileued to God, and it was arettid to him to riztwisnesse. And to hym that worchith materials may be made is not arettid bi grace, but bi dette. Sotheli to hym that worchith not, but bileueth in to hym that iustefieth a wickid man, his feith is arettid to riztwisnesse, aftir the purpos of Goddis grace. As Dauid seith the blessidnesse of a man, whom God acceptith, he zyueth to hym riztwisnesse with

7 outen werkis of the lawe, Blessid ben thei, whos wickidnessis 8 ben forzouun, and whos synnes ben hid. Blessid is that man, 9 to whom God arettide not synne. Thanne whether dwellith this blisfulnesse oneli in circumcisioun, or also in prepucie? For we seien, that the feith was arettid to Abraham to rizt-10 wisnesse. Hou thanne was it arettid? in circumcisioun, or in 11 prepucie? Not in circumcisioun, but in prepucie. And he took a signe of circumcisioun, a tokenyng of riztwisnesse of the feith which is in prepucie, that he be fadir of alle men bileuynge bi prepucie, that it be arettid also to hem to 12 riztwisnesse; and that he be fadir of circumcisioun, not onely to hem that ben of circumcisioun, but also to hem that suen the steppis of the feith, which feith is in prepucie of 13 oure fader Abraham. For not bi the lawe is biheest to Abraham, or to his seed, that he schulde be eir of the world, but 14 bi the ristwisnesse of feith. For if thei that ben of the lawe, 15 ben eiris, feith is distried, biheest is don awey. For the lawe worchith wraththe; for where is no lawe, there is no trespas, 16 nethir is trespassyng. Therfor ristfulnesse is of the feith, that bi grace biheeste be stable to ech seed, not to that seed oneli that is of the lawe, but to that that is of the feith of Abraham. 17 which is fadir of vs alle. As it is writun, For Y haue set thee fadir of many folkis, bifor God to whom thou hast bileued. Which God quykeneth deed men, and clepith tho 18 thingis that ben not, as tho that ben. Which Abraham azens hope bileuede in to hope, that he schulde be maad fader of many folkis, as it was seid to hym, Thus schal thi seed be, as the sterris of heuene, and as the grauel that is in the brenke 19 of the see. And he was not maad vnstidfast in the bileue, nether he biheelde his bodi thanne ny3 deed, whanne he was almost of an hundrid zeer, ne the wombe of Sare nyz deed. 20 Also in the biheeste of God he doutide not with vntrist; but 21 he was coumfortid in bileue, 3yuvnge glorie to God, witynge

moost fulli that what euere thingis God hath bihizt, he is 22 myzti also to do. Therfor it was arettid to hym to rizt-23 wisnesse. And it is not writun oneli for him, that it was 24 arettid to hym to riztwisnesse, but also for vs, to whiche it schal be arettid, that bileuen in him that reiside oure Lord 25 Jhesu Crist fro deeth. Which was bitakun for oure synnes, and roos azen for oure iustefiyng.

CAP. V.

THERFOR we, justified of feith, have we pees at God bi 2 oure Lord Jhesu Crist. Bi whom we han niz goyng to, bi feith in to this grace, in which we stonden, and han glorie in 3 the hope of the glorie of Goddis children. And not this oneli, but also we glorien in tribulaciouns, witynge that tribu-4 lacioun worchith pacience, and pacience preuyng, and preu-5 yng hope. And hope confoundith not, for the charite of God is spred abrood in oure hertis bi the Hooli Goost, that 6 is 30uun to vs. And while that we weren sijk aftir the tyme, 7 what diede Crist for wickid men? For vnnethis dieth ony man for the just man; and git for a good man perauenture 8 summan dar die. But God comendith his charite in vs; for g if whanne we weren zit synneris, aftir the tyme Crist was deed for vs, thanne myche more now we iustified in his 10 blood, schulen be saaf fro wraththe bi him. For if whanne we weren enemyes, we ben recounselid to God bi the deth of his sone, myche more we recounselid schulen be saaf in the lijf 11 of hym. And not oneli this, but also we glorien in God, bi oure Lord Jhesu Crist, bi whom we han resseyued now re-12 counseling. Therfor as bi o man synne entride in to this world, and bi synne deth, and so deth passide forth in to alle 13 men, in which man alle men synneden. For til to the lawe synne was in the world; but synne was not rettid, whanne

14 lawe was not. But deth regnyde from Adam til to Moises, also in to hem that synneden not in licnesse of the trespassyng of Adam, the which is licnesse of Crist to comynge. 15 But not as gilt, so the zifte; for if thorouz the gilt of oon manye ben deed, myche more the grace of God and the zifte in the grace of o man Jhesu Crist hath aboundid in to many 16 men. And not as bi o synne, so bi the zifte; for the doom of oon in to condempnacioun, but grace of many giltis in to 17 iustificacioun. For if in the gilt of oon deth regnede thorous oon, myche more men that takyn plente of grace, and of 3yuyng, and of riztwisnesse, schulen regne in lijf bi oon Jhesu 18 Crist. Therfor as bi the gilt of oon in to alle men in to condempnacioun, so bi the ristwisnesse of oon in to alle men in 19 to iustifiyng of lijf. For as bi inobedience of o man manye ben maad synneris, so bi the obedience of oon manye schulen 20 be iust. And the lawe entride, that gilt schulde be plen-21 teuouse; but where gilt was plenteuouse, grace was more plenteuouse. That as synne regnede in to deth, so grace regne bi riztwisnesse in to euerlastynge lijf, bi Crist Jhesu oure Lord.

CAP. VI.

THERFOR what schulen we seie? Schulen we dwelle in 2 synne, that grace be plenteuouse? God forbede. For hou schulen we that ben deed to synne, lyue 3it ther ynne? 3 Whether, britheren, 3e knowen not, that whiche euere we ben 4 baptisid in Crist Jhesu, we ben baptisid in his deth? For we ben togidere biried with hym bi baptym in to deth; that as Crist aroos fro deth bi the glorie of the fadir, so walke we in 5 a newnesse of lijf. For if we plauntid togidere ben maad to the licnesse of his deth, also we schulen be of the licnesse 6 of his risyng a3en; witynge this thing, that oure olde man is crucified togidere, that the bodi of synne be distruyed, that we

7 serue no more to synne. For he that is deed, is justefied fro 8 synne. And if we ben deed with Crist, we bileuen that also 9 we schulen lyue togidere with hym; witinge for Crist, rysynge azen fro deth, now dieth not, deeth schal no more haue lord-10 schip on hym. For that he was deed to synne, he was deed 11 onys; but that he lyueth, he liueth to God. So ze deme 30u silf to be deed to synne, but lyuynge to God in Jhesu 12 Crist oure Lord. Therfor regne not synne in 3 oure deedli 13 bodi, that ze obeische to hise coueityngis. Nether zyue ze 30ure membris armuris of wickidnesse to synne, but 3yue 3e 30u silf to God, as thei that lyuen of deed men, and 30ure 14 membris armuris of riztwisnesse to God. For synne schal not have lordschipe on 30u; for 3e ben not vndur the lawe, 15 but vndur grace. What therfor? Schulen we do synne, for 16 we ben not vndur the lawe, but vndur grace? God forbede. Witen ze not, that to whom ze zyuen zou seruauntis to obeie to, ze ben seruauntis of that thing, to which ze han obeschid, ether of synne to deth, ether of obedience to rigtwisnesse? 17 But Y thanke God, that ze weren seruauntis of synne; but ze han obeischid of herte in to that fourme of techyng, in which 183e ben bitakun. And 3e delyuered fro synne, ben maad ser-19 uauntis of ristwisnesse. Y seie that thing that is of man, for the vnstidefastnesse of zoure fleisch. But as ze han zouun goure membris to serue to vnclennesse, and to wickidnesse in to wickidnesse, so now 3yue 3e 3oure membris to serue to 20 riztwisnesse in to hoolynesse. For whanne 3e weren ser-21 uauntis of synne, 3e weren fre of riztfulnesse. Therfor what fruyt hadden ze thanne in tho thingis, in whiche ze schamen 22 now? For the ende of hem is deth. But now 3e delyuered fro synne, and maad seruauntis to God, han your fruyt in 23 to holinesse, and the ende euerlastinge lijf. For the wagis of synne is deth; the grace of God is euerlastynge lijf in Crist Jhesu our Lord.

CAP. VII.

BRITHEREN, whethir ze knowun not; for Y speke to men that knowen the lawe; for the lawe hath lordschip in a man, 2 as long tyme as it lyueth? For that womman that is vndur an hosebonde, is boundun to the lawe, while the hosebonde lyueth; but if hir hosebonde is deed, sche is delyuered fro 3 the lawe of the hosebonde. Therfor sche schal be clepid auoutresse, if sche be with another man, while the hosebonde lyueth; but if hir hosebonde is deed, sche is delyuered fro the lawe of the hosebonde, that sche be not auoutresse, if 4 sche be with another man. And so, my britheren, ze ben maad deed to the lawe bi the bodi of Crist, that ze ben of another, that roos agen fro deth, that 3e bere fruyt to God. 5 For whanne we weren in fleisch, passiouns of synnes, that weren bi the lawe, wrouzten in oure membris, to bere fruyt 6 to deth. But now we ben vnboundun fro the lawe of deth, in which we weren holdun, so that we seruen in newnesse of 7 spirit, and not in eldnesse of lettre. What therfor schulen we seie? The lawe is synne? God forbede. But Y knew not synne, but bi lawe; for Y wiste not that coueitynge was 8 synne, but for the lawe seide, Thou schalt not coueyte. And thoruz occasioun takun, synne bi the maundement hath wrouzt in me al coueytise; for withouten the lawe, synne 9 was deed. And Y lyuede withouten the lawe sumtyme; but whanne the comaundement was comun, synne lyuede azen. 10 But Y was deed, and this comaundement that was to lijf, was 11 foundun to me, to be to deth. For synne, thorous occasioun takun bi the comaundement, disceyuede me, and bi that it 12 slow me. Therfor the lawe is hooli, and the comaundement is 13 hooli, and iust, and good. Is thanne that thing that is good, maad deth to me? God forbede. But synne, that it seme synne, thorouz good thing wrouzte deth to me, that me synne

14 ouer maner thorouz the comaundement. And we witen, that the lawe is spiritual; but Y am fleischli, seld vndur synne. 15 For Y vndurstonde not that that Y worche; for Y do not the good thing that Y wole, but Y do thilke yuel thing that 16 Y hate. And if Y do that thing that Y wole not, Y consente 17 to the lawe, that it is good. But now Y worche not it now, 18 but the synne that dwellith in me. But and Y woot, that in me, that is, in my fleisch, dwellith no good; for wille lieth to 19 me, but Y fynde not to performe good thing. For Y do not thilke good thing that Y wole, but Y do thilke yuel thing that 20 Y wole not. And if Y do that vuel thing that Y wole not, 21 Y worche not it, but the synne that dwellith in me. Therfor Y fynde the lawe to me willynge to do good thing, for yuel 22 thing lieth to me. For Y delite togidere to the lawe of God, aftir the ynnere man. But Y se another lawe in my mem-23 bris, azenfiztynge the lawe of my soule, and makynge me 24 caitif in the lawe of synne, that is in my membris. Y am an vnceli man; who schal delyuer me fro the bodi of this synne? 25 The grace of God, bi Jhesu Crist oure Lord. Therfor Y my silf bi the soule serue to the lawe of God; but bi fleisch to the lawe of synne.

CAP. VIII.

THERFOR now no thing of dampnacioun is to hem that ben in Crist Jhesu, whiche wandren not after the flesch.

For the lawe of the spirit of lijf in Crist Jhesu hath deJlyuerid me fro the lawe of synne, and of deth. For that that was vnpossible to the lawe, in what thing it was sijk bi flesch, God sente his sone in to the licknesse of fleisch of synne, and of synne dampnede synne in fleisch; that the iusteflyng of the lawe were fulfillid in vs, that goen to aftir the fleisch, but aftir the spirit. For thei that ben aftir the fleisch, saueren tho thingis that ben of the fleisch; but thei that ben after the spirit, feelen tho

thingis that ben of the spirit. For the prudence of fleisch 6, 7 is deth; but the prudence of spirit is lijf and pees. For the wisdom of the fleisch is enemye to God; for it is not 8 suget to the lawe of God, for nether it may. And thei that 9 ben in fleisch, moun not plese to God. But 3e ben not in fleisch, but in spirit; if netheles the spirit of God dwellith in 30u. But if ony hath not the spirit of Crist, this is not 10 his. For if Crist is in 30u, the bodi is deed for synne, but 11 the spirit lyueth for iustefiyng. And if the spirit of hym that reiside Ihesu Crist fro deth dwellith in 30u, he that reiside Jhesu Crist fro deth, shal quykene also zoure deedli 12 bodies, for the spirit of hym that dwellith in 30u. Therfor, britheren, we ben dettouris, not to the flesch, that we lyuen 13 aftir the flesch. For if ze lyuen aftir the fleisch, ze schulen die; but if ze bi the spirit sleen the dedis of the fleisch, ze 14 schulen lyue. For who euere ben led bi the spirit of God, 15 these ben the sones of God. For 3e han not take eftsoone the spirit of seruage in drede, but ze han taken the spirit of adopcioun of sones, in which we crien, Abba, fadir. 16 And the ilke spirit zeldith witnessyng to oure spirit, that we 17 ben the sones of God; if sones, and eiris, and eiris of God, and eiris togidere with Crist; if netheles we suffren togidere, 18 that also we ben glorified togidere. And Y deme, that the passiouns of this tyme ben not worthi to the glorie to 19 comynge, that schal be schewid in vs. For the abidyng 20 of creature abidith the schewyng of the sones of God. But the creature is suget to vanyte, not willynge, but for hym 21 that made it suget in hope; for the ilke creature schal be delyuered fro seruage of corrupcioun in to liberte of the 22 glorie of the sones of God. And we witen, that ech creature 23 sorewith, and trauelith with peyne til 3it. And not oneli it, but also we vs silf, that han the first fruytis of the spirit, and we vs silf sorewen with ynne vs for the adopcioun of Goddis

24 sonys, abidynge the azenbiyng of oure bodi. But bi hope we ben maad saaf. For hope that is seyn, is not hope; for 25 who hopith that thing, that he seeth? And if we hopen 26 that thing that we seen not, we abiden bi pacience. And also the spirit helpith oure infirmyte; for what we schulen preie, as it bihoueth, we witen not, but the ilke spirit axith for vs 27 with sorewyngis, that moun not be teld out. For he that sekith the hertis, woot what the spirit desirith, for bi God 28 he axith for hooli men. And we witen, that to men that louen God, alle thingis worchen togidere in to good, to hem 29 that aftir purpos ben clepid seyntis. For thilke that he knewe bifor, he bifor ordenede bi grace to be maad lijk to the ymage of his sone, that he be the first bigetun among many britheren. 30 And thilke that he bifore ordeynede to blis, hem he clepide; and whiche he clepide, hem he iustifiede, and whiche he iusti-31 fiede, and hem he glorifiede. What thanne schulen we seie to 32 these thingis? If God for vs, who is agens vs? The which also sparide not his owne sone, but for vs alle bitook hym, 33 hou also 3af he not to vs alle thingis with hym? Who schal 34 accuse agens the chosun men of God? It is God that iustifieth, who is it that condempneth? It is Jhesus Crist that was deed, the, the which roos agen, the which is on the rist 35 half of God, and the which preieth for vs. Who thanne schal departe vs fro the charite of Crist? tribulacioun, or anguysch, or hungur, or nakidnesse, or persecucioun, or perel, or 36 swerd? As it is writun, For we ben slayn al dai for thee; 37 we ben gessid as scheep of slauztir. But in alle these thingis 38 we ouercomen, for hym that louyde vs. But Y am certeyn, that nethir deeth, nether lijf, nether aungels, nethir 'principatus, nether vertues, nether present thingis, nether thingis so to comynge, nether strengthe, nether height, nether depnesse, nether noon othir creature may departe vs fro the charite of God, that is in Crist Jhesu oure Lord.

CAP. IX.

I sele treuthe in Crist Jhesu, Y lye not, for my conscience 2 berith witnessyng to me in the Hooli Goost, for greet heuynesse is to me, and contynuel sorewe to my herte. 3 For Y my silf desiride to be departed fro Crist for my britheren, that ben my cosyns aftir the fleisch, that ben 4 men of Israel; whos is adopcioun of sones, and glorie, and testament, and 3yuyng of the lawe, and seruyce, and biheestis; 5 whos ben the fadris, and of which is Crist after the fleisch, that is God aboue alle thingis, blessid in to worldis. Amen. 6 But not that the word of God hath falle doun. For not alle 7 that ben of Israel, these ben Israelitis. Nethir thei that ben seed of Abraham, alle ben sonys; but in Ysaac the seed 8 schal be clepid to thee; that is to seie, not thei that ben sones of the fleisch, ben sones of God, but thei that ben sones g of biheeste ben demed in the seed. For whi this is the word of biheest, Aftir this tyme Y schal come, and a sone 10 schal be to Sare. And not oneli sche, but also Rebecca hadde twey sones of o liggyng bi of Ysaac, oure fadir. 11 And whanne thei weren not zit borun, nether hadden don ony thing of good ether of yuel, that the purpos of God 12 schulde dwelle bi eleccioun, not of werkis, but of God 13 clepynge, it was seid to hym, that the more schulde serue the lesse, as it is writun, Y louede Jacob, but Y hatide Esau. 14 What therfor schulen we seie? Whether wickidnesse be 15 anentis God? God forbede. For he seith to Moyses, Y schal haue merci on whom Y haue merci; and Y schal 3yue 16 merci on whom Y schal haue merci. Therfor it is not nether of man willynge, nethir rennynge, but of God hauynge 17 mercy. And the scripture seith to Farao, For to this thing Y have stirid thee, that Y schewe in thee my vertu, and that 18 my name be teld in al erthe. Therfor of whom God wole,

19 he hath merci; and whom he wole, he endurith. Thanne seist thou to me, What is sourt zit? for who withstondith his 20 wille? O! man, who art thou, that answerist to God? Whether a maad thing seith to hym that made it, What 21 hast thou maad me so? Whether a potter of cley hath not power to make of the same gobet o vessel in to honour, an 22 Othere in to dispit? That if God willynge to schewe his wraththe, and to make his power knowun, hath suffrid in 23 greet pacience vessels of wraththe able in to deth, to schewe the ristchessis of his glorie in to vessels of merci, whiche he 24 made redi in to glorie. Whiche also he clepide not oneli of Jewis, but also of hethene men, as he seith in Osee, 25 Y schal clepe not my puple my puple, and not my loued 26 my louyd, and not getynge mercy getynge merci; and it schal be in the place, where it is seid to hem, Not ze my puple, there thei schulen be clepid the sones of God 27 lyuynge. But Isaye crieth for Israel, If the noumbre of Israel schal be as grauel of the see, the relifs schulen be 28 maad saaf. Forsothe a word makynge an ende, and abreggynge in equyte, for the Lord schal make a word breggid 29 on al the erthe. And as Ysaye bifor seide, But God of oostis hadde left to vs seed, we hadden be maad as Sodom, 30 and we hadden be lijk as Gommor. Therfor what schulen we seie? That hethene men that sueden not riztwisnesse, 31 han gete riztwisnesse, the, the riztwisnesse that is of feith. But Israel suynge the lawe of riztwisnesse, cam not parfitli 32 in to the lawe of riztwisnesse. Whi? For not of feith, but as of werkys. And thei spurneden agens the stoon of 33 offencioun, as it is writun, Lo! Y putte a stoon of offensioun in Syon, and a stoon of sclaundre; and ech that schal bileue in it, schal not be confoundid.

CAP. X.

I BRITHEREN, the wille of myn herte and mi biseching is 2 maad to God for hem in to helthe. But Y bere witnessyng to hem, that thei han loue of God, but not aftir kunnyng. 3 For thei vnknowynge Goddis riztwisnesse, and sekynge to make stidefast her owne riztfulnesse, ben not suget to the 4 riztwisnesse of God. For the ende of the lawe is Crist, to 5 riztwisnesse to ech man that bileueth. For Moises wroot, For the man that schal do riztwisnesse that is of the lawe, 6 schal lyue in it. But the riztwisnesse that is of bileue, seith thus, Seie thou not in thin herte, Who schal stie in to 7 heuene? that is to seie, to lede doun Crist; or who schal go doun in to helle? that is, to azenclepe Crist fro deth. 8 But what seith the scripture? The word is ny3 in thi mouth, and in thin herte; this is the word of bileue, which we 9 prechen. That if thou knowlechist in thi mouth the Lord Thesu Crist, and bileuest in thin herte, that God reiside hym 10 fro deth, thou schalt be saaf. For bi herte me bileueth to riztwisnesse, but bi mouth knowleching is maad to helthe. 11 For whi the scripture seith, Ech that bileueth in hym, schal 12 not be confoundid. And ther is no distinctioun of Jew and of Greke; for the same Lord of alle is riche in alle, that 13 inwardli clepen hym. For ech man who euere schal inwardli 14 clepe the name of the Lord, schal be saaf. Hou thanne schulen thei inwardli clepe hym, in to whom thei han not bileued? or hou schulen thei bileue to hym, whom thei han not herd? Hou schulen thei here, with outen a prechour? 15 and hou schulen thei preche, but thei be sent? As it is writun. Hou faire ben the feet of hem that prechen pees, of 16 hem that prechen good thingis. But not alle men obeien to the gospel. For Ysaie seith, Lord, who bileuede to oure 17 heryng? Therfor feith is of heryng, but heryng bi the 18 word of Crist. But Y seie, Whether thei herden not? 3his, sothely the word of hem wente out in to al the erthe, and 19 her wordis in to the endis of the world. But Y seie, Whether Israel knewe not? First Moyses seith, Y schal lede 30u to entipe, that 3e ben no folc; that 3e ben an vnwise folc, 20 Y schal sende 30u in to wraththe. And Ysaie is bold, and seith, Y am foundun of men that seken me not; opynli 12 Y apperide to hem, that axiden not me. But to Israel he seith, Al dai Y streizte out myn hondis to a puple that bileuede not, but azen seide me.

CAP. XI.

THERFOR Y seie, Whether God hath put awei his puple? God forbede. For Y am an Israelite, of the seed of Abra-2 ham, of the lynage of Beniamyn. God hath not put awei his puple, which he bifor knew. Whether 3e witen not, what the scripture seith in Elie? Hou he preieth God azens Israel, 3 Lord, thei han slayn thi prophetis, thei han vndurdoluun thin auteris, and Y am lefte aloone, and thei seken my lijf. 4 But what seith Goddis answere to hym? Y haue left to me seuene thousyndes of men, that han not bowid her knees 5 bifore Baal. So therfor also in this tyme, the relifs ben 6 maad saaf, by the chesyng of the grace of God. And if it be bi the grace of God, it is not now of werkis; ellis grace is 7 not now grace. What thanne? Israel hath not getun this that he souzte, but eleccioun hath getun; and the othere ben 8 blyndid. As it is writun, God 3af to hem a spirit of compunccioun, izen that thei se not, and eeris, that thei here not, g in to this dai. And Dauith seith, Be the boord of hem maad in to a gryn bifor hem, and in to catchyng, and in to sclaun-10 dre, and in to zeldyng to hem. Be the izen of hem maad derk, that thei se not; and bowe thou down algatis the bak

11 of hem. Therfor Y seie, Whether thei offendiden so, that thei schulden falle doun? God forbede. But bi the gilt of 12 hem helthe is maad to hethene men, that thei sue hem. That if the gilt of hem ben richessis of the world, and the makyng lesse of hem ben richessis of hethene men, hou myche more 13 the plente of hem? But Y seie to 30u, hethene men, for as longe as Y am apostle of hethene men, Y schal onoure my 14 mynysterie, if in ony maner Y stire my fleisch for to folowe, 15 and that Y make summe of hem saaf. For if the loss of hem is the recouncelyng of the world, what is the takyng vp, 16 but lijf of deede men? For if a litil part of that that is tastid be hooli, the hool gobet is hooli; and if the roote is hooli, 17 also the braunchis. What if ony of the braunchis ben brokun, whanne thou were a wielde olyue tre, art graffid among hem. and art maad felowe of the roote, and of the fatnesse of the 18 olyue tre, nyle thou haue glorie azens the braunchis. For if thou gloriest, thou berist not the roote, but the roote thee. 19 Therfor thou seist, The braunchis ben brokun, that Y be 20 graffid in. Wel, for vnbileue the braunchis ben brokun; but thou stondist bi feith. Nyle thou sauere hize thing, but 21 drede thou, for if God sparide not the kyndli braunchis, lest 22 perauenture he spare not thee. Therfor se the goodnesse, and the fersnesse of God; 3he, the feersnesse in to hem that felden doun, but the goodnesse of God in to thee, if thou 23 dwellist in goodnesse, ellis also thou schalt be kit doun. 3he, and thei schulen be set yn, if thei dwellen not in vnbileue. 24 For God is myzti, to sette hem in eftsoone. For if thou art kit doun of the kyndeli wielde olyue tre, and azens kynd art set in to a good olyue tre, hou myche more thei that ben bi kynde, 25 schulen be set in her olyue tree? But, britheren, Y wole not that ze vnknowen this mysterie, that ze be not wise to zou silf; for blyndenesse hath feld a parti in Israel, til that the 26 plente of hethene men entride, and so al Israel schulde be

maad saaf. As it is writun, He schal come of Syon, that schal delyuere, and turne awei the wickidnesse of Jacob. 27 And this testament to hem of me, whanne Y schal do awei 28 her synnes. Aftir the gospel thei ben enemyes for 30u, but thei ben moost dereworthe bi the eleccioun for the fadris. 29 And the ziftis and the cleping of God ben with outen for-30 thenkyng. And as sum tyme also ze bileueden not to God, 31 but now ze han gete mercy for the vnbileue of hem; so and these now bileueden not in to 30ure merci, that also thei 32 geten merci. For God closide alle thingis togidere in vnbi-33 leue, that he haue mercy on alle. O! the heiznesse of the ritchessis of the wisdom and of the kunnyng of God; hou incomprehensible ben hise domes, and hise weies ben vn-34 serchable. For whi who knew the wit of the Lord, or who 35 was his counselour? or who formere 3af to hym, and it schal 36 be quyt to hym? For of hym, and bi hym, and in hym ben alle thingis. To hym be glorie in to worldis. Amen.

CAP. XII.

THERFORE, britheren, Y biseche 30u bi the mercy of God, that 3e 3yue 30ure bodies a lyuynge sacrifice, hooli, plesynge 2 to God, and 30ure seruyse resonable. And nyle 3e be confourmyd to this world, but be 3e reformed in newnesse of 30ure wit, that 3e preue which is the wille of God, good, and 3 wel plesynge, and parfit. For Y seie, bi the grace that is 30uun to me, to alle that ben among 30u, that 3e sauere no more than it bihoueth to sauere, but for to sauere to sobrenesse; and to ech man, as God hath departid the 4 mesure of feith. For as in o bodi we han many mem5 bris, but alle the membris han not the same dede; so we many ben o bodi in Crist, and eche ben membris oon of 6 anothir. Therfor we that han 3 iftis dyuersynge, aftir the

7 grace that is 30uun to vs, ethir prophecie, aftir the resoun of feith; ethir seruise, in mynystryng; ether he that techith, in 8 techyng; he that stirith softli, in monestyng; he that 3yueth, in symplenesse; he that is souereyn, in bisynesse; he that 9 hath merci, in gladnesse. Loue with outen feynyng, hatynge 10 yuel, drawynge to good; louynge togidere the charite of 11 britherhod. Eche come bifore to worschipen othere; not slow in bisynesse, feruent in spirit, seruynge to the Lord, 12 ioiynge in hope, pacient in tribulacioun, bisy in preier, 13 3yuynge good to the nedis of seyntis, kepynge hospitalite. 14 Blesse ze men that pursuen zou; blesse ze, and nyle ze curse; 15 for to love with men that loven, for to wepe with men that 16 wepen. Fele 3e the same thing togidere; not sauerynge heiz thingis, but consentynge to meke thingis. Nile ze be 17 prudent anentis 30u silf; to no man zeldynge yuel for yuel, but purueye 3e good thingis, not oneli bifor God, but also 18 bifor alle men. If it may be don, that that is of 30u, haue 19 3e pees with alle men. 3e moost dere britheren, not defendynge 30u silf, but 3yue 3e place to wraththe; for it is writun, 20 The Lord seith, To me veniaunce, and Y schal zelde. But if thin enemy hungrith, fede thou hym; if he thirstith, zyue thou drynke to hym; for thou doynge this thing schalt 21 gidere togidere colis on his heed. Nyle thou be ouercomun of yuel, but ouercome thou yuel bi good.

CAP. XIII.

EUERY soule be suget to heizere powers. For ther is no power but of God, and tho thingis that ben of God, ben cordeyned. Therfor he that azenstondith power, azenstondith the ordynaunce of God; and thei that azenstonden, geten to hem silf dampnacioun. For princes ben not to the drede of good work, but of yuel. But wilt thou, that thou drede not

power? Do thou good thing, and thou schalt have preisyng 4 of it; for he is the mynystre of God to thee in to good. But if thou doist yuel, drede thou; for not with outen cause he berith the swerd, for he is the mynystre of God, vengere in 5 to wraththe to hym that doith yuel. And therfor bi nede be 63e suget, not oneli for wraththe, but also for conscience. For therfor ze zyuen tributis, thei ben the mynystris of God, and 7 seruen for this same thing. Therfor zelde ze to alle men dettis, to whom tribut, tribut, to whom tol, tol, to whom 8 drede, drede, to whom onour, onour. To no man owe 3e ony thing, but that ze loue togidere. For he that loueth his g neizbore, hath fulfillid the lawe. For, Thou schalt do no letcherie, Thou schalt not sle, Thou schalt not stele, Thou schalt not seie fals witnessyng, Thou schalt not coueyte the thing of thy neizbore, and if ther be ony othere maundement, it is instorid in this word. Thou schalt loue thi neigbore as to thi silf. The loue of neigbore worchith not yuel; therfor loue It is the fulfillyng of the lawe. And we knowen this tyme, that the our is now, that we rise fro sleep; for now oure heelthe 12 is neer, than whanne we bileueden. The nyst wente bifore, but the dai hath neized. Therfor caste we awei the werkis 13 of derknessis, and be we clothid in the armeris of list. As in dai wandre we onestli, not in superflu feestis and drunkenessis, not in beddis and vnchastitees, not in strijf and in 14 enuye; but be 3e clothid in the Lord Thesu Crist, and do 3e not the bisynesse of fleisch in desiris.

CAP. XIV.

But take 3e a sijk man in bileue, not in demyngis of 2 thoustis. For another man leueth, that he mai ete alle 3 thingis; but he that is sijk, ete wortis. He that etith, dispise not hym that etith not; and he that etith not, deme not hym

4 that etith. For God hath take him to hym. Who art thou, that demest anothris seruaunt? To his lord he stondith, or fallith fro hym. But he schal stonde; for the Lord is myzti 5 to make hym parfit. For whi oon demeth a day bitwixe a 6 dai, another demeth ech dai. Ech man encrees in his wit. He that vnderstondith the dai, vnderstondith to the Lord. And he that etith, etith to the Lord, for he doith thankyngis to God. And he that etith not, etith not to the Lord, and 7 doith thankyngis to God. For no man of vs lyueth to hym-8 silf, and no man dieth to hymself. For whether we lyuen, we lyuen to the Lord; and whethir we dien, we dien to the Lord. Therfor whethir we lyuen or dien, we ben of the Lord. For whi for this thing Crist was deed, and roos azen, to that he be Lord bothe of quyke and of deed men. But what demest thou thi brothir? or whi dispisist thou thi brothir? 11 for alle we schulen stonde bifore the trone of Crist. For it is writun, Y lyue, seith the Lord, for to me ech kne schal be 12 bowid, and ech tunge schal knouleche to God. Therfor ech 13 of vs schal zelde resoun to God for hym silf. Therfor no more deme we ech other; but more deme ze this thing, that 14 3e putte not hirtyng, or sclaundre, to a brothir. I woot and triste in the Lord Jhesu, that no thing is vnclene bi hym, no but to him that demeth ony thing to be vnclene, to him it is 15 vnclene. And if thi brother be maad sori in conscience for mete, now thou walkist not aftir charite. Nyle thou thorouz 16 thi mete lese hym, for whom Crist diede. Therfor be not 17 oure good thing blasfemed. For whi the rewme of God is not mete and drynk, but riztwisnesse and pees and ioye in 18 the Hooli Goost. And he that in this thing serueth Crist, 19 plesith God, and is proued to men. Therfor sue we tho thingis that ben of pees, and kepe we togidere tho thingis 20 that ben of edificacioun. Nyle thou for mete distrie the werk of God. For alle thingis ben clene, but it is yuel to the man

21 that etith bi offendyng. It is good to not ete fleisch, and to not drynke wyn, nethir in what thing thi brother offendith, 22 or is sclaundrid, or is maad sijk. Thou hast feith anentis thi silf, haue thou bifore God. Blessid is he that demeth not 23 hym silf in that thing that he preueth. For he that demeth, is dampned, if he etith; for it is not of feith. And al thing that is not of feith, is synne.

CAP. XV.

But we saddere men owen to susteyne the feblenesses of 2 sijke men, and not plese to vs silf. Eche of vs plese to his 3 neizbore in good, to edificacioun. For Crist pleside not to hym silf, as it is writun, The repreues of men dispisynge thee, 4 felden on me. For what euere thingis ben writun, tho ben writun to oure techynge, that bi pacience and coumfort of 5 scripturis we have hope. But God of pacience and of solace 3yue to 3ou to vndurstonde the same thing, ech in to othere 6 aftir Jhesu Crist, that 3e of o wille with o mouth worschipe 7 God and the fadir of oure Lord Jhesu Crist. For which thing take ze togidere, as also Crist took zou in to the onour 8 of God. For Y seie, that Jhesu Crist was a mynystre of circumcisioun for the treuthe of God, to conferme the biheestis 9 of fadris. And hethene men owen to onoure God for merci; as it is writun, Therfor, Lord, Y schal knowleche to thee 10 among hethene men, and Y schal synge to thi name. And 11 eft he seith, 3e hethene men, be 3e glad with his puple. And eft, Alle hethene men, herie ze the Lord; and alle puplis, 12 magnefie 3e him. And eft Isaie seith, Ther schal be a roote of Jesse, that schal rise vp to gouerne hethene men, and 13 hethene men schulen hope in hym, And God of hope fulfille 30u in al ioye and pees in bileuynge, that 3e encrees 14 in hope and vertu of the Hooli Goost. And, britheren, Y my

silf am certeyn of 30u, that also 3e ben ful of loue, and 3e ben fillid with al kunnyng, so that 3e moun moneste ech other. 15 And, britheren, more boldli Y wroot to 30u a parti, as bryngynge 30u in to mynde, for the grace that is 30uun to me 16 of God, that Y be the mynystre of Crist Ihesu among hethene men. And Y halewe the gospel of God, that the offryng of hethene men be acceptid, and halewid in the Hooli Goost. 17, 18 Therfor Y haue glorie in Crist Jhesu to God. For Y dar not speke ony thing of tho thingis, whiche Crist doith not bi me, in to obedience of hethene men, in word and dedis. 19 in vertu of tokenes and grete wondris, in vertu of the Hooli Goost, so that fro Jerusalem bi cumpas to the Illirik see Y 20 haue fillid the gospel of Crist. And so Y haue prechid this gospel, not where Crist was named, lest Y bilde vpon an-21 otheres ground, but as it is writun, For to whom it is not teld of him, thei schulen se, and thei that herden not, schulen vn-22 durstonde. For which thing Y was lettid ful myche to come 23 to 30u, and Y am lettid to this tyme. And now Y have not ferthere place in these cuntrees, but Y have desire to come to 2430u, of many zeris that ben passid. Whanne Y bygynne to passe in to Spayne, Y hope that in my goyng Y schal se 30u, and of you Y schal be led thidur, if Y vse you first in parti. 25 Therfor now Y schal passe forth to Jerusalem, to mynystre to 26 seyntis. For Macedonye and Acaie han assaied to make 27 sum zifte to pore men of seyntis, that ben in Jerusalem. For it pleside to hem, and thei ben dettouris of hem; for hethene men ben maad parteneris of her goostli thingis, thei owen 28 also in fleischli thingis to mynystre to hem. Therfor whanne Y have endid this thing, and have asigned to hem this fruyt, 29 Y schal passe bi 30u in to Spayne. And Y woot, that Y comynge to zou, schal come in to the abundaunce of the 30 blessing of Crist. Therfor, britheren, Y biseche 30u bi oure Lord Jhesu Crist, and bi charite of the Hooli Goost, that ze

31 helpe me in 30ure preyeris to the Lord, that Y be delyuerid fro the vnfeithful men, that ben in Judee, and that the offryng 32 of my seruyce be accepted in Jerusalem to seyntis; that Y come to 30u in ioye, bi the wille of God, and that Y be refreischid with 30u. And God of pees be with 30u alle. Amen.

CAP. XVI.

AND Y comende to you Feben, oure sister, which is in the 2 seruyce of the chirche that is at Teucris, that 3e resseyue hir in the Lord worthili to seyntis, and that ze helpe hir in what euere cause sche schal nede of zou. For sche helpide many 3 men, and my silf. Grete 3e Prisca and Aquyla, myn helperis 4 in Crist Jhesu, which vndurputtiden her neckis for my lijf; to whiche not Y aloone do thankyngis, but also alle the chirchis of 5 hethene men. And grete 3e wel her meyneal chirche. Grete wel Efenete, louyd to me, that is the firste of Asie in Crist 6 Jhesu. Grete wel Marie, the whiche hath trauelid myche in 7 vs. Grete wel Andronyk and Julian, my cosyns, and myn euen prisouneris, which ben noble among the apostlis, and 8 whiche weren bifor me in Crist. Grete wel Ampliate, most 9 dereworth to me in the Lord. Grete wel Vrban, oure helpere 10 in Crist Jhesus, and Stacchen, my derlyng. Grete wel Appel-11 lem, the noble in Crist. Grete wel hem that ben of Aristoblis hous. Grete wel Erodion, my cosyn. Grete wel hem that 12 ben of Narciscies hous, that ben in the Lord. Grete wel Trifenam and Trifosam, whiche wymmen trauelen in the Lord. Grete wel Persida, most dereworthe womman, that hath tra-13 uelid myche in the Lord. Grete wel Rufus, chosun in the 14 Lord, and his modir, and myn. Grete wel Ansicrete, Flegoncia, Hermen, Patroban, Herman, and britheren that ben 15 with hem. Grete wel Filologus, and Julian, and Nereum, and his sistir, and Olympiades, and alle the seyntis that ben

16 with hem. Grete 3e wel togidere in hooli coss. Alle the 17 chirches of Crist greten 30u wel. But, britheren, Y preye 30u, that 3e aspie hem that maken discenciouns and hirtyngis, bisidis the doctryne that ze han lerned, and bowe ze 18 awei fro hem. For suche men seruen not to the Lord Crist, but to her wombe, and bi swete wordis and blessyngis dis-19 seyuen the hertis of innocent men. But 3 oure obedience is pupplischid in to euery place, therfor Y haue ioye in 30u. But Y wole that 3e be wise in good thing, and symple in 20 yuel. And God of pees tredde Sathanas vndur 30ure feet swiftli. The grace of oure Lord Ihesu Crist be with 30u. 21 Tymothe, myn helpere, gretith 30u wel, and also Lucius, and 22 Jason, and Sosipater, my cosyns. Y Tercius grete 30u wel, 23 that wroot this epistle, in the Lord. Gayus, myn oost, gretith zou wel, and al the chirche. Erastus, tresorere of the 24 city, gretith 30u wel, and Quartus brother. The grace of 25 oure Lord Jhesu Crist be with 30u alle. Amen. And onour and glorie be to hym, that is myzti to conferme zou bi my gospel, and prechyng of Jhesu Crist, bi the reuelacioun of 26 mysterie holdun stylle in tymes euerlastinge; which mysterie is now maad opyn bi scripturis of prophetis, bi the comaundement of God with outen bigynning and endyng, to the obe-27 dience of feith in alle hethene men, the mysterie knowun bi Thesu Crist to God aloone wiss, to whom be onour and glorie in to worldis of worldis. Amen.

I. CORINTHIANS.

CAP. I.

Poul, clepid apostle of Jhesu Crist, bi the wille of God, and Sostenes, brothir, to the chirche of God that is at Corynthe,

to hem that ben halewid in Crist Jhesu, and clepid seyntis, with alle that inwardli clepen the name of oure Lord Jhesu 3 Crist, in ech place of hem and of oure, grace to 30u and pees 4 of God, oure fadir, and of the Lord Jhesu Crist. Y do thankyngis to my God eueremore for 30u, in the grace of God that 5 is 30uun to 30u in Crist Jhesu. For in alle thingis 3e ben 6 maad riche in hym, in ech word, and in ech kunnyng, as the 7 witnessyng of Crist is confermyd in 30u; so that no thing faile to 30u in ony grace, that abiden the schewyng of oure 8 Lord Jhesu Crist; which also schal conferme zou in to the ende with outen cryme, in the dai of the comyng of oure o Lord Ihesu Crist. A trewe God, bi whom 3e ben clepid in 10 to the felouschipe of his sone Jhesu Crist oure Lord. But, britheren, Y biseche zou, bi the name of oure Lord Ihesu Crist, that ze alle seie the same thing, and that dissenciouns be not among you; but be ze perfit in the same wit, and in 11 the same kunnyng. For, my britheren, it is teld to me of 12 hem that ben at Cloes, that stryues ben among 30u. And Y seie that, that ech of 3ou seith, For Y am of Poul, and Y am 13 of Apollo, and Y am of Cefas, but Y am of Crist. Whether Crist is departid? whether Poul was crucified for 30u, ether 3e 14 ben baptisid in the name of Poul? Y do thankyngis to my God, that Y baptiside noon of 30u, but Crispus and Gayus; 15, 16 lest ony man seie, that ze ben baptisid in my name. And Y baptiside also the hous of Stephan, but Y woot not, that 17 Y baptiside ony other. For Crist sente me not to baptise, but to preche the gospel; not in wisdom of word, that the cros 18 of Crist be not voidid awei. For the word of the cros is foli to hem that perischen; but to hem that ben maad saaf, that 19 is to seie, to vs, it is the vertu of God. For it is writun, Y schal distruye the wisdom of wise men, and Y schal reproue 20 the prudence of prudent men. Where is the wise man? where is the wise lawiere? where is the purchasour of this world?

Whether God hath not maad the wisdom of this world 21 fonned? For the world in wisdom of God knewe not God bi wisdom, it pleside to God, bi foli of prechyng, to maken 22 hem saaf that bileueden. For Jewis seken signes, and Grekis 23 seken wisdom; but we prechen Crist crucified, to Jewis 24 sclaundre, and to hethene men foli; but to tho Jewis and Grekis that ben clepid, we prechen Crist the vertu of God and 25 the wisdom of God. For that that is foli thing of God, is wiser than men; and that that is the feble thing of God, 26 is strengere than men. But, britheren, se 3e 30 ure clepyng; for not many wise men aftir the fleisch, not many myzti, not 27 many noble. But God chees tho thingis that ben fonned of 28 the world, to confounde wise men; and God chees the feble thingis of the world, to confounde the stronge thingis; and God chees the vnnoble thingis and dispisable thingis of the world, and tho thingis that ben not, to distruye tho thingis 29, 30 that ben; that ech man haue not glorie in his sizt. But of hym ze ben in Crist Jhesu, which is maad of God to vs wisdom, and rigtwisnesse, and holynesse, and agenbiyng; 31 that, as it is wrytun, He that glorieth, haue glorie in the Lord.

CAP. II.

AND Y, britheren, whanne Y cam to 30u, cam not in the heiznesse of word, ethir of wisdom, tellynge to 30u the witnessyng of Crist. For Y demede not me to kunne ony thing among 30u, but Crist Jhesu, and hym crucified. And Y in sikenesse, and drede, and myche trembling, was 4 among 30u; and my word and my preching was not in suteli sturyng wordis of mannus wisdom, but in schewyng of spirit 5 and of vertu; that 30ure feith be not in the wisdom of men, 6 but in the vertu of God. For we speken wisdom among perfit men, but not wisdom of this world, nether of princes of

7 this world, that ben distried; but we speken the wisdom of God in mysterie, which wisdom is hid; which wisdom God 8 bifor ordeynede bifor worldis in to oure glorie, which noon of the princes of this world knew; for if thei hadden knowe, o thei schulden neuere haue crucified the Lord of glorie. But as it is writun, That ize say not, ne eere herde, nether it stiede in to herte of man, what thingis God arayede to hem that louen 10 hym; but God schewide to vs bi his spirit. For whi the 11 spirit serchith alle thingis, the depe thingis of God. And who of men woot, what thingis ben of man, but the spirit of man that is in hym? So what thingis ben of God, no man 12 knowith, but the spirit of God. And we han not resseized the spirit of this world, but the spirit that is of God, that we 13 wite what thingis ben 30uun to vs of God. Whiche thingis we speken also, not in wise wordis of mannus wisdom, but in the doctryn of the spirit, and maken a liknesse of spiritual 14 thingis to goostli men. For a beestli man perseyueth not tho thingis that ben of the spirit of God; for it is foli to hym, and 15 he may not vndurstonde, for it is examyned goostli. But a spiritual man demeth alle thingis, and he is demed of no man. 16 As it is writun, And who knew the wit of the Lord, or who tauzte hym? And we han the wit of Crist.

CAP. III.

Ann Y, britheren, my3te not speke to 30u as to spiritual 2 men, but as to fleischli men; as to litle children in Crist, Y 3af to 30u mylk drynke, not mete; for 3e my3ten not 3it, 3 nether 3e moun now, for 3it 3e ben fleischli. For while strijf is among 30u, whether 3e ben not fleischli, and 3e gon aftir 4 man? For whanne summe seith, Y am of Poul, another, But Y am of Apollo, whethir 3e ben not men? What therfor 5 is Apollo, and what Poul? Thei ben mynystris of hym,

to whom ze han bileuyd; and to ech man as God hath 630uun. Y plauntide, Apollo moystide, but God 3af encreess-7 yng. Therfor nether he that plauntith is ony thing, nethir 8 he that moistith, but God that ziueth encreessyng. And he that plauntith, and he that moistith, ben oon; and ech schal g take his owne mede, aftir his trauel. For we ben the helperis of God; ze ben the erthetiliyng of God, ze ben the bildyng of 10 God. Aftir the grace of God that is 30uun to me, as a wise maistir carpenter Y settide the foundement; and another 11 bildith aboue. But ech man se, hou he bildith aboue. For no man may sette another foundement, outtakun that that is 12 sett, which is Crist Jhesus. For if ony bildith ouer this foundement, gold, siluer, preciouse stoonys, stickis, hey, or 13 stobil, euery mannus werk schal be open; for the dai of the Lord schal declare, for it schal be schewid in fier; the fier 14 schal preue the werk of ech man, what maner werk it is. If the werk of ony man dwelle stille, which he bildide aboue, he 15 schal resseyue mede. If ony mannus werk brenne, he schal suffre harm; but he schal be saaf, so netheles as bi fier. 16 Witen 3e not, that 3e ben the temple of God, and the spirit of 17 God dwellith in 30u? And if ony defoulith the temple of God, God schal leese hym; for the temple of God is hooli, 18 which 3e ben. No man disseyue hym silf. If ony man among 30u is seyn to be wiys in this world, be he maad 19 a fool, that he be wijs. For the wisdom of this world is foli anentis God; for it is writun, Y schal catche wise men in her 20 fel wisdom; and eft, The Lord knowith the thoustis of wise 21 men, for tho ben veyn. Therfor no man haue glorie in men. 22 For alle thingis ben zoure, ethir Poul, ether Apollo, ether Cefas, ether the world, ether lijf, ether deth, ether thingis pre-23 sent, ethir thingis to comynge; for alle thingis ben 30ure, and ze ben of Crist, and Crist is of God.

CAP. IV.

So a man gesse vs, as mynystris of Crist, and dispenderis 2 of the mynysteries of God. Now it is south here among the 3 dispenderis, that a man be found un trewe. And to me it is for the leest thing, that Y be demyd of 30u, or of mannus 4 dai; but nether Y deme my silf. For Y am no thing ouer trowynge to my silf, but not in this thing Y am iustified; 5 for he that demeth me, is the Lord. Therfor nyle 3e deme bifore the tyme, til that the Lord come, which schal liztne the hyd thingis of derknessis, and schal schewe the counseils of hertis; and thanne preisyng schal be to ech 6 man of God. And, britheren, Y haue transfigurid these thingis in to me and in to Apollo, for 30u; that in vs 3e lerne, lest ouer that it is writun, oon azens another be blowun 7 with pride for another. Who demeth thee? And what hast thou, that thou hast not resseyued? And if thou hast resseyued, what gloriest thou, as thou haddist not resseyued? 8 Nowe 3e ben fyllid, now 3e ben maad riche; 3e regnen with outen vs; and Y wolde that 3e regnen, that also we regnen 9 with 30u. And Y gesse, that God schewide vs' the laste apostlis, as thilke that ben sent to the deth; for we ben maad a spectacle to the world, and to aungels, and to men. 10 We foolis for Crist, but 3e prudent in Crist; we sike, but 3e 11 stronge; 3e noble, but we vnnoble. Til in to this our we hungren, and thirsten, and ben nakid, and ben smytun with 12 buffatis, and we ben vnstable, and we trauelen worchynge with oure hondis; we ben cursid, and we blessen; we 13 suffren persecucioun, and we abiden longe; we ben blasfemyd, and we bisechen; as clensyngis of this world we ben 14 maad the out castyng of alle thingis til 3it. Y write not these thingis, that Y confounde zou, but Y warne as my 15 moste dereworthe sones. For whi if 3e han ten thousynde

of vndur maistris in Crist, but not many fadris; for in Crist
16 Jhesu Y haue gendrid 30u bi the gospel. Therfor, britheren,
17 Y preye 30u, be 3e foleweris of me, as Y of Crist. Therfor
Y sente to 30u Tymothe, which is my most dereworthe sone,
and feithful in the Lord, which schal teche 30u my weies,
that ben in Crist Jhesu; as Y teche euery where in ech
18 chirche. As thou; Y schulde not come to 30u, so summe
19 ben blowun with pride; but Y schal come to 30u soone, if
God wole; and Y schal knowe not the word of hem that
20 ben blowun with pride, but the vertu. For the rewme of
21 God is not in word, but in vertu. What wole 3e? Schal
Y come to 30u in a 3erde, or in charite, and in spirit of
myldenesse?

CAP. V.

I In al maner fornycacioun is herd among 30u, and siche fornycacioun, which is not among hethene men, so that 2 summan haue the wijf of his fadir. And 3e ben bolnyd with pride, and not more hadden weilyng, that he that dide this 3 werk, be takun awei fro the myddil of 30u. And Y absent in bodi, but present in spirit, now have demyd as present hym that hath thus wrougt, whanne ze ben gaderid togidere 4 in the name of oure Lord Jhesu Crist, and my spirit, with 5 the vertu of the Lord Ihesu, to take siche a man to Sathanas, in to the perischyng of fleisch, that the spirit be saaf in the dai of oure Lord Jhesu Crist. 3oure gloriyng is not good. 6 Witen 3e not, that a litil sourdow apeyrith al the gobet? 7 Clense ze out the old sourdow, that ze be new sprengyng togidere, as ze ben therf. For Crist offrid is oure pask. 8 Therfor ete we, not in eld sourdows, nether in sourdows of malice and weywardnesse, but in therf thingis of clernesse g and of treuthe. I wroot to 30u in a pistle, that 3e be not 10 medlid with letchours, not with letchours of this world, ne coueitous men, ne raueynours, ne with men seruynge to mawmetis, ellis 3e schulden haue go out of this world. But now Y wroot to 3ou, that 3e be not meynd. But if he that is named a brother among 3ou, and is a letchour, or coueitouse, or seruynge to ydols, or cursere, or ful of drunkenesse, or raueynour, to take no mete with siche.

12 For what is it to me to deme of hem that ben with oute forth? Whether 3e demen not of thingis that ben with ynne forth?

13 For God schal deme hem that ben withouten forth. Do 3e awei yuel fro 3ou silf.

CAP. VI.

I DAR any of 30u that hath a cause agens another, be demed 2 at wickid men, and not at hooli men? Whether 3e witen not, that seyntis schulen deme of this world? And if the world schal be demed bi 30u, be 3e vnworthi to deme of the 3 leste thingis? Witen 3e not, that we schulen deme aungels? 4 hou myche more worldli thingis? Therfor if 3e han worldli domes, ordeyne ze tho contemptible men, that ben in the 5 chirche, to deme. Y seie to make 30u aschamed. So ther is not ony wise man, that may deme bitwixe a brothir 6 and his brothir; but a brothir with brothir stryueth in dom, 7 and that among vnfeithful men. And now trespas is algatis in 30u, for 3e han domes among 30u. Whi rather take 8 ze no wrong? whi rather suffre ze not disseit? But and se doen wrong, and doen fraude, and that to britheren. 9 Whether 3e witen not, that wickid men schulen not welde the kyngdom of God? Nyle 3e erre; nethir letchours, nether men that seruen mawmetis, nether auouteris, nether 10 letchouris agen kynde, nether thei that doon letcheri with men, nether theues, nether auerouse men, nethir ful of, drunkenesse, nether curseris, nether rauenours, schulen welde 11 the kyngdom of God. And 3e weren sum tyme these:

thingis; but ze ben waischun, but ze ben halewid, but ze ben iustefied in the name of oure Lord Jhesu Crist, and in 12 the spirit of oure God. Alle thingis ben leeueful to me, but not alle thingis ben spedeful. Alle thingis ben leeueful to me, but Y schal not be brougt down vndur ony mannus power. 13 Mete to the wombe, and the wombe to metis; and God schal distruye bothe this and that. And the bodi not to forny-14 cacioun, but to the Lord, and the Lord to the bodi. For 15 God reiside the Lord, and schal reise vs bi his vertu. Witen ze not, that zoure bodies ben membris of Crist? Schal Y thanne take the membris of Crist, and schal Y make the 16 membris of an hoore? God forbede. Whether 3e witen not, that he that cleueth to an hoore, is maad o bodi? For 17 he seith, Ther schulen be tweyne in o fleisch. And he that 18 cleueth to the Lord, is o spirit. Fle 3e fornycacioun; al synne what euere synne a man doith, is with out the bodi; but he that doith fornycacioun, synneth azens his bodi. 19 Whether ze witen not, that zoure membris ben the temple of the Hooli Goost, that is in 30u, whom 3e han of God, 20 and 3e ben not 30ure owne? For 3e ben boust with greet prijs. Glorifie ze, and bere ze God in zoure bodi.

CAP. VII.

But of thilke thingis that 3e han write to me, it is good 2 to a man to touche not a womman. But for fornycacioun eche man haue his owne wijf, and ech womman haue hir 3 owne hosebonde. The hosebonde 3elde dette to the wijf, 4 and also the wijf to the hosebonde. The womman hath not power of hir bodi, but the hosebonde; and the hosebonde 5 hath not power of his bodi, but the womman. Nyle 3e defraude eche to othere, but perauenture of consent to a tyme, that 3e 3yue tent to preier; and eft turne 3e a3en

to the same thing, lest Sathanas tempte 30u for 30ure vncon-6 tynence. But Y seie this thing as 3yuyng leeue, not bi 7 comaundement. For Y wole, that alle men be as my silf. But eche man hath his propre zifte of God; oon thus, and 8 another thus. But Y seie to hem, that ben not weddid, and o to widewis, it is good to hem, if thei dwellen so as Y. That if thei conteynen not hem silf, be thei weddid; for it is 10 betere' to be weddid, than to be brent. But to hem that ben ioyned in matrymonye, Y comaunde, not Y, but the 11 Lord, that the wijf departe not fro the hosebonde; and that if sche departith, that sche dwelle vnweddid, or be recounselid to hir hosebonde; and the hosebonde forsake not the 12 wijf. But to othere Y seie, not the Lord. If ony brother hath an vnfeithful wijf, and sche consenteth to dwelle with 13 hym, leeue he hir not. And if ony womman hath an vnfeithful hosebonde, and this consentith to dwelle with hir, 14 leeue sche not the hosebonde. For the vnfeithful hosebonde is halewid bi the feithful womman, and the vnfeithful womman is halewid bi the feithful hosebonde. Ellis 30ure 15 children weren vncleene, but now thei ben hooli. That if the vnfeithful departith, departe he. For whi the brother or sistir is not suget to seruage in siche; for God hath clepid vs in 16 pees. And wherof wost thou, womman, if thou schalt make the man saaf; or wherof wost thou, man, if thou schalt 17 make the womman saaf? But as the Lord hath departid to ech, and as God hath clepid ech man, so go he, as Y teche 18 in alle chirchis. A man circumcidid is clepid, brynge he not to the prepucie. A man is clepid in prepucie, be he not 10 circumcidid. Circumcisioun is nouzt, and prepucie is nouzt, 20 but the kepyng of the maundementis of God. .Ech man in 21 what clepyng he is clepid, in that dwelle he. Thou seruaunt art clepid, be it no charge to thee; but if thou maist be fre, 22 the rather vse thou. He that is a seruaunt, and is clepid in

the Lord, is a freman of the Lord. Also he that is a freman, 23 and is clepid, is the seruaunt of Crist. With prijs ze ben 24 bouzt; nyle ze be maad seruauntis of men. Therfor ech man in what thing he is clepid a brothir, dwelle he in this 25 anentis God. But of virgyns Y haue no comaundement of God; but Y zyue counseil, as he that hath mercy of the 26 Lord, that Y be trewe. Therfor Y gesse, that this thing is good for the present nede; for it is good to a man to be so. 27 Thou art boundun to a wijf, nyle thou seke vnbyndyng; 28 thou art vnboundun fro a wijf, nyle thou seke a wijf. But if thou hast takun a wijf, thou hast not synned; and if a maidun is weddid, sche synnede not; nethelesse siche 20 schulen haue tribulacioun of fleisch. But Y spare 30u. Therfor, britheren, Y seie this thing, The tyme is schort. Another is this, that thei that han wyues, be as thou; thei hadden 30 noon; and thei that wepen, as thei wepten not; and thei that ioien, as thei ioieden not; and thei that bien, as thei 31 hadden not; and thei that vsen this world, as thei that vsen 32 not. For whi the figure of this world passith. But Y wole, that ze be without bisynesse, for he that is without wijf, is bisi what thingis ben of the Lord, hou he schal plese God. 33 But he that is with a wijf, is bysy what thingis ben of the world, hou he schal plese the wijf, and he is departid. 34 And a womman vnweddid and maidun thenkith what thingis ben of the Lord, that sche be hooli in bodi and spirit. But sche that is weddid, thenkith what thingis ben of the world, 35 hou sche schal plese the hosebonde. And Y seie these thingis to soure profit, not that Y caste to sou a snare, but to that that is onest, and that 3yueth esynesse, with outen lettyng to make 36 preieris to the Lord. And if ony man gessith hym silf to be seyn foule on his virgyn, that sche is ful woxun, and so it bihoueth to be doon, do sche that that sche wole; sche 37 synneth not, if sche be weddid. For he that ordeynede stabli in his herte, not hauynge nede, but hauynge power of his wille, and hath demed in his herte this thing, to 38 kepe his virgyn, doith wel. Therfore he that ioyneth his virgyn in matrymonye, doith wel; and he that ioyneth not, 39 doith betere. The womman is boundun to the lawe, as longe tyme as hir hosebonde lyueth; and if hir hosebonde is deed, sche is delyuered fro the lawe of the hosebonde, be sche 40 weddid to whom she wole, oneli in the Lord. But sche schal be more blessid, if sche dwellith thus, aftir my counsel; and Y wene, that Y haue the Spirit of God.

CAP. VIII.

1 Bur of these thingis that ben sacrified to ydols, we witen, for alle we han kunnyng. But kunnyng blowith, charite 2 edefieth. But if ony man gessith, that he kan ony thing, 3 he hath not 3it knowe hou it bihoueth hym to kunne. And 4 if ony man loueth God, this is known of hym. But of metis that ben offrid to idols, we witen, that an idol is no 5 thing in the world, and that ther is no God but oon. For thou; ther ben summe that ben seid goddis, ethir in heuene, ether in erthe, as ther ben many goddis, and many lordis; 6 netheles to vs is o God, the fadir, of whom ben alle thingis, and we in hym; and o Lord Jhesu Crist, bi whom ben alle thingis, and we bi hym. But not in alle men is kunnyng. 7 For summen with conscience of ydol til now eten as thing offrid to idolis; and her conscience is defoulid, for it is sijk. 8 Mete comendith vs not to God; for nether we schulen faile, if we eten not, nether if we eten, we schulen haue plente. 9 But se 3e, lest perauenture this 3 our leeue be maad hurtyng 10 to sijke men. For if ony man schal se hym, that hath kunnyng, etynge in a place where idols ben worschipid, whethir his conscience, sithen it is sijke, schal not be edified to ete

11 thingis offrid to idols? And the sijk brothir, for whom Crist
12 diede, schal perische in thi kunnyng. For thus 3e synnyng
a3ens britheren, and smytynge her sijk conscience synnen
13 a3ens Crist. Wherfor if mete sclaundrith my brother, Y schal
neuere ete fleisch, lest Y sclaundre my brothir.

CAP. IX.

WHETHER Y am not fre? Am Y not apostle? Whether Y saiz not Crist Jhesu, oure Lord? Whether ze ben not my 2 werk in the Lord? And thou; to othere Y am not apostle, but netheles to 30u Y am; for 3e ben the litle signe of myn 3 apostlehed in the Lord. My defense to hem that axen me, 4 that is. Whether we han not power to ete and drynke? 5 Whether we han not power to lede aboute a womman a sistir, as also othere apostlis, and britheren of the Lord, and 6 Cefas? Or Y aloone and Barnabas han not power to worche 7 these thingis? Who traueilith ony tyme with hise owne wagis? Who plauntith a vynzerd, and etith not of his fruyt? Who kepith a flok, and etith not of the mylk of the flok? 8 Whether aftir man Y sey these thingis? whether also the lawe g seith not these thingis? For it is writun in the lawe of Moises, Thou schalt not bynde the mouth of the ox threisch-10 ynge. Whethir of oxun is charge to God? Whether for vs he seith these thingis? For whi tho ben writun for vs; for he that erith, owith to ere in hope, and he that threischith, in 11 hope to take fruytis. If we sowen spiritual thingis to 30u, is 12 it grete, if we repen 3 oure fleischli thingis? If othere ben parteneris of 3 oure power, whi not rathere we? But we vsen not this power, but we suffren alle thingis, that we ayuen no 13 lettyng to the euangelie of Crist. Witen 3e not, that thei that worchen in the temple, eten tho thingis that ben of the temple, and thei that seruen to the auter, ben partyneris of the

14 auter? So the Lord ordeynede to hem that tellen the gospel, 15 to lyue of the gospel. But Y vside noon of these thingis; sotheli Y wroot not these thingis, that tho be don so in me; for it is good to me rather to die, than that ony man auoyde 16 my glorie. For if Y preche the gospel, glorie is not to me, for nedelich Y mot don it; for wo to me, if Y preche not the 17 gospel. But if Y do this thing wilfuli, Y haue mede; but if 18 azens my wille, dispending is bitakun to me. What thanne is my mede? That Y prechynge the gospel, putte the gospel with outen otheris cost, that Y vse not my power in the gos-19 pel. Forwhi whanne Y was fre of alle men, Y made me 20 seruaunt of alle men, to wynne the mo men. And to Jewis 21 Y am maad as a Jew, to wynne the Jewis; to hem that ben vndur the lawe, as Y were vndur the lawe, whanne Y was not vndur the lawe, to wynne hem that weren vndur the lawe; to hem that weren with out lawe, as Y were with out lawe, whanne Y was not with out the lawe of God, but Y was in the lawe of Crist, to wynne hem that weren with out lawe. 22 Y am maad sijk to sike men, to wynne sike men; to alle men 23 Y am maad alle thingis, to make alle men saaf. But Y do alle thingis for the gospel, that Y be maad partener of it. 24 Witen ze not, that thei that rennen in a furlong, alle rennen, 25 but oon takith the prijs? So renne 3e, that 3e catche. Ech man that stryueth in figt, absteyneth hym fro alle thingis; and thei, that thei take a corruptible coroun, but we an vncorrupt. 26 Therfor Y renne so, not as in to vncerteyn thing; thus Y 27 fizte, not as betynge the eir; but Y chastise my bodi, and bryng it in to seruage; lest perauenture whanne Y preche to othere, Y my silf be maad repreuable.

CAP. X.

BRITHEREN, Y nyle, that 3e vnknowe, that alle oure fadris weren vndur cloude, and alle passiden the see; and alle

3 weren baptisid in Moises, in the cloude and in the see; and 4 alle eeten the same spiritual mete, and alle drunken the same spiritual drynke; thei drunken of the spiritual stoon folew-5 ynge hem; and the stoon was Crist. But not in ful manye of hem it was wel pleasaunt to God; for whi thei weren cast 6 doun in desert. But these thingis ben don in figure of vs, that we be not coueyteris of yuele thingis, as thei coueitiden. 7 Nether be 3e maad idolatreris, as summe of hem; as it is writun, The puple sat to ete and drynke, and thei risen vp to 8 pleie. Nether do we fornycacioun, as summe of hem diden fornicacioun, and thre and twenti thousyndis weren deed in 90 dai. Nethir tempte we Crist, as summe of hem temp-10 tiden, and perischiden of serpentis. Nether grutche 3e, as summe of hem grutchiden, and thei perischiden of a distrier. 11 And alle these thingis felliden to hem in figure; but thei ben writun to oure amendyng, in to whiche the endis of the 12 worldis ben comun. Therfor he that gessith hym, that he 13 stondith, se he, that he falle not. Temptacioun take not 30u, but mannus temptacioun; for God is trewe, which schal not suffre 30u to be temptid aboue that that 3e moun; but he schal make with temptacioun also purueyaunce, that 3e moun 14 suffre. Wherfor, 3e most dereworthe to me, fle 3e fro wor-15 schiping of maumetis. As to prudent men Y speke, deme 3e 16 30u silf that thing that Y seie. Whether the cuppe of blessyng which we blessen, is not the comynyng of Christis blood? and whether the breed which we breken, is not the 17 takyng of the bodi of the Lord? For we manye ben o breed and o bodi, alle we that taken part of o breed and of o cuppe. 18 Se ze Israel aftir the fleisch, whethir thei that eeten sacrifices, 19 ben not partyneris of the auter? What therfor seie Y, that a thing that is offrid to idols is ony thing, or that the idol is 20 ony thing? But tho thingis that hethene men offren, thei offren to deuelis, and not to God. But Y nyle, that 3e ben

maad felowis of feendis; for ze moun not drynke the cuppe 21 of the Lord, and the cuppe of fendis; 3e moun not be parteneris of the boord of the Lord, and of the bord of 22 feendis. Whether we han enuye to the Lord? whether we ben strengere then he? Alle thingis ben leeueful to me, but 23 not alle thingis ben spedeful. Alle thingis ben leeueful to 24 me, but not alle thingis edifien. No man seke that thing 25 that is his owne, but that thing that is of an othere. Al thing that is seld in the bocherie, ete 3e, axynge no thing for con-26 science. The erthe and the plente of it is, the Lordis. 27 If ony of hethene men clepith 30u to soper, and 3e wole go, al thing that is set to 3ou, ete 3e, axynge no thing for con-28 science. But if ony man seith, This thing is offrid to idols, 29 nyle 3e ete, for hym that schewide, and for conscience; and Y seie not, thi conscience, but of an othere. But wherto is 30 my fredom demed of an othere mannus conscience? Therfor if Y take part with grace, what am Y blasfemed, for that that 31 Y do thankyngis? Therfor whether 3e eten, or drynken, or don ony other thing, do 3e alle thingis in to the glorie of God. 32 Be 3e with outen sclaundre to Jewis, and to hethene men, 33 and to the chirche of God; as Y bi alle thingis plese to alle men, not sekynge that that is profitable to me, but that that is profitable to manye men, that thei be maad saaf,

CAP. XI.

1, 2 BE 3e my foleweris, as Y am of Crist. And, britheren, Y preise 3ou, that bi alle thingis 3e ben myndeful of me; and 3 as Y bitook to 3ou my comaundementis, 3e holden. But Y wole that 3e wite, that Crist is heed of ech man; but the heed of the womman is the man; and the heed of Crist is God. 4 Ech man preiynge, or profeciynge, whanne his heed is hilid, 5 defoulith his heed. But ech womman preiynge, or profe-

ciynge, whanne hir heed is not hilid, defoulith hir heed; for it 6 is oon, as if sche were pollid. And if a womman be not keuered, be sche pollid; and if it is foul thing to a womman 7 to be pollid, or, to be maad ballid, hile sche hir heed. But a man schal not hile his heed, for he is the ymage and the 8 glorie of God; but a womman is the glorie of man. For a man is not of the womman, but the womman of the man. 9 And the man is not maad for the womman, but the womman 10 for the man. Therfor the womman schal haue an hilyng on 11 hir heed, also for aungelis. Netheles nether the man is with outen womman, nether the womman is with oute man, in the 12 Lord. Forwhi as the womman is of man, so the man is bi 13 the womman; but alle thingis ben of God. Deme 3e 30u silf; bisemeth it a womman not hilid on the heed to preye 14 God? Nether the kynde it silf techith vs, for if a man 15 nursche longe heer, it is schenschipe to hym; but if a womman nurische longe heer, it is glorie to hir, for heeris ben 1630uun to hir for keueryng. But if ony man is seyn to be ful of strijf, we han noon siche custom, nethir the chirche of God. 17 But this thing Y comaunde, not preisynge, that 3e comen 18 togidere not in to the betere, but in to the worse. First for whanne ze comen togidere in to the cirche, Y here that dis-19 cenciouns ben, and in parti Y bileue. For it bihoueth eresies to be, that thei that ben prouyd, ben opynli knowun in 30u. 20 Therfor whanne 3e comen togidere in to oon, now it is not 21 to ete the Lordis soper; for whi ech man bifor takith his soper to ete, and oon is hungry, and another is drunkun. 22 Whether 3e han not housis to ete and drynke, or 3e dispisen the chirche of God, and confounden hem that han noon? What schal Y seie to 30u? Y preise 30u, but here yn Y 23 preise 30u not. For Y have takun of the Lord that thing, which Y haue bitakun to 30u. For the Lord Jhesu, in what 24 nist he was bitraied, took breed, and dide thankyngis, and

brak, and seide, Take 3e, and ete 3e; this is my bodi, which schal be bitraied for 30u; do 3e this thing in to my 25 mynde. Also the cuppe, aftir that he hadde soupid, and seide, This cuppe is the newe testament in my blood; do 3e this 26 thing, as ofte as 3e schulen drynke, in to my mynde. For - as ofte as ze schulen ete this breed, and schulen drynke the cuppe, 3e schulen telle the deth of the Lord, til that he come. 27 Therfor who euere etith the breed, or drynkith the cuppe of the Lord vnworthili, he schal be gilti of the bodi and of the 28 blood of the Lord. But preue a man hym silf, and so ete he 29 of the ilke breed, and drynke of the cuppe. For he that etith and drinkith vnworthili, etith and drinkith doom to hym, 30 not wiseli demyng the bodi of the Lord. Therfor among 30u 31 many ben sijke and feble, and manye slepen. And if we 32 demyden wiseli vs silf, we schulden not be demyd; but while we ben demyd of the Lord, we ben chastisid, that 33 we be not dampnyd with this world. Therfor, my britheren. 34 whanne 3e comen togidere to ete, abide 3e togidere. If ony man hungrith, etc he at home, that ze come not togidere in to doom. And Y schal dispose othere thingis, whanne Y come.

CAP. XII.

But of spiritual thingis, britheren, Y nyle that 3e vnknowun. For 3e witen, that whanne 3e weren hethene men
hou 3e weren led goynge to doumbe maumetis. Therfor Y
make knowun to 3ou, that no man spekynge in the spirit of
God, seith departyng fro Jhesu; and no man may seie the
Lord Jhesu, but in the Hooli Goost. And dyuerse graces
ther ben, but it is al oon Spirit; and dyuerse seruyces ther
ben, but it is al oon Lord; and dyuerse worchingis ther ben,
but al is oon God, that worchith alle thingis in alle thingis.
And to ech man the schewyng of spirit is 30uun to profit.

8 The word of wisdom is 30uun to oon bi spirit; to another 9 the word of kunnyng, bi the same spirit; feith to another, in the same spirit; to anothere, grace of helthis, in o spirit; to to another, the worchyng of vertues; to another, profecie; to another, very knowyng of spiritis; to another, kyndis of 11 langagis; to another, expowning of wordis. And oon and the same spirit worchith alle these thingis, departynge to ech 12 bi hem silf as he wole. For as ther is o body, and hath many membris, and alle the membris of the bodi whanne tho ben 13 manye, ben o bodi, so also Crist. For in o spirit alle we ben baptisid in to o bodi, ether Jewis, ether hethene, ether seruauntis, ether free; and alle we ben fillid with drink in o 14, 15 spirit. For the bodi is not o membre, but manye. If the foot seith, For Y am not the hoond, Y am not of the bodi; 16 not therfor it is not of the bodi. And if the ere seith, For Y am not the ize, Y am not of the bodi; not therfor it is not of 17 the bodi. If al the bodi is the ize, where is heryng? and if 18 al the bodi is heryng, where is smellyng? But now God hath set membris, and ech of hem in the bodi, as he wolde. 10. 20 That if alle weren o membre, where were the bodi? 21 now ther ben many membris, but o bodi. And the ize may not seie to the hond, Y haue no nede to thi werkis; or eft 22 the heed to the feet, 3e ben not necessarie to me. myche more tho that ben seyn to be the lowere membris 23 of the bodi, ben more nedeful; and thilke that we gessen to be the vnworthier membris of the bodi, we ayuen more honour to hem; and tho membris that ben vnonest, han 24 more oneste. For oure oneste membris han nede of noon; but God tempride the bodi, zyuynge more worschip to it, to 25 whom it failide, that debate be not in the bodi, but that the 26 membris be bisi in to the same thing ech for othere. And if o membre suffrith ony thing, alle membris suffren therwith; 27 ethir if o membre ioieth, alle membris ioien togidere. And

28 3e ben the bodi of Crist, and membris of membre. But God sette sum men in the chirche, fyrst apostlis, the secunde tyme prophetis, the thridde techeris, aftirward vertues, aftirward graces of heelyngis, helpyngis, gouernails, kyndis of langagis, 29 interpretaciouns of wordis. Whether alle apostlis? whether alle prophetis? whether alle techeris? whether alle vertues? 30 whether alle men han grace of heelyngis? whether alle 31 speken with langagis? whether alle expownen? But sue 3e the betere goostli 3iftis. And 3it Y schewe to 3ou a more excellent weye.

CAP. XIII.

I IF Y speke with tungis of men and of aungels, and Y haue not charite, Y am maad as bras sownynge, or a cymbal 2 tynkynge. And if Y haue prophecie, and knowe alle mysteries, and al kunnynge, and if Y haue al feith, so that Y meue hillis fro her place, and Y haue not charite, Y am 3 nouzt. And if Y departe alle my goodis in to the metis of pore men, and yf Y bitake my bodi, so that Y brenne, and if 4 Y have not charite, it profitth to me no thing. Charite is pacient, it is benygne; charite enuyeth not, it doith not 5 wickidli, it is not blowun, it is not coueytouse, it sekith not tho thingis that ben hise owne, it is not stirid to wraththe, it 6 thenkith not yuel, it ioyeth not on wickidnesse, but it ioieth 7 togidere to treuthe; it suffrith alle thingis, it bileueth alle 8 thingis, it hopith alle thingis, it susteyneth alle thingis. Charite fallith neuere doun, whether prophecies schulen be voidid, ethir langagis schulen ceesse, ethir science schal be distried. 9, 10 For a parti we knowun, and a parti we prophecien; but whanne that schal come that is parfit, that thing that is of 11 parti schal be auoidid. Whanne Y was a litil child, Y spak as a litil child, Y vndurstood as a litil child; but whanne Y was maad a man, Y avoidide tho thingis that weren of a

12 litil child. And we seen now bi a myrour in derknesse, but thanne face to face; now Y knowe of parti, but thanne Y 13 schal knowe, as Y am knowun. And now dwellen feith, hope, and charite, these thre; but the most of these is charite.

CAP. XIV.

Sue 3e charite, loue 3e spiritual thingis, but more that 3e 2 prophecien. And he that spekith in tunge, spekith not to men, but to God; for no man herith. But the spirit 3 spekith mysteries. For he that prophecieth, spekith to men 4 to edificacioun, and monestyng, and coumfortyng. He that spekith in tunge, edifieth hym silf; but he that prophecieth, 5 edifieth the chirche of God. And Y wole, that alle 3e speke in tungis, but more that ze prophecie. For he that prophecieth, is more than he that spekith in langagis; but pera-6 uenture he expoune, that the chirche take edificacioun. But now, britheren, if Y come to 30u, and speke in langagis, what schal Y profite to 30u, but if Y speke to 30u ethir in reuelacioun, ethir in science, ethir in prophecie, ether in techyng? 7 For tho thingis that ben withouten soule, and 3yueth voices, ethir pipe, ether harpe, but tho 3yuen distinccioun of sownyngis, hou schal it be knowun that is sungun, ether that that 8 is trumpid? For if a trumpe zyue an vncerteyn soune, who o schal make hym silf redi to batel? So but ze zyuen an opyn word bi tunge, hou schal that that is seid be knowun? For 10 ze schulen be spekynge in veyn. There ben many kyndis of 11 langagis in this world, and no thing is with outen vois. But if Y knowe not the vertu of a vois, Y schal be to hym, to whom Y schal speke, a barbarik; and he that spekith to me, _12 schal be a barbarik. So 3e, for 3e ben loueris of spiritis, seke 13 ze that ze be plenteuouse to edificacioun of the chirche. And therfor he that spekith in langage, preie, that he expowne.

14 For if Y preye in tunge, my spirit preieth; myn vndurstond-15 yng is with outen fruyt. What thanne? Y schal preye in spirit, Y schal preye in mynde; Y schal seie salm in spirit, 16 Y schal seie salm also in mynde. For if thou blessist in spirit, who fillith the place of an ydiot, hou schal he seie Amen on thi blessyng, for he woot not, what thou seist? 17 For thou doist wel thankyngis, but an othir man is not ede-18 fied. Y thanke my God, for Y speke in the langage of alle 19 30u; but in the chirche Y wole speke fyue wordis in my wit, that also Y teche othere men, than ten thousynde of wordis 20 in tunge. Britheren, nyle ze be maad children in wittis, but 21 in malice be 3e children; but in wittis be 3e parfit. For in the lawe it is writun, That in othere tungis and othere lippis Y schal speke to this puple, and nether so thei schulen here 22 me, seith the Lord. Therfor langagis ben in to tokene, not to feithful men, but to men out of the feith; but prophecies 23 ben not to men out of the feith, but to feithful men. Therfor if alle the chirche come togidere in to oon, and alle men speken in tungis, if idiotis, ether men out of the feith, entren, 24 whether thei schulen not seie, What ben 3e woode? But if alle men prophecien, if ony vnfeithful man or idiot entre, he 25 is conuyct of alle, he is wiseli demyd of alle. For the hid thingis of his herte ben knowun, and so he schal falle doun on the face, and schal worschipe God, and schewe verili that 26 God is in 30u. What thanne, britheren? Whanne 3e comen togidere, ech of zou hath a salm, he hath techyng, he hath apocalips, he hath tunge, he hath expownyng; alle thingis 27 be thei don to edificacioun. Whether a man spekith in tunge, bi twei men, ethir thre at the moste, and bi partis, that 28 oon interprete. But if there be not an interpretour, be he stille in the chirche, and speke he to hym silf and to God. 29 Prophetis tweine or thre seie, and othere wiseli deme. But 30 if ony thing be schewid to a sittere, the formere be stille.

31 For 3e moun prophecie alle, ech bi hym silf, that alle men 32 lerne, and alle moneste. And the spiritis of prophetis ber 33 suget to prophetis; for whi God is not of discencioun, bu 34 of pees; as in alle chirchis of hooli men Y teche. Wymmer in chirchis be stille; for it is not suffrid to hem to speke, bu 35 to be suget, as the lawe seith. But if thei wolen ony thing lerne, at home axe thei her hosebondis; for it is foule thing 36 to a womman to speke in chirche. Whether of 30u the word 37 of God cam forth, or to 30u aloone it cam? If ony man is seyn to be a prophete, or spiritual, knowe he tho thingis that Y write to 30u, for tho ben the comaundementis of the Lord.

Y write to 30u, for tho ben the comaundementis of the Lord 38 And if ony man vnknowith, he schal be vnknowun. Ther 39 for, britheren, loue 3e to prophecie, and nyle 3e forbede to 40 speke in tungis. But be alle thingis don onestli, and bi du ordre in 30u.

CAP. XV.

Sothell, britheren, Y make the gospel knowun to 300 which Y haue prechid to 3ou, the which also 3e han takun, is 2 which 3e stonden, also bi which 3e schulen be sauyd; b which resoun Y have prechid to 30u, if 3e holden, if 3e has 3 not bileuyd ideli. For Y bitook to 3ou at the bigynnyng tha thing which also Y have resseyued; that Crist was deed fo 4 oure synnes, bi the scripturis; and that he was biried, and 5 that he roos agen in the thridde dai, after scripturis; and tha he was seyn to Cephas, and aftir these thingis to enleuene 6 aftirward he was seyn to mo than fyue hundrid brithere togidere, of whiche manye lyuen zit, but summe ben deed 7 aftirward he was seyn to James, and aftirward to alle th 8 apostlis. And last of alle he was seyn also to me, as to o deed borun child. For Y am the leste of apostlis, that are not worthi to be clepid apostle, for Y pursuede the chirch 10 of God. But bi the grace of God Y am that thing that Y

am; and his grace was not voide in me. For Y trauelide more plenteuously than alle thei; but not Y, but the grace 11 of God with me. But whether Y, or thei, so we han prechid, 12 and so ze han bileuyd. And if Crist is prechid, that he roos azen fro deeth, hou seien summen among zou, that the 13 azenrisyng of deed men is not? And if the azenrisyng of 14 deed men is not, nethir Crist roos azen fro deeth. And if Crist roos not, oure preching is veyn, oure feith is veyn. 15 And we ben foundun false witnessis of God, for we han seid witnessyng azens God, that he reiside Crist, whom 16 he reiside not, if deed men risen not azen. Forwhi if 17 deed men risen not azen, nether Crist roos azen; and if Crist roos not azen, oure feith is veyn; and zit ze ben in 18 3 oure synnes. And thanne thei that han diede in Crist, han 19 perischid. If in this life oneli we ben hoping in Crist, we 20 ben more wretchis than alle men. But now Crist roos azen 21 fro deth, the firste fruit of deed men; for deeth was bi a 22 man, and bi a man is azenrisyng fro deth. And as in Adam alle men dien, so in Crist alle men schulen be quykenyd. 23 But ech man in his ordre; the firste fruit, Crist, afterward thei that ben of Crist, that bileueden in the comyng of Crist; 24 aftirward an ende, whanne he schal bitake the kyngdom to God and to the fadir, whanne he schal auoide al princehod, 25 and power, and vertu. But it bihoueth hym to regne, til he 26 putte alle hise enemyes vndur hise feet. And at the laste, deth the enemye schal be distried; for he hath maad suget 27 alle thingis vndur hise feet. And whanne he seith, alle thingis ben suget to hym, with outen doubt outakun hym 28 that sugetide alle thingis to hym. And whanne alle thingis ben suget to hym, thanne the sone hym silf schal be suget to hym, that made alle thingis suget to hym, that God be alle 29 thingis in alle thingis. Ellis what schulen thei do, that ben baptisid for deed men, if in no wise deed men risen azen?

30 wherto ben thei baptisid for hem? And wherto ben we in 31 perel euery our? Ech dai Y die for 30ure glorie, britheren, 32 which glorie Y haue in Crist Jhesu oure Lord. If aftir man Y have fourten to beestis at Efesi, what profitith it to me, if deed men risen not azen? Ete we, and drynke we, for we 33 schulen die to morewe. Nyle 3e be disseyued; for yuel 34 spechis distrien good thewis. Awake 3e, iuste men, and nyle ze do synne; for summen han ignoraunce of God, but to 35 reuerence Y speke to 30u. But summan seith, Hou schulen deed men rise azen, or in what maner bodi schulen thei 36 come? Vnwise man, that thing that thou sowist, is not 37 quykened, but it die first; and that thing that thou sowist, thou sowist not the bodi that is to come, but a nakid corn, as of whete, 38 or of summe othere seedis; and God zyueth to it a bodi, as 39 he wole, and to ech of seedis a propir bodi. Not ech fleisch is the same fleisch, but oon is of men, another is of beestis, 40 another is of briddis, an othere of fischis. And heuenli bodies ben, and ertheli bodies ben; but oon glorie is of 41 heuenely bodies, and anothir is of ertheli. An othere clerenesse is of the sunne, anothere clerenesse is of the moone, and anothere clerenesse is of sterris; and a sterre dyuersith 42 fro a sterre in clerenesse. And so the azenrisyng of deed men. It is sowun in corrupcioun, it schal rise in vncorrup-43 cioun; it is sowun in vnnoblei, it schal rise in glorie; it is 44 sowun in infirmyte, it schal rise in vertu; it is sowun a beestly bodi, it schal rise a spiritual bodi. If ther is a beestli 45 bodi, ther is also a spiritual bodi; as it is writun, The firste man Adam was maad in to a soule lyuynge, the laste Adam 46 in to a spirit quykenynge. But the firste is not that that is spiritual, but that that is beestlich, aftirward that that is 47 spiritual. The firste man of erthe is ertheli; the secounde 48 man of heuene is heuenelich. Such as the ertheli man is, such ben the ertheli men; and such as the heueneli man is, 49 suche ben also the heueneli men. Therfor as we han bore the ymage of the ertheli man, bere we also the ymage of the 50 heuenli. Britheren, Y seie this thing, that fleisch and bloud moun not welde the kyngdom of God, nethir corrupcioun 51 schal welde vncorrupcioun. Lo! Y seie to 30u priuyte of hooli thingis. And alle we schulen rise azen, but not alle we 52 schulen be chaungid; in a moment, in the twynklyng of an ize, in the laste trumpe; for the trumpe schal sowne, and deed men schulen rise azen, with oute corrupcioun, and we 53 schulen be chaungid. For it byhoueth this corruptible thing to clothe vncorrupcioun, and this deedli thing to putte awei 54 vndeedlinesse. But whanne this deedli thing schal clothe vndeedlynesse, thanne schal the word be doon, that is writun, 55 Deth is sopun vp in victorie. Deth, where is thi victorie? 56 Deth, where is thi pricke? But the pricke of deth is synne; 57 and the vertu of synne is the lawe. But do we thankyngis to God, that 3 af to vs victorie bi oure Lord Jhesu Crist. 58 Therfore, my dereworthe britheren, be 3e stidefast, and vnmouable, beynge plenteuouse in werk of the Lord, euere more witynge that soure trauel is not idel in the Lord.

CAP. XVI.

But of the gaderyngis of money that ben maad in to seyntis, as Y ordeynede in the chirchis of Galathie, so also do 2 3e o dai of the wouke. Ech of 3ou kepe at hym silf, kepynge that that plesith to him, that whanne Y come, the gader-3 yngis ben not maad. And whanne Y schal be present, whiche men 3e preuen, Y schal sende hem bi epistlis to bere 4 3oure grace in to Jerusalem. That if it be worthi that also 5 Y go, thei schulen go with me. But Y schal come to 3ou, whanne Y schal passe bi Macedonye; for whi Y schal passe 6 bi Macedonye. But perauenture Y schal dwelle at 3ou, or

also dwelle the wynter, that and ze lede me whidir euere Y 7 schal go. And Y wole not now se 30u in my passyng, for Y hope to dwelle with 30u awhile, if the Lord schal suffre. 8, 9 But Y schal dwelle at Efesi, til to Witsuntide. For a grete dore and an opyn is openyd to me, and many aduersaries. 10 And if Thimothe come, se 3e that he be with out drede with 1130u, for he worcheth the werk of the Lord, as Y. Therfor no man dispise hym; but lede ze hym forth in pees, that he 12 come to me; for Y abide hym with britheren. But, britheren, Y make knowun to 30u of Apollo, that Y preiede him myche, that he schulde come to 30u, with britheren. But it was not his wille to come now; but he schal come, whanne he schal 13 haue leiser. Walke 3e, and stonde 3e in the feith; do 3e 14 manli, and be 3e coumfortid in the Lord, and be alle 30ure 15 thingis don in charite. And, britheren, Y biseche 30u, 3e knowen the hous of Stephan, and of Fortunati, and Acaicy, for thei ben the firste fruytis of Acaie, and in to mynystrie of 16 seyntis thei han ordeyned hem silf; that also 3e be sugetis to 17 suche, and to ech worchynge togidere and trauelynge. For Y haue ioie in the presence of Stephan, and of Fortunate, 18 and Acaici; for thei filliden that thing that failide to 30u; for thei han refreischid bothe my spirit and zoure. Therfor 19 knowe 3e hem, that ben suche maner men. Alle the chirchis of Asie greten 30u wel. Aquila and Prisca, with her homeli chirche, greten 30u myche in the Lord, at the whiche also Y 20 am herborid. Alle bretheren greten 30u wel. Grete 3e wel 21 togidere in hooli cos. My gretyng bi Poulis hoond. If ony 22 man loueth not oure Lord Jhesu Crist, be he cursid, Mara-23 natha. The grace of oure Lord Jhesu Crist be with 30u. 24 My charite be with 30u alle in Crist Jhesu oure Lord. Amen.

II. CORINTHIANS.

CAP. I.

Pour, apostle of Jhesu Crist, bi the wille of God, and Tymothe, brothir, to the chirche of God that is at Corinthi, 2 with alle seyntis that ben in al Acaie, grace to 30u, and pees 3 of God oure fadir and of the Lord Ihesu Crist. Blessid be God and the fadir of oure Lord Jhesu Crist, fadir of mercies, 4 and God of al coumfort, which coumfortith vs in al oure tribulacioun, that also we moun coumforte hem, that ben in al diseese, bi the monestyng bi which also we ben monestid 5 of God. For as the passiouns of Crist ben plenteuouse in 6 vs, so also bi Crist oure coumfort is plenteuouse. And whether we ben in tribulacioun, for zoure tribulacioun and heelthe, ethir we ben coumfortid, for zoure coumfort, ethir we ben monestid, for youre monestyng and heelthe. Which worchith in you the suffring of the same passiouns, whiche we 7 also suffren, that oure hope be sad for 30u; witynge for as ze ben felowis of passiouns, so ze schulen ben also of coum-8 fort. For, britheren, we wolen that ze wite of oure tribulacioun, that was don in Asie; for ouer maner we weren greued ouer myzt, so that it anoiede vs, zhe, to lyue. But we in vs silf hadden answere of deth, that we truste not in 10 vs, but in God that reisith deed men. Which delyuerede vs, and delyuerith fro so grete perelis, in to whom we hopen, 11 also zit he schal delyuere, while also ze helpen in preier for vs; that of the persones of many faces of that ayuyng that is 12 in vs, thankyngis ben don for vs bi many men to God. For oure glorie is this, the witnessyng of oure conscience, that in symplenesse and clennesse of God, and not in fleischli wis-

dom, but in the grace of God, we lyueden in this world, but 13 more plenteuousli to 30u. And we writen not othere thingis to 30u, than tho that 3e han red and knowe, and Y hope that 14 in to the ende 3e schulen knowe, as also 3e han knowe vs a parti; for we ben zoure glorie, as also ze ben oure in the dai 15 of oure Lord Jhesu Crist. And in this tristyng Y wolde first 16 come to 30u, that 3e schulden haue the secounde grace, and passe bi 30u in to Macedonye, and eft fro Macedonye come 17 to 30u, and of 30u be led in to Judee. But whanne Y wolde this thing, whether Y vside vnstidfastnesse, ether tho thingis that Y thenke, Y thenke aftir the fleisch, that at me be, it is 18 and it is not? But God is trewe, for oure word that was at 19 30u is and is not, is not ther ynne, but is is in it. For whi Thesus Crist, the sone of God, which is prechid among 30u bi vs, bi me, and Syluan, and Tymothe, ther was not in hym 20 is and is not, but is was in hym. For whi hou many euer ben biheestis of God, in thilke is, that is, ben fillid. And therfor and bi hym we seien amen to God, to oure glorie. 21 Sotheli it is God that confermeth vs with 30u in Crist, and 22 the which God anountide vs, and which markide vs, and 3af 23 ernes of the spirit in oure hertis. For Y clepide God to witnesse azens my soule, that Y sparynge zou cam not ouer to Corynthe; not that we ben lordis of 30ure feith, but we ben helperis of zoure ioye; for thorouz bileue ze stonden.

CAP. II.

AND Y ordeynede this ilke thing at me, that Y schulde not come eftsoone in heuynes to 30u. For if Y make 30u sori, who is he that gladith me, but he that is soreuful of me? And this same thing Y wroot to 30u, that whanne Y come, Y haue not sorewe on sorewe, of the whiche it behofte me to haue ioie. And Y triste in 30u alle, that my ioye is of alle

430u. For of myche tribulacioun and angwisch of herte Y wroot to zou by many teeris, not that ze be sori, but that ze 5 wite what charite Y haue more plenteuously in 30u. For if ony man hath maad me soreuful, he hath not maad me 6 sorewful but a parti, that Y charge not 30u alle. This blamyng that ys maad of manye, suffisith to hym, that is 7 sich oon; so that azenward ze rathir forzyuen and coumfort, lest perauenture he that is suche a maner man, be sopun vp 8 bi more grete heuynesse. For which thing Y biseche 30u, 9 that 3e conferme charite in to hym. For whi therfor Y wroot this, that Y knowe soure preuyng, whether in alle 10 thingis 3e ben obedient. For to whom 3e han for3yuen ony thing, also Y have forzyue. For Y that that Y forzaf, zif Y forzaf ony thing, have zouun for zou in the persone of Crist, 11 that we be not disseyued of Sathanas; for we knowen hise 12 thoustis. But whanne Y was comun to Troade for the gospel of Crist, and a dore was opened to me in the Lord, 13 Y hadde not rest to my spirit, for Y foond not my brother Tite, but Y seide to hem farewel, and Y passide in to Mace-14 donye. And Y do thankyngis to God, that euere more makith vs to haue victorie in Crist Ihesu, and schewith bi vs 15 the odour of his knowing in ech place; for we ben the good odour of Crist to God, among these that ben maad saaf, and 16 among these that perischen. To othere sotheli odour of deth in to deth, but to othere we ben odour of lijf in to lijf. 17 And to these thingis who is so able? For we ben not as many, that don auoutrie bi the word of God, but we speken of clennesse, as of God, bifor God in Crist.

CAP. III.

BIGYNNEN we therfor eftsoone to preise vs silf? or whether we neden, as summen, pistlis of preisinge to 30u, or of 30u?

2 3e ben oure pistle, writun in oure hertis, which is knowun 3 and red of alle men, and maad opyn, for 3e ben the pistle of Crist mynystrid of vs, and writun, not with enke, but bi the spirit of the lyuynge God; not in stony tablis, but in fleischli 4, 5 tablis of herte. For we han such trist bi Crist to God; not that we ben sufficient to thenke ony thing of vs, as of vs, but 6 oure sufficience is of God. Which also made vs able mynystris of the newe testament, not bi lettre, but bi spirit; for 7 the lettre sleeth, but the spirit quykeneth. And if the mynystracioun of deth write bi lettris in stoonys was in glorie, so that the children of Israel mysten not biholde in to the face 8 of Moises, for the glorie of his cheer, which is auoidid, hou schal not the mynystracioun of the spirit be more in glorie? 9 For if the mynystracioun of dampnacioun was in glorie, myche more the mynysterie of ristwisnesse is plenteuouse in glorie. 10 For nether that that was cleer was glorified in this part for 11 the excellent glorie; and if that that is avoidid, was bi glorie, 12 myche more that that dwellith stille is in glorie. Therfor we 13 that han suche hope, vsen myche trist; and not as Moises leide a veil on his face, that the children of Israel schulden 14 not biholde in to his face, which veil is avoidid. But the wittis of hem ben astonyed; for in to this dai the same veil in reding of the olde testament dwellith not schewid, for it is 15 avoidid in Crist, but in to this dai, whanne Moises is red, the 16 veil is put on her hertis. But whanne Israel schal be con-17 uertid to God, the veil schal be don awei. And the spirit is the Lord; and where the spirit of the Lord is, there is fre-18 dom. And alle we that with open face seen the glorie of the Lord, ben transformed in to the same ymage, fro clerenesse in to clerenesse, as of the spirit of the Lord.

CAP. IV.

THERFOR we that han this admynystracioun, aftir this that 2 we han getun merci, faile we not, but do we awei the preue thingis of schame, not walkinge in sutil gile, nether doynge auoutrye bi the word of God, but in schewynge of the treuthe comendynge vs silf to ech conscience of men bifor God. 3 For if also oure gospel is kyuerid, in these that perischen it 4 is kyuerid; in which God hath blent the soulis of vnfeithful men of this world, that the listnyng of the gospel of the glorie of Crist, which is the ymage of God, schyne not. 5 But we prechen not vs silf, but oure Lord Ihesu Crist; and 6 vs 30ure seruauntis bi Jhesu. For God, that seide list to schyne of derknessis, he hath zoue lizt in oure hertis, to the liztnyng of the science of the clerenesse of God, in the face 7 of Ihesu Crist. And we han this tresour in britil vessels. 8 that the worthinesse be of Goddis vertu, and not of vs. In alle thingis we suffren tribulacioun, but we ben not angwischid, or annoyed; we ben maad pore, but we lacken o nothing; we suffren persecucioun, but we ben not forsakun; we ben maad lowe, but we ben not confoundid; we ben cast 10 doun, but we perischen not. And euere more we beren aboute the sleyng of Ihesu in oure bodi, that also the lijf of II Jhesu be schewid in oure bodies. For euere more we that lyuen, ben takun in to deth for Jhesu, that the lijf of Jhesu 12 be schewid in oure deedli fleisch. Therfor deth worchith in 13 vs, but lijf worchith in 30u. And we han the same spirit of feith, as it is writun, Y haue bileuyd, Y haue spoke; and we 14 bileuen, wherfor also we speken; witynge that he that reiside Jhesu, schal reise also vs with Jhesu, and schal ordeyne with 15 30u. And alle thingis for 30u, that a plenteuouse grace bi many thankyngis be plenteuouse in to the glorie of God. 16 For which thing we failen not, for thouz oure vtter man be

corruptid; netheles the ynner man is renewid fro dai to dai.

17 But that list thing of oure tribulacioun that lastith now, but as it were by a moment, worchith in vs ouer mesure an euer
18 lastynge birthin in to the heiznesse of glorie; while that we biholden not tho thingis that ben seyn, but tho that ben not seyn. For tho thingis that ben seyn, ben but durynge for a schort tyme; but tho thingis that ben not seyn, ben euer-lastynge.

CAP. V.

AND we witen, that if oure ertheli hous of this dwellynge be dissoluyd, that we han a bildyng of God, an hous not 2 maad bi hondis, euerlastynge in heuenes. For whi in this thing we mornen, coueitynge to be clothid aboue with oure 3 dwellyng, which is of heuene; if netheles we ben foundun 4 clothid, and not nakid. For whi and we that ben in this tabernacle, sorewen with ynne, and ben heuyed, for that we wolen not be spuylid, but be clothid aboue; that the ilke 5 thing that is deedli, be sopun vp of lijf. But who is it that makith vs in to this same thing? God, that 3af to vs the 6 ernes of the spirit. Therfor we ben hardi algatis, and witen that the while we ben in this bodi, we goen in pilgrymage 7 fro the Lord; for we walken bi feith, and not bi cleer sizt. 8 But we ben hardi, and han good wille, more to be in pil-9 grymage fro the bodi, and to be present to God. And therfor we stryuen, whether absent, whether present, to plese 10 hym. For it bihoueth vs alle to be schewid bifor the trone of Crist, that euery man telle the propre thingis of the bodi, 11 as he hath don, ethir good, ether yuel. Therfor we witynge the drede of the Lord, councelen men, for to God we ben opyn; and Y hope, that we ben opyn also in soure con-12 sciencis. We comenden not vs silf eftsoone to 30u, but we 3yuen to 30u occasioun to haue glorie for vs, that 3e haue to

13 hem that glorien in the face, and not in the herte. For ethir 14 we bi mynde passen to God, ether we ben sobre to 30u. For the charite of Crist dryueth vs; gessynge this thing, that if 15 oon died for alle, thanne alle weren deed. And Crist diede for alle, that thei that lyuen, lyue not now to hem silf, but to 16 hym that diede for hem, and roos agen. Therfor we fro this tyme knowen no man aftir the fleische; thou; we knowun 17 Crist aftir the fleisch, but nowe we known not. Therfor if ony newe creature is in Crist, the elde thingis ben passid. 18 And lo! alle thingis ben of God, which recounselide vs to hym bi Crist, and 3af to vs the seruyce of recounselyng. 19 And God was in Crist, recounselynge to hym the world, not rettynge to hem her giltes, and puttide in vs the word of 20 recounselyng. Therfor we vsen message for Crist, as if God monestith bi vs; we bisechen for Crist, be ze recounselid to 21 God. God the fadir made hym synne for vs, which knewe not synne, that we schulden be maad riztwisnesse of God in hym.

CAP. VI.

But we helpynge monesten, that 3e resseyuen not the 2 grace of God in veyn. For he seith, In tyme wel plesinge Y haue herd thee, and in the dai of heelthe Y haue helpid thee. Lo! now a tyme acceptable, lo! now a dai of heelthe. 3 3yue we to no man ony offencioun, that oure seruyce be not 4 repreued; but in alle thingis 3yue we vs silf as the mynystris 5 of God, in myche pacience, in tribulaciouns, in nedis, in angwischis, in betyngis, in prisouns, in dissensiouns with 6 ynne, in trauels, in wakyngis, in fastyngis, in chastite, in kunnyng, in long abiding, in swetnesse, in the Hooli Goost, 7 in charite not feined, in the word of treuthe, in the vertu of God; bi armeris of riztwisnesse on the rizthalf and on the 8 lefthalf; bi glorie and vnnoblei; bi yuel fame and good

fame; as disseyueris, and trewe men; as thei that ben vn-9 knowun, and knowun; as men diynge, and lo! we lyuen; 10 as chastisid, and not maad deed; as sorewful, euere more ioiynge; as hauynge nede, but makynge many men riche; 11 as no thing hauvnge, and weldynge alle thingis. A! 3e Corynthies, oure mouth is open to 30u, oure herte is alargid; 12 3e ben not angwischid in vs, but 3e ben anguischid in 30ure 13 inwardnessis. And Y seie as to sones, ze that han the same 14 reward, be 3e alargid. Nyle 3e bere the 30k with vnfeithful men. For what parting of rigtwisnes with wickidnesse? or 15 what felouschipe of list to derknessis? and what acording of Crist to Belial? or what part of a feithful with the vnfeithful? 16 and what consent to the temple of God with mawmetis? And 3e ben the temple of the lyuynge God, as the Lord seith, For Y schal dwelle in hem, and Y schal walke among hem; and Y schal be God of hem, and thei schulen be a puple to 17 me. For which thing go ze out of the myddil of hem, and be ze departid, seith the Lord, and touche ze not vnclene thing; 18 and Y schal resseyue 30u, and schal be to 30u in to a fadir, and ze schulen be to me in to sones and douztris, seith the Lord almyati.

CAP. VII.

THERFOR, most dereworthe britheren, we that han these biheestis, clense we vs fro al filthe of the fleische and of the spirit, doynge holynesse in the drede of God. Take 3e vs; we han hirt no man, we han apeirid no man, we han bigilid 3 no man. Y seie not to 3 oure condempnyng; for Y seide bifor, that 3e ben in 3 oure hertis, to die togidere and to lyue 4 togidere. Myche trist is to me anentis 3 ou, myche gloriyng is to me for 3 ou. Y am fillid with coumfort, Y am plenteuouse in ioie in al oure tribulacioun. For whanne we weren comun to Macedonye, oure fleisch hadde no reste,

but we suffriden al tribulacioun; with outforth fiztingis, and 6 dredis with ynne. But God that coumfortith meke men, 7 coumfortide vs in the comyng of Tite. And not oneli in the comyng of him, but also in the coumfort bi which he was coumfortid in 30u, tellinge to vs 30ure desire, 30ure weping, 8 youre loue for me, so that Y ioiede more. For thou, Y made 30u sorie in a pistle, it rewith me not; thou; it rewide, seynge that thou; thilke pistle made 3ou sori at an our, now 9 Y haue ioie; not for 3e weren maad soreuful, but for 3e weren maad soreuful to penaunce. For whi ze ben maad sori aftir God, that in no thing ze suffre peirement of vs. 10 For the sorewe that is aftir God, worchith penaunce in to stidfast heelthe; but sorewe of the world worchith deth. II For lo! this same thing, that ze ben soreuful aftir God, hou myche bisynesse it worchith in 30u; but defendyng, but indignacioun, but drede, but desire, but loue, but veniaunce. In alle thingis 3e han 30uun 30u silf to be vndefoulid in the 12 cause. Therfor thou, Y wroot to 30u, Y wroot not for hym that dide the iniurie, nether for hym that suffride, but to schewe oure bisinesse, which we han for 30u bifor God. 13 Therfor we ben coumfortid, but in 30ure coumfort more plenteuousli we ioyeden more on the ioie of Tite, for his 14 spirit is fulfillid of alle 3ou. And if Y gloriede ony thing anentis hym of 30u, Y am not confoundid; but as we han spoke to 3ou alle thingis, so also oure glorie that was at Tite, 15 is maad treuthe. And the inwardnesse of hym be more plenteuousli in 30u, which hath in mynde the obedience of 30u 16 alle, hou with drede and trembling 3e resseyueden hym. Y

CAP. VIII.

haue ioye, that in alle thingis Y triste in 30u.

But, britheren, we maken known to 30u the grace of 2 God, that is 30uun in the chirchis of Macedonye, that in

myche asaiyng of tribulacioun, the plente of the ioye of hem was, and the hizeste pouert of hem was plenteuouse in to 3 the richessis of the symplenesse of hem. For Y bere witnessyng to hem, aftir mizt and aboue mizt thei weren wilful, 4 with myche monestyng bisechynge vs the grace and the 5 comynyng of mynystring, that is maad to hooli men. And not as we hopiden, but thei zauen hem silf first to the Lord, 6 aftirward to vs bi the wille of God. So that we preyeden Tite, that as he bigan, so also he performe in 30u this grace. 7 But as 3e abounden in alle thingis, in feith, and word, and kunnyng, and al bisynesse, more ouer and in zoure charite in 8 to vs, that and in this grace 3e abounden. Y seie not as comaundinge, but bi the bisynesse of othere men appreuynge galso the good wit of soure charite. And se witen the grace of oure Lord Jhesu Crist, for he was maad nedi for 30u, whanne he was riche, that ze schulden be maad riche bi his 10 nedynesse. And Y 3 yue counsel in this thing; for this is profitable to 30u, that not oneli han bigunne to do, but also 113e bigunnen to haue wille fro the formere zere. But now parfourme ze in deed, that as the discrecioun of wille is redi, 12 so be it also of parformyng of that that 3e han. For if the wille be redi, it is accepted aftir that that it hath, not aftir that 13 that it hath not. And not that it be remyssioun to othere men, and to 30u tribulacioun; but of euenesse in the present 14 tyme 3 oure aboundance fulfille the myseese of hem, that also the aboundaunce of hem be a fulfillynge of soure myseise, that 15 euenesse be maad; as it is writun, He that gaderide myche, was not encresid, and he that gaderide litil, hadde not lesse. 16 And Y do thankyngis to God, that 3af the same bisynesse for 17 30u in the herte of Tite, for he resseyuede exortacioun; but whanne he was bisier, bi his wille he wente forth to 30u. 18 And we senten with hym a brother, whose preisyng is in the 19 gospel bi alle chirchis. And not oneli, but also he is

ordeyned of chirchis the felowe of oure pilgrimage in to this grace, that is mynystrid of vs to the glorie of the Lord, and to 20 oure ordeyned wille; eschewynge this thing, that no man blame vs in this plente, that is mynystrid of vs to the glorye 21 of the Lord. For we purueyen good thingis, not onely bifor 22 God, but also bifor alle men. For we senten with hem also oure brothir, whom we han preued in many thingis ofte, that he 23 was bisi, but nowe myche bisier, for myche trist in 30u, ethir for Tite, that is my felowe and helpere in 30u, ethir for oure britheren, apostlis of the chirches of the glorie of Crist. 24 Therfor schewe 3e in to hem in the face of chirchis, that schewynge that is of 30ure charite and of oure glorie for 30u.

CAP. IX.

For of the mynystrie that is maad to hooli men, it is to 2 me of plente to write to 3ou. For Y knowe 3oure wille, for the which Y haue glorie of 3ou anentis Macedonyes, for also Acaie is redi fro a zeer passid, and zoure loue hath stirid 3 ful manye. And we han sent britheren, that this thing that we glorien of 30u, be not avoided in this parti, that as Y seide, 43e be redi. Lest whanne Macedonyes comen with me, and fynden 30u vnredi, we be schamed, that we seien 30u not, in 5 this substaunce. Therfor Y gesside necessarie to preie britheren, that thei come bifore to 30u, and make redi this bihi3t 6 blessyng to be redi, so as blessing, and not as aueryce. For Y seie this thing, he that sowith scarseli, schal also repe scarseli; and he that sowith in blessyngis, schal repe also 7 of blessyngis. Ech man as he castide in his herte, not of 8 heuynesse, or of nede; for God loueth a glad 3yuere. And God is mizti to make al grace abounde in zou, that ze in alle thingis euere more han al sufficience, and abounde in 9 to al good werk; as it is writun, He delide abrood, he 3af

10 to pore men, his riztwisnesse dwellith withouten ende. And he that mynystrith seed to the sowere, schal zyue also breed to ete, and he schal multiplie zoure seed, and make myche the 11 encreesingis of fruytis of zoure riztwisnesse; that in alle thingis ze maad riche waxen plenteuouse in to al symplenesse, 12 which worchith bi vs doing of thankingis to God. For the mynystrie of this office not oneli fillith tho thingis that failen to holi men, but also multiplieth many thankyngis to God, 13 bi the preuyng of this mynystrie, which glorifien God in the obedience of zoure knouleching in the gospel of Crist, and in 14 symplenesse of comynycacioun in to hem and in to alle, and in the biseching of hem for zou, that desiren zou for the extended that the sifte of hym, that may not be teld.

CAP. X.

I AND Y my silf Poul biseche 30u, bi the myldenesse and softnesse of Crist, which in the face am meke among 30u, 2 and Y absent triste in 30u. For Y preie 30u, that lest Y present be not bold bi the trist, in which Y am gessid to be bold in to summe, that demen vs, as if we wandren aftir the 3 fleisch. For we walkynge in fleisch, fizten not aftir the 4 fleisch. For the armuris of oure kny3thod ben not fleischli, 5 but myzti bi God to the distruccioun of strengthis. And we distrien counsels, and alle hignesse that higeth it silf agens the science of God, and dryuen in to caitifte al vndirstonding in 6 to the seruyce of Crist. And we han redi to venge al vn-7 obedience, whanne zoure obedience schal be fillid. Se ze the thingis that ben after the face. If ony man trustith to him silf, that he is of Crist, thenke he this thing eft anentis hym 8 silf, for as he is Cristis, so also we. For if Y schal glorie ony thing more of oure power, which the Lord 3af to vs in to

edifiyng, and not in to zoure distruccioun, Y schal not be 9 schamed. But that Y be not gessid as to fere 30u bi epistlis, 10 for thei seien, That epistlis ben greuouse and stronge, but the presence of the bodi is feble, and the word worthi to be dis-11 pisid. He that is suche oon, thenke this, for suche as we absent ben in word bi pistlis, suche we ben present in dede. 12 For we doren not putte vs among, or comparisoune vs to summen, that comenden hem silf; but we mesuren vs in vs 13 silf, and comparisounen vs silf to vs. For we schulen not haue glorie ouer mesure, but bi the mesure of the reule which God mesuride to vs. the mesure that stretchith to 30u. 14 For we ouerstretchen not forth vs, as not stretchinge to 30u. 15 For to 30u we camen in the gospel of Crist, not gloriynge ouer mesure in othere mennus trauelis. For we han hope of 30ure feith that wexith in 30u to be magnefied bi oure reule in 16 abundaunce, also to preche in to tho thingis that ben bizendis 30u, not to haue glorie in othere mennus reule, in these thingis 17 that ben maad redi. He that glorieth, haue glorie in the 18 Lord. For not he that comendith hym silf is preuyd, but whom God comendith.

CAP. XI.

I WOLDE that 3e wolden suffre a litil thing of myn vnwis2 dom, but also supporte 3e me. For Y loue 30u bi the loue
of God; for Y haue spousid 30u to oon hosebonde, to 3elde
3 a chast virgyn to Crist. But Y drede, lest as the serpent
disseyuede Eue with his sutil fraude, so 30ure wittis ben corrupt, and fallen doun fro the symplenesse that is in Crist.
4 For if he that cometh, prechith anothir Crist, whom we
precheden not, or if 3e taken another spirit, whom 3e token
not, or another gospel, which 3e resseyueden not, riztli 3e
5 schulden suffre. For Y wene that Y haue don no thing lesse

6 than the grete apostlis. For thou, Y be vnlerud in word, but 7 not in kunnyng. For in alle thingis Y am open to zou. Or whether Y haue don synne, mekynge my silf, that 3e be enhaunsid, for freli Y prechide to 30u the gospel of God? 8 Y made nakid othere chirchis, and Y took sowde to zoure 9 seruyce. And whanne Y was among 30u, and hadde nede, Y was chargeouse to no man; for britheren that camen fro Macedonye, fulfilliden that that failide to me. And in alle thingis Y haue kept, and schal kepe me with outen charge to 10 30u. The treuthe of Crist is in me; for this glorie schal not It be brokun in me in the cuntreis of Acaie. Whi? for Y loue 12 not 30u? God woot. For that that Y do, and that Y schal do, is that Y kitte awei the occasioun of hem that wolen occasioun, that in the thing, in which thei glorien, thei be 13 foundun as we. For siche false apostlis ben trecherouse 14 werk men, and transfiguren hem in to apostlis of Crist. And no wondur, for Sathanas hym silf transfigurith hym in to an 15 aungel of light. Therfor it is not greet, if hise mynystris ben transfigurid as the mynystris of riztwisnesse, whos ende schal 16 be aftir her werkis. Eft Y seie, lest ony man gesse me to be vnwise; ellis take ze me as vnwise, that also Y haue glorie a 17 litil what. That that Y speke, Y speke not aftir God, but as 18 in vnwisdom, in this substaunce of glorie. For many men 19 glorien aftir the fleisch, and Y schal glorie. For 3e suffren 20 gladli vnwise men, whanne ze silf ben wise. For ze susteynen, if ony man dryueth you in to seruage, if ony man deuourith, if ony man takith, if ony man is enhaunsid, if ony 21 man smytith 30u on the face. Bi vnnoblei Y seie, as if we weren sike in this parti. In what thing ony man dar, in vn-22 wisdom Y seie, and Y dar. Thei ben Ebrewis, and Y; thei ben Israelitis, and Y; thei ben the seed of Abraham, and Y; 23 thei ben the mynystris of Crist, and Y. As lesse wise Y seie, Y more; in ful many trauelis, in prisouns more plenteuousli,

24 in woundis aboue maner, in deethis ofte tymes. Y ressey-25 uede of the Jewis fyue sithis fourti strokis oon lesse; thries Y was betun with zerdis, onys Y was stonyd, thries Y was at shipbreche, a nyst and a dai Y was in the depnesse of the 26 see; in weies ofte, in perelis of floodis, in perelis of theues, in perelis of kyn, in perelis of hethene men, in perelis in citee, in perelis in desert, in perelis in the see, in perelis among 27 false britheren, in trauel and nedynesse, in many wakyngis, in hungur, in thirst, in many fastyngis, in coold and nakid-28 nesse. Withouten tho thingis that ben withoutforth, myn ech 29 daies trauelyng is the bisynesse of alle chirchis. Who is sijk, and Y am not sijk? who is sclaundrid, and Y am not 30 brent? If it bihoueth to glorie, Y schal glorie in the thingis 31 that ben of myn infirmyte. God and the fadir of oure Lord Jhesu Crist, that is blessid in to worldis, woot that Y lie not. 32 The preuost of Damask, of the kyng of the folk Arethe, 33 kepte the citee of Damascenes to take me; and bi a wyndow in a leep Y was latun down bi the wal, and so Y ascapide hise hondis.

CAP. XII.

If it bihoueth to haue glorie, it spedith not; but Y schal come to the visiouns and to the reuelaciouns of the Lord.

2 I woot a man in Crist that bifore fouretene 3eer; whether in bodi, whether out of the bodi, Y woot not, God woot; that 3 siche a man was rauyschid til to the thridde heuene. And Y woot sich a man; whether in bodi, or out of bodi, Y noot, 4 God woot; that he was rauyschid in to paradis, and herde preuy wordis, whiche it is not leueful to a man to speke.

5 For such maner thingis Y schal glorie; but for me no 6 thing, no but in myn infirmytees. For if Y schal wilne to glorie, Y schal not be vnwijs, for Y schal seie treuthe; but Y spare, lest ony man gesse me ouer that thing that he seeth

7 in me, or herith ony thing of me. And lest the greetnesse of reuelaciouns enhaunse me in pride, the pricke of my fleisch, an aungel of Sathanas, is 30uun to me, that he buffate 8 me. For whiche thing thries Y preiede the Lord, that it o schulde go awei fro me. And he seide to me, My grace suffisith to thee; for vertu is parfitli maad in infirmyte. Therfor gladli Y schal glorie in myn infirmytees, that the 10 vertu of Crist dwelle in me. For which thing Y am plesid in myn infirmytees, in dispisyngis, in nedis, in persecuciouns, in anguyschis, for Crist; for whanne Y am sijk, thanne Y 11 am mişti. Yam maad vnwitti, ze constreyneden me. For Y ouzte to be comendid of zou; for Y dide no thing lesse than 12 thei that ben apostlis aboue maner. Thou, Y am nou,t, netheles the signes of myn apostilhed ben maad on 30u, in al 13 pacience, and signes, and grete wondris, and vertues. And what is it, that ze hadden lesse than othere chirchis, but that Y my silf greuyde zou not? Forzyue ze to me this wrong. 14 Lo! this thridde tyme Y am redi to come to 30u, and Y schal not be greuous to 3ou; for Y seke not tho thingis that ben zoure, but zou. For nether sones owen to tresoure to 15 fadir and modir, but the fadir and modir to the sones. For Y schal zyue moost wilfuli, and Y my silf schal be zouun aboue for 3oure soulis; thou, Y more loue 3ou, and be lesse 16 louyd. But be it; Y greuyde not 30u, but whanne Y was 17 sutil, Y took 30u with gile. Whether Y disseyuede 30u bi 18 ony of hem, which Y sente to 30u? Y preiede Tite, and Y sente with hym a brother. Whether Tite begilide 30u? whether we zeden not in the same spirit? whether not in the 19 same steppis? Sum tyme 3e wenen, that we schulen excuse vs anentis 30u. Bifor God in Crist we speken; and, moost 20 dere britheren, alle thingis for 30ure edifiyng. But Y drede, lest whanne Y come, Y schal fynde zou not suche as Y wole, and Y schal be found n of 30u suche as 3e wolen not; lest

perauenture stryuyngis, enuyes, sturdynessis, dissenciouns and detraccions, preuy spechis of discord, bolnyngis bi pride, 21 debatis ben among 30u; and lest eftsoone whanne Y come, God make me low anentis 30u, and Y biweile many of hem, that bifor synneden, and diden not penaunce on the vnclennesse, and fornicacioun, and vnchastite, that thei han don.

CAP. XIII.

Lo! this thridde tyme Y come to 30u, and in the mouth 2 of tweyne or of thre witnessis euery word schal stonde. Y seide bifor, and seie bifor, as present twies, and now absent, to hem that bifor han synned, and to alle othere; for if Y 3 come eftsoone, Y schal not spare. Whether 3e seken the preef of that Crist, that spekith in me, which is not feble in 4 30u? For thou, he was crucified of infirmyte, but he lyueth of the vertu of God. For also we ben sijk in hym, but we 5 schulen lyue with him of the vertu of God in vs. Asaie 30u silf, if ze ben in the feith; ze zou silf preue. Whether ze knowen not 30u silf, for Crist Jhesu is in 30u? but in happe 6 se ben repreuable. But Y hope, that se knowen, that we 7 ben not repreuable. And we preien the Lord, that 3e do no thing of yuel; not that we seme preued, but that 3e 8 do that that is good, and that we ben as repreuable. For we 9 moun no thing azens treuthe, but for the treuthe. For we ioyen, whanne we ben sijk, but 3e ben my3ti; and we preien 10 this thing, 3oure perfeccioun. Therfor Y absent write these thingis, that Y present do not hardere, bi the powere, which the Lord 3 af to me in to edificacioun, and not in to 3 oure dis-11 truccioun. Britheren, hennus forward ioye ze, be ze perfit, excite ze; vndurstonde ze the same thing; haue ze pees, 12 and God of pees and of loue schal be with 30u. Grete 3e wel togidere in hooli cos. Alle hooli men greten zou wel.

13 The grace of oure Lord Jhesu Crist, and the charite of God, and the comynyng of the Hooli Gost, be with 30u alle. Amen.

GALATIANS.

CAP. I.

Pour the apostle, not of men, ne bi man, but bi Jhesu 2 Crist, and God the fadir, that reiside hym fro deth, and alle the britheren that ben with me, to the chirchis of Galathie, 3 grace to 3ou and pees of God the fadir, and of the Lord 4 Jhesu Crist, that 3af hym silf for oure synnes, to delyuere vs fro the present wickid world, bi the wille of God and of oure 5 fadir, to whom is worschip and glorie in to worldis of worldis. 6 Amen. I wondur, that so soone ze be thus moued fro hym that clepid 30u in to the grace of Crist, in to another euan-7 gelie; which is not anothir, but that ther ben summe that troublen 30u, and wolen mysturne the euangelie of Crist. 8 But thou, we, or an aungel of heuene, prechide to 30u, bi-9 sidis that that we han prechid to 30u, be he acursid. As Y haue seid bifore, and now eftsoones Y seie, if ony preche to 10 30u bisidis that that 3e han vndurfongun, be he cursid. For now whether counsele Y men, or God? or whether Y seche to plese men? If Y pleside 3it men, Y were not Cristis 11 seruaunt. For, britheren, Y make knowun to 30u the euan-12 gelie, that was prechid of me, for it is not bi man; ne Y took it of man, ne lernyde, but bi reuelacioun of Jhesu Crist. 13 For 3e han herd my conversacioun sumtyme in the Jurie, and that Y pursuede passyngli the chirche of God, and faust 14 azen it. And Y profitide in the Jurie aboue many of myn

eueneldis in my kynrede, and was more aboundauntli a folew-15 ere of my fadris tradiciouns. But whanne it pleside hym, that departide me fro my modir wombe, and clepide bi his 16 grace, to schewe his sone in me, that Y schulde preche hym among the hethene, anoon Y drows me not to fleisch and 17 blood; ne Y cam to Jerusalem to the apostlis, that weren tofor me, but Y wente in to Arabie, and eftsoones Y turnede 18 agen in to Damask. And sith thre geer aftir Y cam to Jerusalem, to se Petre, and Y dwellide with hym fiftene daies; 19 but Y saw; noon othere of the apostlis, but James, oure 20 Lordis brother. And these thingis which Y write to 30u, lo! 21 tofor God Y lie not. Afterward Y cam in to the coostis of 22 Syrie and Cilicie. But Y was vnknowun bi face to the 23 chirchis of Judee, that weren in Crist; and thei hadden oonli an heryng, that he that pursuede vs sum tyme, prechide now 24 the feith, azens which he fauzte sum tyme; and in me thei glorifieden God.

CAP. II.

And sith fourtene 3eer aftir, eftsones Y wente vp to Jeruzalem with Barnabas, and took with me Tite. Y wente vp bi reuelacioun, and spak with hem the euangelie, which Y preche among the hethene; and bi hem silf to these that semeden to be sumwhat, lest Y runne, or hadde runne in 3 veyne. And nother Tite, that hadde be with me, while he 4 was hethene, was compellid to be circumsidid; but for false britheren that weren brouzt ynne, whiche hadden entrid to aspie oure fredom, which we han in Jhesu Crist, to bring 5 vs in to seruage. But we 3 yue no place to subjectioun, that 6 the treuthe of the gospel schulde dwelle with you. But of these that semeden to be sumwhat; whiche thei weren sum tyme, it perteyneth not to me, for God takith not the persoone of man; for thei that semeden to be sumwhat, 3 auen

7 me no thing. But azenward, whanne thei hadden seyn, that the euangelie of prepucie was zouun to me, as the euangelie 8 of circumcisioun was zouun to Petre; for he that wrouzte to Petre in apostlehed of circumcisioun, wrouzte also to me gamong the hethene; and whanne thei hadden knowe the grace of God, that was 30uun to me, James, and Petre, and Joon, whiche weren seyn to be the pileris, thei zauen rizthond of felowschip to me and to Barnabas, that we among to the hethene, and thei in to circumcisioun; oneli that we hadde mynde of pore men of Crist, the which thing Y was 11 ful bisi to doon. But whanne Petre was comun to Antioche, Y azenstood hym in the face, for he was worthi to be vndir-12 nommen. For bifor that ther camen summen fro James, he eete with the hethene men; but whanne thei weren comun, he withdrow3, and departide hym, dredinge hem that weren 13 of circumcisioun. And the othere Jewis assentiden to his feynyng, so that Barnabas was drawun of hem in to that 14 feynyng. But whanne Y sawz, that thei walkiden not riztli to the treuthe of the gospel, Y seide to Petre bifor alle men, If thou, that art a Jew, lyuest hethenlich, and not Jewelich, 15 hou constreynest thou hethene men to bicome Jewis? We 16 Jewis of kynde, and not synful men of the hethene, knowen that a man is not iustified of the werkis of lawe, but bi the feith of Jhesu Crist; and we bileuen in Jhesu Crist, that we ben iustified of the feith of Crist, and not of the werkis of lawe. Wherfor of the werkis of lawe ech fleisch schal not 17 be justified. And if we sechen to be justified in Crist, we oure silf ben foundun synful men, whether Crist be mynystre 18 of synne? God forbede. And if Y bylde agen thingis that 19 Y haue distruyed, Y make my silf a trespassour. For bi the lawe Y am deed to the lawe, and Y am fitchid to the crosse, 20 that Y lyue to God with Crist. And now lyue not Y, but Crist lyueth in me. But that Y lyue now in fleisch, Y lyue

in the feith of Goddis sone, that louede me, and 3af hym silf 21 for me. Y caste not awey the grace of God; for if ri3twisnesse be thoru3 lawe, thanne Crist diede with out cause.

CAP. III.

I VNWITTI Galathies, tofor whos izen Jhesu Crist is exilid, and is crucified in 30u, who hath disseyued you, that 3e 2 obeyen not to treuthe? This oneli Y wilne to lerne of 30u, whether 3e han vndurfonge the spirit of werkis of the lawe, 3 or of heryng of bileue? So 3e ben foolis, that whanne 3e 4 han bigunne in spirit, 3e ben endid in fleisch. So grete thingis ze han suffrid without cause, if it be withoute cause. 5 He that 3yueth to 3ou spirit, and worchith vertues in 3ou, 6 whether of werkis of the lawe, or of hering of bileue? As it is writun, Abraham bileuede to God, and it was rettid to 7 hym to ristfulnesse. And therfor knowe 3e, that these that 8 ben of bileue, ben the sones of Abraham. And the scripture seynge afer, that God iustifieth the hethene, of bileue told tofor to Abraham, That in thee alle the hethene schulen be g blessid. And therfor these that ben of bileue, schulen be 10 blessid with feithful Abraham. For alle that ben of the werkis of the lawe, ben vndur curse; for it is writun, Ech man is cursid, that abidith not in alle thingis that ben writun II in the book of the lawe, to do tho thingis. And that no man is justified in the lawe bifor God, it is opyn, for a riztful man 12 lyueth of bileue. But the lawe is not of bileue, but he that 13 doith tho thingis of the lawe, schal lyue in hem. But Crist azenbouzte us fro the curse of the lawe, and was maad acursid for vs; for it is writun, Ech man is cursid that hang-14 ith in the tre; that among the hethene the blessyng of Abraham were maad in Crist Jhesu, that we vndurfonge the 15 biheeste of spirit thoruz bileue. Britheren, Y seie aftir man,

no man dispisith the testament of a man that is confermed, 16 or ordeyneth aboue. The biheestis weren seid to Abraham and to his seed; he seith not, In seedis, as in many, but as 17 in oon, And to thi seed, that is, Crist. But Y seie, this testament is confermed of God; the lawe that was maad after foure hundrid and thritti zeer, makith not the testament 18 veyn to avoide awei the biheest. For if eritage were of the lawe, it were not now of biheeste. But God grauntide to 19 Abraham thoruz biheest. What thanne the lawe? It was sett for trespassing, to the seed come, to whom he hadde maad his biheest. Whiche lawe was ordeyned by aungels, 20 in the hoond of a mediatour. But a mediatour is not of oon. 21 But God is oon. Is thanne the lawe agens the biheestis of God? God forbede. For if the lawe were zouun, that myzte 22 quikene, verili were riztfulnesse of lawe. But scripture hath concludid alle thingis vndir synne, that the biheeste of the 23 feith of Jhesu Crist were 3yuen to hem that bileuen. And tofor that bileue cam, thei weren kept vndur the lawe, en-24 closid in to that bileue that was to be schewid. And so the lawe was oure vndirmaister in Crist, that we ben iustified of 25 bileue. But aftir that bileue cam, we ben not now vndur the 26 vndurmaistir. For alle 3e ben the children of God thoru3 27 the bileue of Jhesu Crist. For alle 3e that ben baptisid, ben 28 clothid with Crist. Ther is no Jewe, ne Greke, ne bond man, ne fre man, ne male, ne female; for alle ze ben oon in 29 Jhesu Crist. And if ze ben oon in Jhesu Crist, thanne ze ben the seed of Abraham, and eiris bi biheest.

CAP. IV.

BUT Y seie, as long tyme as the eir is a litil child, he dyuersith no thing fro a seruaunt, whanne he is lord of alle thingis; but he is vndur keperis and tutoris, in to the tyme

3 determyned of the fadir. So we, whanne we weren litle 4 children, we serueden vndur the elementis of the world. But aftir that the fulfilling of tyme cam, God sente his sone, 5 maad of a womman, maad vndur the lawe, that he schulde azenbie hem that weren vndur the lawe, that we schulden 6 vnderfonge the adopcioun of sones. And for 3e ben Goddis sones, God sente his spirit in to 30ure hertis, crivnge, Abba, 7 fadir. And so ther is not now a seruaunt, but a sone; and 8 if he is a sone, he is an eir bi God. But thanne 3e vnknowynge God, serueden to hem that in kynde weren not goddis. 9 But now whanne 3e han knowe God, and ben knowun of God, hou ben ze turned eftsoone to the febil and nedi ele-10 mentis, to the whiche 3e wolen eft serue? 3e taken kepe to 11 daies, and monethis, and tymes, and 3eris. But Y drede 30u, 12 lest without cause Y haue trauelid among 30u. Be 3e as Y, for Y am as 3e. Britheren, Y biseche 30u, 3e han hurt me 13 no thing. But 3e knowen, that bi infirmyte of fleisch Y haue 14 prechid to 30u now bifore; and 3e dispiseden not, nether forsoken zoure temptacioun in my fleisch, but ze resseyueden 15 me as an aungel of God, as Crist Jhesu. Where thanne is 30ure blessyng? For Y bere 30u witnesse, that if it myste haue be don, ze wolden haue put out zoure izen, and haue 16 3yuen hem to me. Am Y thanne maad an enemye to 30u, 17 seiynge to 30u the sothe? Thei louen not 30u wel, but thei 18 wolen exclude 30u, that 3e suen hem. But sue 3e the good euermore in good, and not oneli whanne Y am present with 19 30u. My smale children, whiche Y bere eftsoones, til that 20 Crist be fourmed in 30u, and Y wolde now be at 30u, and 21 chaunge my vois, for Y am confoundid among 30u. Seie to me, 3e that wolen be vndir the lawe, han 3e not red the lawe? 22 For it is writun, that Abraham hadde two sones, oon of a 23 servaunt, and oon of a fre womman. But he that was of the seruaunt, was borun after the flesh; but he that was of the

24 fre womman, by a biheeste. The whiche thingis ben seid bi an othir vndirstonding. For these ben two testamentis; oon in the hille of Synai, gendringe in to seruage, which is 25 Agar. For Syna is an hille that is in Arabie, which hille is ioyned to it that is now Jerusalem, and seruith with hir chil-26 dren. But that Jerusalem that is aboue, is fre, whiche is 27 oure modir. For it is writun, Be glad, thou bareyn, that berist not; breke out and crye, that bringist forth no children; for many sones ben of hir that is left of hir hosebonde, 28 more than of hir that hath an hosebonde. For, britheren, 29 we ben sones of biheeste aftir Isaac; but now as this that was borun after the fleisch pursuede him that was aftir the 30 spirit, so now. But what seith the scripture? Caste out the seruaunt and hir sone, for the sone of the seruaunt schal not 31 be eir with the sone of the fre wijf. And so, britheren, we ben not sones of the servaunt, but of the fre wijf, bi which fredom Crist hath maad vs fre.

CAP. V.

STONDE 3e therfor, and nyl 3e estsoones be holdun in the 230k of seruage. Lo! Y Poul seie to 30u, that if 3e ben cir-3 cumcidid, Crist schal no thing profite to 30u. And Y witnesse estsoones to ech man that circumcidith hym silf, that 4 he is dettour of al the lawe to be don. And 3e ben voidid awei fro Crist, and 3e that be iustified in the lawe, 3e han 5 sallen awei fro grace. For we thoru3 the spirit of bileue 6 abiden the hope of riztfulnesse. For in Jhesu Crist nether circumcisioun in ony thing worth, nether prepucie, but the 7 bileue that worchith bi charite. 3e runnen wel; who lettide 8 30u that 3e obeyede not to treuthe? Consente 3e to no man; 9 for this counsel ys not of hym that hath clepid 30u. A litil 10 souredow3 apeirith al the gobet. I trust on 30u in oure

Lord, that 3e schulden vndurstonde noon other thing. And who that disturblith 30u, schal bere dom, who euere he be. 11 And, britheren, if Y preche zit circumcisioun, what suffre Y git persecucioun? thanne the sclaundre of the crosse is 12 auoidid. Y wolde that thei weren cut awei, that disturblen 13 30u. For, britheren, 3e ben clepid in to fredom; oneli 3yue ze not fredom in to occasioun of fleisch, but bi charite of 14 spirit serue 3e togidere. For euery lawe is fulfillid in o word, 15 Thou schalt loue thi neizbore as thi silf. And if 3e bite, and 16 ete ech othere, se 3e, lest 3e be wastid ech fro othere. And Y seie zou in Crist, walke ze in spirit, and ze schulen not 17 performe the desiris of the fleisch. For the fleisch coueitith azens the spirit, and the spirit azen the fleisch; for these ben aduersaries togidere, that ze don not alle thingis that ze 18 wolen. That if 3e be led bi spirit, 3e ben not vnder the lawe. 19 And werkis of the fleisch ben opyn, whiche ben fornica-20 cioun, vnclennes, vnchastite, letcherie, seruice of false goddis, witchecraftis, enmytees, striuyngis, indignaciouns, wraththis, 21 chidingis, discenciouns, sectis, enuyes, manslauztris, dronkennessis, vnmesurable etyngis, and thingis lijk to these, whiche Y seie to 30u, as Y haue told to 30u to fore, for thei that doon suche thingis, schulen not haue the kyngdom of God. 22 But the fruyt of the spirit is charite, ioye, pees, pacience, 23 long abidyng, benygnyte, goodnesse, myldenesse, feith, temperaunce, contynence, chastite; azen suche thingis is no 24 lawe. And they that ben of Crist, han crucified her fleisch 25 with vices and coueytyngis. If we lyuen bi spirit, walke we 26 bi spirit; be we not made coueytouse of veyn glorie, stirynge ech othere to wraththe, or hauvnge enuve ech to othere.

CAP. VI.

BRITHEREN, if a man be occupied in ony gilt, 3e that ben spiritual, enforme 3e such oon in spirit of softnesse, bihold-

2 inge thi silf, lest that thou be temptid. Ech bere othere 3 chargis, and so 3e schulen fulfille the lawe of Crist. For who that trowith that he be ouzt, whanne he is nouzt, he 4 bigilith him silf. But ech man preue his owne werk, and so 5 he schal haue glorie in him silf, and not in an othere. For ech 6 man schal bere his owne charge. He that is tauzt bi word, 7 comune he with him that techith hym, in alle goodis. Nyle 83e erre, God is not scorned; for tho thingis that a man sowith, tho thingis he schal repe. For he that sowith in his fleisch, of the fleisch he schal repe corrupcioun; but he that sowith in the spirit, of the spirit he schal repe euerelastynge glijf. And doynge good faile we not; for in his tyme we 10 schal repe, not failinge. Therfor while we han tyme, worche we good to alle men; but most to hem that ben homliche of 11 the feith. Se 3e, what maner lettris Y haue write to 30u with 12 myn owne hoond. For who euere wole plese in the fleisch, this constreyneth 30u to be circumcidid, oonli that thei 13 suffren not the persecucioun of Cristis crosse. For nether thei that ben circumcidid kepen the lawe; but thei wolen that ze be circumcidid, that thei haue glorie in zoure fleisch. 14 But fer be it fro me to haue glorie, no but in the crosse of oure Lord Jhesu Crist, bi whom the world is crucified to me, 15 and Y to the world. For in Jhesu Crist nether circumcisioun 16 is ony thing worth, ne prepucie, but a newe creature. And who euere suwen this reule, pees on hem, and merci, and on 17 Israel of God. And heraftir no man be heur to me; for Y 18 bere in my bodi the tokenes of oure Lord Ihesu Crist. The grace of oure Lord Jhesu Crist be with zoure spirit, britheren. Amen.

EPHESIANS.

CAP. I.

I Poul, the apostle of Jhesu Crist, bi the wille of God, to alle seyntis that ben at Effesie, and to the feithful men in 2 Jhesu Crist, grace be to 30u and pees of God, oure fader, 3 and oure Lord Jhesu Crist. Blessid be God and the fadir of oure Lord Jhesu Crist, that hath blessid vs in al spiritual 4 blessing in heuenli thingis in Crist, as he hath chosun vs in hym silf bifor the makyng of the world, that we weren hooli, 5 and with out wem in his sizt, in charite. Which hath bifor ordeyned vs in to adopcioun of sones bi Jhesu Crist in to 6 hym, bi the purpos of his wille, in to the heriyng of the glorie of his grace; in which he hath glorified vs in his dereworthe 7 sone. In whom we han redempcioun bi his blood, for-8 3 yuenesse of synnes, aftir the ritchessis of his grace, that g aboundide greetli in vs in al wisdom and prudence, to make knowun to vs the sacrament of his wille, bi the good plesaunce of hym; the which sacrament he purposide in hym 10 in the dispensacioun of plente of tymes to enstore alle thingis in Crist, whiche ben in heuenes, and whiche ben in erthe, in 11 hym. In whom we ben clepid bi sort, bifor ordeyned bi the purpos of hym that worchith alle thingis bi the counsel of 12 his wille; that we be in to the heriyng of his glorie, we that 13 han hopid bifor in Crist. In whom also ze weren clepid, whanne ze herden the word of treuthe, the gospel of zoure heelthe, in whom ze bileuynge ben merkid with the Hooli 14 Goost of biheest, which is the ernes of oure eritage, in to the redempcioun of purchasyng, in to heriyng of his glorie. 15 Therfor and Y herynge 3 oure feith, that is in Crist Jhesu,

16 and the loue in to alle seyntis, ceesse not to do thankyngis 17 for 30u, makynge mynde of 30u in my preieris; that God of oure Lord Ihesu Crist, the fadir of glorie, zyue to zou the spirit of wisdom and of reuelacioun, in to the knowyng of 18 hym; and the izen of zoure herte liztned, that ze wite, which is the hope of his clepyng, and whiche ben the richessis of 19 the glorie of his eritage in seyntis; and whych is the excellent greetnesse of his vertu in to vs that han bileuyd, bi the 20 worchyng of the myzt of his vertu, which he wrouzte in Crist, reisynge hym fro deth, and settynge him on his rizt half in 21 heuenli thingis, aboue ech principat, and potestat, and vertu, and domynacioun, and aboue ech name that is named, not 22 oneli in this world, but also in the world to comynge; and made alle thingis suget vndur hise feet, and 3af hym to be 23 heed ouer al the chirche, that is the bodi of hym, and the plente of hym, which is alle thingis in alle thingis fulfillid.

CAP. II.

And whanne 3e weren deed in 30ure giltis and synnes, 2 in which 3e wandriden sum tyme aftir the cours of this world, aftir the prince of the power of this eir, of the spirit that 3 worchith now in to the sones of vnbileue; in which also we alle lyueden sum tyme in the desiris of oure fleisch, doynge the willis of the fleisch and of thou3tis, and we weren bi 4 kynde the sones of wraththe, as othere men; but God, that is riche in merci, for his ful myche charite in which he louyde 5 vs, 3he, whanne we weren deed in synnes, quikenede vs to-6 gidere in Crist, bi whos grace 3e ben sauyd, and a3en reiside togidere, and made togidere to sitte in heuenli thingis in 7 Crist Jhesu; that he schulde schewe in the worldis aboue comynge the plenteuouse ritchessis of his grace in goodnesse 8 on vs in Crist Jhesu. For bi grace 3e ben sauyd bi feith,

9 and this not of 30u; for it is the 3ifte of God, not of werkis, to that no man haue glorie. For we ben the makyng of hym, maad of nouzt in Crist Jhesu, in good werkis, whiche God 11 hath ordeyned, that we go in tho werkis. For which thing be 3e myndeful, that sumtyme 3e weren hethene in fleisch, which weren seid prepucie, fro that that is seid circumcisioun 12 maad bi hond in fleisch; and ze weren in that time with out Crist, alienyd fro the lyuyng of Israel, and gestis of testamentis, not hauynge hope of biheest, and with outen God in 13 this world. But now in Crist Thesu 3e that weren sum tyme 14 fer, ben maad ny3 in the blood of Crist. For he is oure pees, that made bothe oon, and vnbyndynge the myddil wal 15 of a wal with out morter, enmytees in his fleisch; and auoidide the lawe of maundementis bi domes, that he make 16 twei in hym silf in to a newe man, makynge pees, to recounsele bothe in o bodi to God bi the cros, sleynge the enemy-17 tees in hym silf. And he comynge prechide pees to 30u 18 that weren fer, and pees to hem that weren niz; for bi hym 19 we bothe han niz comyng in o spirit to the fadir. Therfor now ze ben not gestis and straungeris, but ze ben citeseyns 20 of seyntis, and houshold meine of God; aboue bildid on the foundement of apostlis and of profetis, vpon that hizeste 21 corner stoon, Crist Ihesu; in whom ech bildyng maad 22 waxith in to an hooli temple in the Lord. In whom also be ze bildid togidere in to the habitacle of God, in the Hooli Goost.

CAP. III.

For the grace of this thing I Poul, the boundun of Crist I Jhesu, for 30u hethene men, if netheles 3e han herd the dispensacioun of Goddis grace, that is 30uun to me in 30u. For bi reuelacioun the sacrament is maad knowun to me, 4 as Y aboue wroot in schort thing, as 3e moun rede, and

5 vndurstonde my prudence in the mysterie of Crist. Which was not knowun to othere generaciouns to the sones of men, as it is now schewid to his hooli apostlis and prophetis in the 6 spirit, that hethene men ben euen eiris, and of oo bodi, and parteneris togidere of his biheest in Crist Jhesu bi the euan-7 gelie; whos mynystre Y am maad, bi the zifte of Goddis grace, which is zouun to me bi the worchyng of his vertu. 8 To me, leeste of alle seyntis, this grace is zouun to preche gamong hethene men the vnserchable richessis of Crist, and to listne alle men, which is the dispensacioun of sacrament 10 hid fro worldis in God, that made alle thingis of nougt; that the myche fold wisdom of God be knowun to princis and 11 potestatis in heuenli thingis bi the chirche, bi the bifore ordinaunce of worldis, which he made in Crist Jhesu oure 12 Lord. In whom we han trist and ny3 comyng, in tristenyng 13 bi the feith of hym. For which thing Y axe, that ze faile 14 not in my tribulaciouns for 30u, which is 30ure glorie. For grace of this thing Y bowe my knees to the fadir of oure 15 Lord Jhesu Crist, of whom ech fadirhod in heuenes and in 16 erthe is named, that he zyue to zou, aftir the richessis of his glorie, vertu to be strengthid bi his spirit in the ynnere man, 17 that Crist dwelle bi feith in 30ure hertis; that 3e rootid and 18 groundid in charite, moun comprehende with alle seyntis, which is the breede, and the lengthe, and the hiznesse, and 19 the depnesse; also to wite the charite of Crist more excellent than science, that ze be fillid in al the plentee of God. 20 And to hym that is my3ti to do alle thingis more plenteuousli than we axen or vndurstondun, bi the vertu that worchith in 21 vs, to hym be glorie in the chirche, and in Crist Jhesu, in to alle the generaciouns of the world of worldis. Amen.

CAP. IV.

THERFOR Y boundun for the Lord biseche 30u, that 3e 2 walke worthili in the clepyng, in which ze ben clepid, with al mekenesse and myldenesse, with pacience supportinge ech 3 other in charite, bisi to kepe vnyte of spirit in the boond of 4 pees. O bodi and o spirit, as ze ben clepid in oon hope of 5, 6 youre cleping; o Lord, o feith, o baptym, o God and fadir of alle, which is aboue alle men, and bi alle thingis, and in vs 7 alle. But to ech of vs grace is 30uun bi the mesure of the 8 ayuvng of Crist; for which thing he seith, He stiynge an hiz, gledde caitifte caitif, he zaf ziftis to men. But what is it, that he stiede vp, no but that also he cam doun first in to the lowere 10 partis of the erthe? He it is that cam down, and that stiede II on alle heuenes, that he schulde fille alle thingis. And he saf summe apostlis, summe prophetis, othere euangelistis, othere 12 scheepherdis and techeris, to the ful endyng of seyntis, in to the werk of mynystrie, in to edificacioun of Cristis bodi, 13 til we rennen alle, in to vnyte of feith and of knowyng of Goddis sone, in to a parfit man, aftir the mesure of age 14 of the plente of Crist; that we be not now litle children, mouynge as wawis, and be not borun aboute with ech wynd of teching, in the weiwardnesse of men, in sutil wit, to 15 the disseyuyng of errour. But do we treuthe in charite, and 16 wexe in him by alle thingis, that is Crist oure heed; of whom alle the bodi set togidere, and boundun togidere bi ech ioynture of vnder seruyng, bi worching in to the mesure of ech membre, makith encreesyng of the bodi, in to edifica-17 cioun of it silf in charite. Therfor Y seie and witnesse this thing in the Lord, that ze walke not now, as hethene men 18 walken, in the vanyte of her wit; that han vndurstondyng derkned with derknessis, and ben alienyd fro the lijf of God, bi ignoraunce that is in hem, for the blyndenesse of her

19 herte. Which dispeirynge bitoken hem silf to vnchastite, in 20 to the worchyng of al vnclennesse in coueitise. But 3e han 21 not so lerud Crist, if netheles ze herden hym, and ben tauzt 22 in hym, as is treuthe in Jhesu. Do ze awey bi the elde lyuyng the elde man, that is corrupt bi the desiris of errour; 23, 24 and be ze renewlid in the spirit of zoure soule; and clothe ze the newe man, which is maad aftir God in riztwisnesse and 25 hoolynesse of treuthe. For which thing 3e putte awei leesyng, and speke ze treuthe ech man with his neizbore, for 26 we ben membris ech to othere. Be ze wrooth, and nyle ze do synne; the sunne falle not doun on zoure wraththe. 27, 28 Nyle 3e 3yue stide to the deuel. He that stal, now stele he not; but more trauele he in worchinge with hise hondis that that is good, that he have whereof he schal zyue to nedi. 20 Ech yuel word go not of zoure mouth; but if ony is good to the edificacioun of feith, that it zyue grace to men that heren. 30 And nyle 3e make the Hooli Goost of God sori, in which 3e 31 ben markid in the dai of redempcioun. Al bitternesse, and wraththe, and indignacioun, and cry, and blasfemye be takun 32 awey fro 30u, with al malice; and be 3e togidere benygne, merciful, forzyuynge togidere, as also God forzaf to zou in Crist.

CAP. V.

THERFOR be 3e foloweris of God, as moost dereworthe 2 sones; and walke 3e in loue, as Crist louyde vs, and 3af hym silf for vs an offryng and a sacrifice to God, in to the odour 3 of swetnesse. And fornycacioun, and al vnclennesse, or aueryce, be not named among 3ou, as it bicometh holi men; 4 ethir filthe, or foli speche, or harlatrye, that perteyneth not 5 to profit, but more doyng of thankyngis. For wite 3e this, and vndurstonde, that ech letchour, or vnclene man, or coueytouse, that serueth to mawmetis, hath not critage in the

6 kingdom of Crist and of God. No man disseyue 30u bi veyn wordis; for whi for these thingis the wraththe of God 7 cam on the sones of vnbileue. Therfor nyle ze be maad 8 parteneris of hem. For 3e weren sum tyme derknessis, but now ze ben list in the Lord. Walke ze as the sones of list. 9 For the fruyt of list is in al goodnesse, and ristwisnesse, and to treuthe. And preue ze what thing is wel plesynge to God. 11 And nyle 3e comyne to vnfruytouse werkis of derknessis; but 12 more repreue 3e. For what thingis ben don of hem in priuy, 13 it is foule, 3he, to speke. And alle thingis that ben repreuyd of the list, ben opynli schewid; for al thing that is schewid, 14 is list. For which thing he seith, Rise thou that slepist, and 15 rise vp fro deth, and Crist schal liztne thee. Therfor, bri-16 theren, se 3e, hou warli 3e schulen go; not as vnwise men, but as wise men, azenbiynge tyme, for the daies ben 17 yuele. Therfor nyle 3e be maad vnwise, but vndurstondynge 18 which is the wille of God. And nyle ze be drunkun of wyn, in which is letcherie, but be ze fillid with the Hooli Goost; 19 and speke 3e to 30u silf in salmes, and ymnes, and spiritual songis, syngynge and seiynge salm in soure hertis to the 20 Lord; euermore doynge thanking is for alle thing is in the name of oure Lord Jhesu Crist to God and to the fadir. 21, 22 Be 3e suget togidere in the drede of Crist. Wymmen, be 23 thei suget to her hosebondis, as to the Lord, for the man is heed of the wymman, as Crist is heed of the chirche; he 24 is sauyour of his bodi. But as the chirche is suget to Crist, 25 so wymmen to her hosebondis in alle thingis. Men, loue 3e 30ure wyues, as Crist louyde the chirche, and 3af hym silf for 26 it, to make it holi; and clenside it with the waisching of 27 watir, in the word of lijf, to zyue the chirche gloriouse to hym silf, that it hadde no wem, ne ryueling, or ony siche 28 thing, but that it be hooli and vndefoulid. So and men schulen loue her wyues, as her owne bodies. He that loueth

29 his wijf, loueth hym silf; for no man hatide euere his owne fleisch, but nurischith and fostrith it, as Crist doith the 30 chirche. And we ben membris of his bodi, of his fleisch, 31 and of his boonys. For this thing a man schal forsake his fadir and modir, and he schal drawe to his wijf; and thei 32 schulen be tweyne in o fleisch. This sacrament is greet; 33 3he, Y seie in Crist, and in the chirche. Netheles 3e alle, ech man loue his wijf as hym silf; and the wijf drede hir hosebonde.

CAP. VI.

I Sones, obeische ze to zoure fadir and modir, in the Lord; 2 for this thing is riztful. Onoure thou thi fadir and thi modir, 3 that is the firste maundement in biheest; that it be wel to 4 thee, and that thou be long lyuynge on the erthe. And, fadris, nyle ze terre zoure sones to wraththe; but nurische ze 5 hem in the teching and chastising of the Lord. Seruauntis, obeische ze to fleischli lordis with drede and trembling, in 6 simplenesse of 3 oure herte, as to Crist; not seruynge at the ize, as plesinge to men, but as seruauntis of Crist; doynge 7 the wille of God bi discrecioun, with good wille seruynge as 8 to the Lord, and not as to men; witinge that ech man, what euere good thing he schal do, he schal resseyue this of the o Lord, whether seruaunt, whether fre man. And, ze lordis, do the same thingis to hem, forzyuynge manaasis; witinge that bothe her Lord and zoure is in heuenes, and the taking 10 of persones is not anentis God. Her aftirward, britheren, be ze coumfortid in the Lord, and in the mizt of his vertu. 11 Clothe 30u with the armere of God, that 3e moun stonde 12 azens aspiynges of the deuel. For whi stryuyng is not to vs azens fleisch and blood, but azens princis and potestatis, azens gouernours of the world of these derknessis, azens 13 spiritual thingis of wickidnesse, in heuenli thingis. Therfor

take 3e the armere of God, that 3e moun azenstonde in the 14 yuel dai; and in alle thingis stonde perfit. Therfor stonde 3e, and be gird aboute 3oure leendis in sothefastnesse, and 15 clothid with the haburioun of riztwisnesse, and zoure feet 16 schood in making redi of the gospel of pees. In alle thingis take ze the scheld of feith, in which ze moun quenche alle 17 the firy dartis of the worste. And take 3e the helm of helthe, 18 and the swerd of the Goost, that is, the word of God. Bi al preier and bisechyng preie ze al tyme in spirit, and in hym wakinge in al bisynesse, and bisechyng for alle hooli men, 19 and for me; that word be 30uun to me in openyng of my mouth, with trist to make known the mysterie of the gospel, 20 for which Y am set in message in a chayne; so that in it Y 21 be hardi to speke, as it bihoueth me. And 3e wite, what thingis ben aboute me, what Y do, Titicus, my moost dere brother, and trewe mynystre in the Lord, schal make alle 22 thingis knowun to 30u; whom Y sente to 30u for this same thing, that ze knowe what thingis ben aboute vs, and that he 23 coumforte zoure hertis. Pees to britheren, and charite, with 24 feith of God oure fadir, and of the Lord Thesu Crist. Grace with alle men that louen oure Lord Jhesu Crist in vncorrupcioun. Amen, that is, So be it.

PHILIPPIANS.

CAP. I.

Pour and Tymothe, seruauntis of Jhesu Crist, to alle the hooli men in Crist Jhesu, that ben at Filippis, with bischopis and dekenes, grace and pees to 30u of God oure fadir, and of the Lord Jhesu Crist. I do thankyngis to my God in al

4 mynde of 30u euere more in alle my preyeris for alle 30u 5 with ioye, and make a bisechyng on 3 oure comynyng in 6 the gospel of Crist, fro the firste day til nowe; tristenynge this ilke thing, that he that bigan in 30u a good werk, 7 schal perfourme it til in to the dai of Jhesu Crist. As it is just to me to feele this thing for alle 30u, for that Y haue you in herte, and in my boondis, and in defending and confermyng of the gospel, that alle ze be felowis of my 8 ioye. For God is a witnesse to me, hou Y coueyte alle 30u g in the bowelis of Jhesu Crist. And this thing Y preie, that 30ure charite be plenteuouse more and more in kunnyng, and 10 in al wit; that 3e preue the betere thingis, that 3e be clene 11 and without offence in the dai of Crist; fillid with the fruyt of riztwysnesse bi Jhesu Crist, in to the glory and the heriyng 12 of God. For, britheren, Y wole that 3e wite, that the thingis that ben aboute me han comun more to the profit of the 13 gospel, so that my boondis weren maad knowun in Crist, 14 in ech moot halle, and in alle other placis; that mo of britheren tristinge in the Lord more plenteuously for my boondis, dursten without drede speke the word of God. 15 But summe for enuye and strijf, summe for good wille, prechen 16 Crist; and summe of charite, witinge that Y am put in the 17 defense of the gospel. But summe of strijf schewen Crist not cleneli, gessynge hem to reise tribulacioun to my boondis. 18 But what? the while on al maner, ethir bi occasioun, ethir bi treuthe, Crist is schewid; and in this thing Y haue ioye, 19 but also Y schal haue ioye. And Y woot, that this thing schal come to me in to heelthe bi zoure preyer, and the vndurmynystring of the spirit of Jhesu Crist, bi myn abidyng 20 and hope. For in no thing Y schal be schamed, but in al trist as euere more and now, Crist schal be magnefied in my 21 bodi, ether bi lijf, ether bi deth. For me to lyue is Crist, 22 and to die is wynnyng. That if to lyue in fleisch, is fruyt of 23 werk to me, lo! what Y schal chese, Y knowe not. But Y am constreyned of twei thingis, Y haue desire to be dis-24 solued, and to be with Crist, it is myche more betere; but 25 to dwelle in fleisch, is nedeful for 30u. And Y tristinge this thing, woot that Y schal dwelle, and perfitli dwelle to 26 alle 30u, to 30ure profit and iove of feith, that 30ure thanking abounde in Crist Ihesu in me, bi my comyng eftsoone to 27 30u. Oneli lyue 3e worthili to the gospel of Crist, that whether whanne Y come and se zou, ethir absent Y here of 30u, that 3e stonden in o spirit of o wille, trauelinge togi-28 dere to the feith of the gospel. And in no thing be 3e aferd of aduersaries, which is to hem cause of perdicioun, but to 29 30u cause of heelthe. And this thing is of God. For it is zouun to zou for Crist, that not oneli ze bileuen in hym, but 30 also that 3e suffren for hym; hauvinge the same strijf, which ze saien in me, and now ze han herd of me.

CAP. II.

THERFOR if ony coumfort is in Crist, if ony solace of charite, if ony felouschipe of spirit, if ony inwardnesse of merci doyng, fille 3e my ioye, that 3e vndurstonde the same thing, and haue the same charite, of o wille, and feelen the same thing; no thing bi strijf, nether by veyn glorie, but in mekenesse, demynge eche othere to be heizer than hym silf; not biholdinge ech bi hym silf what thingis ben his owne, but tho thingis that ben of othere men. And fele 3e this thing in 3ou, which also in Crist Jhesu; that whanne he was in the forme of God, demyde not raueyn, that hym silf were euene to God; but he lowide hym silf, takinge the forme of a seruaunt, and was maad in to the licknesse of men, and in abite was foundun as a man. He mekide hym silf, and was maad obedient to the deth, 3he, to the deth of the cross.

9 For which thing God enhaunside hym, and 3af to hym a 10 name that is aboue al name; that in the name of Jhesu ech kne be bowid, of heuenli thingis, of ertheli thingis, and of hellis; 11 and ech tunge knouleche, that the Lord Jhesu Crist is in 12 the glorie of God the fadir. Therfor, my most dereworthe britheren, as euere more ze han obeischid, not in my presence onely, but myche more now in myn absence, worche 13 3e with drede and trembling 3 oure heelthe. For it is God that worchith in 30u, bothe to wilne, and to performe, for 14 good wille. And do 3e alle thingis with out grutchingis and 15 doutyngis; that 3e be with out playnt, and symple as the sones of God, with out repreef, in the myddil of a schrewid nacioun and a weiward; among whiche 3e schynen as 3yueris 16 of list in the world. And holde se togidere the word of lijf to my glorie in the day of Crist; for Y haue not runnen in 17 veyn, nether Y haue trauelid in veyn. But thou; Y be offrid or slayn on the sacrifice and seruyce of soure feith, Y haue 18 ioye, and Y thanke 30u alle. And the same thing have 3e 19 ioye, and thanke 3e me. And Y hope in the Lord Jhesu, that Y schal sende Tymothe soone to 30u, that Y be of good coumfort, whanne tho thingis ben knowun that ben aboute 2030u. For Y haue no man so of o wille, that is bisi for 30u 21 with clene affeccioun. For alle men seken tho thingis that 22 ben her owne, not tho that ben of Crist Jhesu. But knowe ze the asaie of hym, for as a sone to the fadir he hath seruyd 23 with me in the gospel. Therfor Y hope that Y schal sende 24 hym to 30u, anoon as Y se what thingis ben aboute me. And Y triste in the Lord, that also my silf schal come to 30u 25 soone. And Y gesside it nedeful to sende to 30u Epafrodite, my brother and euene worchere, and myn euene knyzt, but 263 oure apostle, and the mynystre of my nede. For he desiride 30u alle, and he was sorewful, therfor that 3e herden 27 that he was sijk. For he was sijk to the deth, but God

hadde merci on him; and not oneli on hym, but also on 28 me, lest Y hadde heuynesse on heuynesse. Therfor more hastili Y sente hym, that whanne 3e han seyn hym, 3e haue 29 ioye eft, and Y be withouten heuynesse. Therfor resseyue 3e hym with al ioye in the Lord, and haue 3e suche with al 30 onour. For the werk of Crist he wente to deth, 3yuynge his lijf, that he schulde fulfille that that failide of 3ou anentis my seruyce.

CAP. III.

HENNUS forward, my britheren, haue ze ioye in the Lord. To write to 30u the same thingis, to me it is not slow, and 2 to 30u it is necessarie. Se 3e houndis, se 3e yuele werk men, 3 se 3e dyuysioun. For we ben circumcisioun, which bi spirit seruen to God, and glorien in Crist Thesu, and han not trist 4 in the fleisch, thou, Y haue trust, 3he, in the fleisch. If ony othere man is seyn to triste in the fleisch, Y more, 5 that was circumcidid in the eighthe dai, of the kyn of Israel, of the lynage of Beniamyn, an Ebrew of Ebrewis, bi the 6 lawe a Farisee, bi loue pursuynge the chirche of God, bi riztwisnesse that is in the lawe lyuynge with out playnt. 7 But whiche thingis weren to me wynnyngis, Y haue demed 8 these apeyryngis for Crist. Netheles Y gesse alle thingis to be peirement for the cleer science of Jhesu Crist my Lord. For whom Y made alle thingis peyrement, and Y deme as g drit, that Y wynne Crist, and that Y be foundun in hym, not hauynge my rigtwisnesse that is of the lawe, but that that is of the feith of Crist Jhesu, that is of God the rizt-10 wisnesse in feith, to knowe hym, and the vertu of his risyng azen, and the felouschipe of his passioun, and be maad lijk 11 to his deeth, if on ony maner Y come to the resurreccioun 12 that is fro deth. Not that now Y haue takun, or now am parfit; but Y sue, if in ony maner Y comprehende, in which

13 thing also Y am comprehendid of Crist Jhesu. Bretheren, Y deme me not that Y have comprehendid; but o thing, Y forgete tho thingis that ben bihyndis, and stretche forth my 14 silf to the thingis that ben bifore, and pursue to the ordeyned 15 mede of the hiz clepyng of God in Crist Jhesu. Therfor who euere we ben perfit, feele we this thing. And if 3e vndurstonden in othere manere ony thing, this thing God 16 schal schewe to 30u. Netheles to what thing we han comun, that we vndurstonden the same thing, and that we perfitli 17 dwelle in the same reule. Britheren, be 3e my foleweris, and weyte ze hem that walken so, as ze han oure fourme. 18 For many walken, whiche Y haue seid ofte to 3ou, but now 19 Y wepinge seie, the enemyes of Cristis cros, whos ende is deth, whos god is the wombe, and the glorie in confusioun 20 of hem, that saueren ertheli thingis. But oure lyuyng is in heuenes; fro whennus also we abiden the sauyour oure 21 Lord Jhesu Crist, which schal reforme the bodi of oure mekenesse, that is maad lijk to the bodi of his clerenesse, bi the worching bi which he mai also make alle thingis suget to hym.

CAP. IV.

THERFOR, my britheren most dereworthe and most desirid, my ioye and my coroun, so stonde 3e in the Lord, most 2 dere britheren. Y preye Eucodiam, and biseche Synticem, 3 to vndurstonde the same thing in the Lord. Also Y preye and thee, german felow, helpe thou the ilke wymmen that traueliden with me in the gospel, with Clement and othere 4 myn helperis, whos names ben in the book of lijf. Ioye 3e 5 in the Lord euere more; eft Y seie, ioye 3e. Be 3oure 6 pacyence knowun to alle men; the Lord is ni3. Be 3e nothing bisi, but in al preyer and biseching, with doyng 7 of thankyngis, be 3oure axyngis knowun at God. And the

pees of God, that passith al wit, kepe zoure hertis and vndur-8 stonding is in Crist Ihesu. Fro hennus forth, britheren, what euere thingis ben sothe, what euere thingis chast, what euere thingis iust, what euere thingis hooli, what euere thingis able to be louyd, what euere thingis of good fame, if ony vertu, 9 if ony preising of discipline, thenke 3e these thingis, that also ze han lerud, and take, and heed, and seyn in me. Do ze to these thingis, and God of pees schal be with 30u. But Y ioyede greetli in the Lord, that sum tyme aftirward 3e floureden azen to feele for me, as also ze feeliden. But ze 11 weren ocupied, Y seie not as for nede, for Y haue lerud 12 to be sufficient in whiche thingis Y am. And Y can also be lowid, Y can also have plentee. Every where and in alle thingis Y am tauxt to be fillid, and to hungur, and to 13 abounde, and to suffre myseiste. Y may alle thingis in hym 14 that coumfortith me. Netheles 3e han doon wel, comynynge 15 to my tribulacioun. For and 3e, Filipensis, witen, that in the bigynnyng of the gospel, whanne Y wente forth fro Macedonye, no chirche comynede with me in resoun of 16 thing 30uun and takun, but 3e aloone. Whiche senten to 17 Tessalonyk onys and twies also in to vss to me. Not for Y seke zifte, but Y requyre fruyt aboundinge in zoure resoun. 18 For Y have alle thingis, and abounde; Y am fillid with tho thingis takun of Epafrodite, whiche ze senten in to the odour 19 of swetnesse, a couenable sacrifice, plesynge to God. And my God fil alle zoure desire, by hise richessis in glorie in 20 Crist Jhesu. But to God and oure fadir be glorie in to 21 worldis of worldis. Amen. Grete 3e wel euery hooli man 22 in Crist Jhesu. Tho britheren that ben with me, greten 30u wel. Alle hooli men greten 30u wel, moost sotheli thei that 23 ben of the emperouris hous. The grace of oure Lord Ihesu Crist be with zoure spirit. Amen.

COLOSSIANS.

CAP. I.

Poul, apostle of Crist Ihesu, bi the wille of God, and 2 Tymothe, brother, to hem that ben at Colose, hooli and feithful britheren in Crist Jhesu, grace and pees to 30u of 3 God oure fadir and of the Lord Jhesu Crist. We don thankyngis to God, and to the fader of oure Lord Jhesu 4 Crist, euermore preiynge for 30u, herynge 30ure feith in Crist 5 Jhesu, and the loue that 3e han to alle hooli men, for the hope that is kept to you in heuenes. Which ze herden 6 in the word of treuthe of the gospel, that cam to 30u, as also it is in al the world, and makith fruyt, and wexith, as in 30u, fro that dai in which ze herden and knewen the grace 7 of God in treuthe. As 3e lerneden of Epafras, oure felawe most dereworthe, which is a trewe mynystre of Jhesu Crist 8 for 30u; which also schewide to vs 30ure louyng in spirit. o Therfor we fro the dai in which we herden, ceessen not to preye for 30u, and to axe, that 3e be fillid with the knowing 10 of his wille in al wisdom and goostli vndurstondyng; that ze walke worthili to God plesynge bi alle thingis, and make 11 fruyt in al good werk, and wexe in the science of God, and ben coumfortid in al vertu bi the mist of his clerenesse, in al 12 pacience and long abiding with joye, that ze do thankyngis to God and to the fadir, which made you worthi in to the 13 part of eritage of hooli men in list. Which delyueride vs fro the power of derknessis, and translatide in to the kyngdom 14 of the sone of his louyng, in whom we han azenbiyng 15 and remyssioun of synnes. Which is the ymage of God 16 vnuysible, the first bigetun of ech creature. For in hym alle thingis ben maad, in heuenes and in erthe, visible and vn-

uysible, ether trones, ether dominaciouns, ether princehodes, ethir poweris, alle thingis ben maad of noust bi hym, and in 17 hym, and he is bifor alle, and alle thingis ben in hym. 18 And he is heed of the bodi of the chirche; which is the bigynnyng and the firste bigetun of deede men, that he holde 19 the firste dignyte in alle thingis. For in hym it pleside al 20 plente to inhabite, and bi hym alle thingis to be recounselid in to hym, and made pees bi the blood of his cros, tho 21 thingis that ben in erthis, ether that ben in heuenes. And whanne ze weren sumtyme aliened, and enemyes bi wit in 22 yuele werkis, now he hath recounselid zou in the bodi of his fleisch bi deth, to haue 30u hooli, and vnwemmyd, and 23 with out repreef bifor hym. If netheles ze dwellen in the feith, foundid, and stable, and vnmouable fro the hope of the gospel that 3e han herd, which is prechid in al creature 24 that is vndur heuene. Of which Y Poul am maad mynystre, and now Y haue ioye in passioun for 30u, and Y fille tho thingis that failen of the passiouns of Crist in my fleisch, 25 for his bodi, that is the chirche. Of which Y Poul am maad mynystre bi the dispensacioun of God, that is 30uun to me 26 in 30u, that Y fille the word of God, the priuyte, that was hid fro worldis and generaciouns. But now it is schewid to 27 his seyntis, to whiche God wold make knowun the richessis of the glorie of this sacrament in hethene men, which is 28 Crist in 30u, the hope of glorie. Whom we schewen, repreuynge ech man, and techinge ech man in al wisdom, that 20 we offre ech man perfit in Crist Jhesu. In which thing also Y trauele in stryuynge bi the worching of hym, that he worchith in me in vertu.

CAP. II.

BUT Y wole that 3e wite, what bisynesse Y haue for 30u, and for hem that ben at Laodice, and whiche euere saien

2 not my face in fleisch, that her hertis ben coumfortid, and thei ben tauzt in charite, in to alle the richessis of the plente of the vndurstondyng, in to the knowyng of mysterie of 3 God, the fadir of Jhesu Crist, in whom alle the tresouris of 4 wisdom and of science ben hid. For this thing Y seie, that 5 no man disseyue 30u in heizthe of wordis. For thouz Y be absent in bodi, bi spirit Y am with 30u, ioiynge and seynge 30ure ordre and the sadnesse of 30ure bileue that is in Crist. 6, 7 Therfor as 3e han takun Jhesu Crist oure Lord, walke 3e in hym, and be ze rootid and bieldid aboue in hym, and confermyd in the bileue, as ze han lerud, aboundinge in hym 8 in doynge of thankyngis. Se 3e that no man disseyue 30u bi filosofie and veyn fallace, aftir the tradicioun of men, aftir 9 the elementis of the world, and not aftir Crist. For in hym 10 dwellith bodilich al the fulnesse of the Godhed. And 3e ben fillid in hym, that is heed of al principat and power. 11 In whom also 3e ben circumcidid in circumcisioun not maad with hoond, in dispoyling of the bodi of fleisch, but in cir-12 cumcisioun of Crist; and 3e ben biried togidere with hym in baptim, in whom also ze han rise azen bi feith of the 13 worching of God, that reiside hym fro deth. And whanne 3e weren deed in giltis, and in the prepucie of 30ure fleisch. 14 he quikenyde togidere 30u with hym; forzyuynge to 30u alle giltis, doynge awei that writing of decre that was azens vs, that was contrarie to vs; and he took awei that fro the 15 myddil, pitchinge it on the cros; and he spuylide principatis and poweris, and ledde out tristili, opynli ouercomynge hem 16 in hym silf. Therfor no man juge 30u in mete, or in drink, 17 or in part of feeste dai, or of neomenye, or of sabatis, whiche ben schadewe of thingis to comynge; for the bodi is of 18 Crist. No man disseyue 30u, willynge to teche in mekenesse, and religioun of aungelis, tho thingis whiche he hath not 19 seyn, walkinge veynli, bolnyd with wit of his fleisch, and not

holdynge the heed, of which al the bodi, bi boondis and ioynyngis togidere vndur mynystrid and maad, wexith in to 20 encreessing of God. For if 3e ben deed with Crist fro the elementis of this world, what 3it as men lyuynge to the 21 world demen 3e? That 3e touche not, nether taaste, nether 22 trete with hoondis tho thingis, whiche alle ben in to deth bi the ilke vss, aftir the comaundementis and the techingis 23 of men; whiche han a resoun of wisdom in veyn religioun and mekenesse, and not to spare the bodi, not in ony onour to the fulfillyng of the fleisch.

CAP. III.

THERFOR if 3e han risun togidere with Crist, seke 3e tho thingis that ben aboue, where Crist is sittynge in the rizthalf 2 of God. Sauere 3e tho thingis, that ben aboue, not tho that 3 ben on the erthe. For 3e ben deed, and 3 oure lijf is hid 4 with Crist in God. For whanne Crist schal appere, 30ure lijf, 5 thanne also 3e schulen appere with hym in glorie. Therfor sle ze zoure membris, whiche ben on the erthe, fornycacioun, vnclennesse, letcherie, yuel coueitise, and aueryse, which is 6 seruyse of mawmetis; for whiche thingis the wraththe of 7 God cam on the sones of vnbileue; in whiche also ze walk-8 iden sum tyme, whanne 3e lyueden in hem. But now putte ze awei alle thingis, wraththe, indignacioun, malice, blasfemye g and foule word of zoure mouth. Nyle ze lie togidere; spuyle ze zou fro the elde man with his dedes, and clothe ze to the newe man, that is maad newe azen in to the knowing of II God, aftir the ymage of hym that made hym; where is not male and female, hethene man and Jew, circumcisioun and prepucie, barbarus and Scita, bonde man and fre man, but 12 alle thingis and in alle thingis Crist. Therfor ze, as the chosun of God, hooli and louyd, clothe zou with the entrailis

of merci, benygnite, and mekenesse, temperaunce, pacience; 13 and support ze echon other, and forzyue to zou silf, if ony man azens ony hath a querele; as the Lord forzaf to zou, so 14 also ze. And vpon alle these thingis have ze charite, that is 15 the boond of perfeccioun. And the pees of Crist eniove in 30ure hertis, in which 3e ben clepid in o bodi, and be 3e 16 kynde. The word of Crist dwelle in 30u plenteuousli, in al wisdom; and teche and moneste 30u silf in salmes, and ympnes, and spiritual songis, in grace synginge in soure 17 hertis to the Lord. Al thing, what euere thing 3e don, in word or in dede, alle thingis in the name of oure Lord Jhesu Crist, doynge thankyngis to God and to the fadir bi 18 hym. Wymmen, be 3e sugetis to 30ure hosebondis, as it 19 bihoueth in the Lord. Men, loue 3e 3oure wyues, and nyle 203e be bittere to hem. Sones, obeie 3e to 30ure fadir and modir bi alle thingis; for this is wel plesinge in the Lord. 21 Fadris, nyle 3e terre 3oure sones to indignacioun, that thei be 22 not maad feble hertid. Seruauntis, obeie 3e bi alle thingis to fleischli lordis, not seruynge at ize, as plesynge to men, but 23 in symplenesse of herte, dredinge the Lord. What euer 3e doen, worche ze of wille, as to the Lord and not to men; 24 witinge that of the Lord 3e schulen take 3elding of eritage. 25 Serue 3e to the Lord Crist. For he that doith iniurie, schal resseyue that that he dide yuele; and acceptacioun of persoones is not anentis God."

CAP. IV.

LORDIS, 3yue 3e to seruauntis that that is iust and euene, witinge that also 3e han a Lord in heuene. Be 3e bisi in 3 preier, and wake in it, in doynge of thankyngis; and preie ech for othere, and for vs, that God opene to vs the dore 4 of word, to speke the misterie of Crist; for which also Y am

boundun, that Y schewe it, so as it bihoueth me to speke. 5 Walke 3e in wisdom to hem that ben with outen forth, azen-6 biynge tyme. 3 oure word be sauered in salt eueremore in grace; that ze wite, hou it bihoueth zou to answere to ech 7 man. Titicus, most dere brother, and feithful mynyster, and my felowe in the Lord, schal make alle thingis knowun to 30u, 8 that ben aboute me. Whom Y sente to 30u to this same thing, that he knowe what thingis ben aboute 30u, and coum-9 forte 30ure hertis, with Onesyme, most dere and feithful brother, which is of 30u; whiche schulen make alle thingis to that ben doon here, knowun to zou. Aristark, prisoner with me, gretith 30u wel, and Mark, the cosyn of Barnabas, of whom 3e han take maundementis; if he come to 30u, res-11 seyue ze hym; and Jhesus, that is seid Just; whiche ben of circumcisioun; thei aloone ben myn helperis in the kingdom 12 of God, that weren to me in solace. Epafras, that is of 30u, the seruaunt of Jhesu Crist, gretith 30u wel; euere bisi for 30u in preyeris, that 3e stonde perfit and ful in al the wille of 13 God. And Y bere witnessyng to hym, that he hath myche trauel for 30u, and for hem that ben at Loadice, and that ben 14 at Ierapolim. Luk, the leche most dere, and Demas, greten 15 30u wel. Grete 3e wel the britheren that ben at Loadice, and the womman Nynfam, and the chirche that is in hir hous. 16 And whanne this pistle is red among 30u, do 3e, that it be red in the chirche of Loadicensis; and rede ze that pistle that is 17 of Loadicensis. And seie 3e to Archippus, Se the mynysterie, that thou hast takun in the Lord, that thou fille it, 18 My salutacioun, bi the hoond of Poul. Be 3e myndeful of my boondis. The grace of the Lord Jhesu Crist be with 3ou. Amen.

I. THESSALONIANS.

CAP. I.

Poul, and Siluan, and Tymothe, to the chirche of Tessa-2 lonicensis, in God the fadir, and in the Lord Jhesu Crist, grace and pees to 3ou. We doon thankyngis to God euere more for alle 30u, and we maken mynde of 30u in oure 3 preyeris withouten ceessyng; hauvnge mynde of the werk of soure feith, and trauel, and charite, and abyding of the hope of oure Lord Jhesu Crist, bifor God and oure fadir. 4, 5 3e louyde britheren of God, we witinge 3 oure chesing; for oure gospel was not at 30u in word oneli, but also in vertu, and in the Hooli Goost, and in myche plente; as ze witen, 6 whiche we weren among 30u for 30u; and 3e ben maad foleweris of vs, and of the Lord, resseyuynge the word in 7 myche tribulacioun, with ioye of the Hooli Goost; so that 3e ben maad ensaumple to alle men that bileuen, in Macedonye 8 and in Acaie. For of 30u the word of the Lord is pupplischid, not oneli in Macedonye and Acaie, but zoure feith that is to God, in ech place is gon forth; so that it is not nede g to vs to speke ony thing. For thei schewen of zou, what maner entre we hadden to 30u, and hou 3e ben conuertid to God fro maumettis, to serue to the lyuynge God and veri; 10 and to abide his sone fro heuenes, whom he reiside fro deth, the Lord Jhesu, that delyuerede us fro wraththe to comynge.

CAP. II.

For, britheren, 3e witen oure entre to 30u, for it was not 2 veyn; but first we suffriden, and weren punyschid with

wrongis, as 3e witen in Filippis, and hadden trust in oure Lord, to speke to 3ou the gospel of God in myche bisynesse. 3 And oure exortacioun is not of errour, nether of vnclennesse, 4 nether in gile, but as we ben preued of God, that the gospel of God schulde be takun to vs, so we speken; not as ples-5 ynge to men, but to God that preueth oure hertis. For nether we weren ony tyme in word of glosing, as 3e witen, 6 nether in occasioun of auerise; God is witnesse; nether 7 sekinge glorie of men, nether of 30u, nether of othere, whanne we, as Cristis apostlis, mizten haue be in charge to zou. But we weren maad litle in the myddil of 30u, as if a nursche 8 fostre hir sones; so we desiringe 30u with greet loue, wolden haue bitake to 30u, not oneli the gospel of God, but also oure glyues, for ze ben maad most dereworthe to vs. For, britheren, ze ben myndeful of oure trauel and werynesse; we worchiden nyzt and day, that we schulden not greue ony of 10 30u, and prechiden to 30u the euangelie of God. God and ze ben witnessis, hou holili, and iustli, and with outen pleynt, 11 we weren to 30u that bileueden. As 3e witen, hou we preyeden 30u, and coumfortiden ech of 30u, as the fadir hise 12 sones, and we han witnessid, that 3e schulden go worthili to 13 God, that clepide 30u in to his kingdom and glorie. Therfor we doon thankingis to God with outen ceessyng. For whanne ze hadden take of vs the word of the heryng of God, ze token it not as the word of men, but as it is verili, the word of God, that worchith in 30u that han bileued. 14 For, britheren, 3e ben maad foleweris of the chirchis of God, that ben in Jude, in Crist Jhesu, for 3e han suffrid the same 15 thingis of 3 oure euene lynagis, as thei of the Jewis. Whiche slowen bothe the Lord Jhesu and the profetis, and pursueden vs, and thei plesen not to God, and thei ben aduersaries to 16 alle men; forbedinge vs to speke to hethene men, that thei be, maad saaf, that thei fille her synnes euere more; for the

17 wraththe of God cam on hem in to the ende. And, britheren, we desolat fro 30u for a tyme, bi mouth and in biholding, but not in herte, han hized more plenteuousli to se 30ure face 18 with greet desir. For we wolden come to 30u, 3he, Y Poul, 19 onys and eftsoone, but Sathanas lettide vs. For whi what is oure hope, or ioye, or coroun of glorie? Whether 3e ben not 20 bifore oure Lord Jhesu Crist in his comyng? For 3e ben oure glorie and ioye.

CAP. III.

I For which thing we suffriden no lengere, and it pleside 2 to vs to dwelle aloone at Atenys; and we senten Tymothe, oure brother, and mynystre of God in the euangelie of Crist, 3 to 30u to be confermyd, and to be tauzt for 30ure feith, that no man be mouyd in these tribulaciouns. For 3e silf witen, 4 that in this this thing we ben set. For whanne we weren at 30u, we biforseiden to 30u, that we schulden suffre tribu-5 laciouns; as it is don, and 3e witen. Therfor Y Poul, no lenger abidinge, sente to knowe zoure feith, lest perauenture he that temptith tempte 30u, and 30ure trauel be maad veyn. 6 But now, whanne Tymothe schal come to vs fro 30u, and telle to vs zoure feith and charite, and that ze han good mynde of 7 vs, euere desyringe to se vs, as we also 30u; therfor, britheren, we ben coumfortid in 30u, in al oure nede and tribu-8 lacioun, bi zoure feith. For now we lyuen, if ze stonden in 9 the Lord. For what doyng of thanking is moun we zelde to God for 30u, in al ioye, in which we ioyen for 30u bifor oure 10 Lord? ny3t and dai more plenteuousli preiynge, that we se goure face, and fulfille tho thingis that failen to goure feith. II But God hym silf and oure fadir, and the Lord Jhesu Crist, 12 dresse oure weye to 30u. And the Lord multiplie 30u, and make zoure charite to be plenteuouse of ech to othere, and in 13 to alle men, as also we in 30u; that 30ure hertis ben confermyd with outen pleynt in holynesse, bifor God and oure fadir, in the comyng of oure Lord Jhesu Crist with alle hise seyntis. Amen.

CAP. IV.

THERFOR, britheren, fro hennus forward we preien 30u, and bisechen in the Lord Jhesu, that as ze han resseyued of vs, hou it bihoueth you to go and to plese God, so walke ze, 2 that 3e abounde the more. For 3e witen what comaunde-3 mentis Y haue 30uun to 30u bi the Lord Jhesu. For this is the wille of God, zoure holynesse, that ze absteyne zou fro 4 fornycacioun. That ech of 30u kunne welde his vessel in 5 holynesse, and onour; not in passioun of lust, as hethene 6 men that knowen not God. And that no man ouergo, nethir disseyue his brothir in chaffaring. For the Lord is venger of alle these thingis, as we biforseiden to zou, and han witnessid. 7 For God clepide not vs in to vnclennesse, but in to holy-8 nesse. Therfor he that dispisith these thingis, dispisith not 9 man, but God, that also zaf his holi spirit in vs. But of the charite of britherhed we hadden no nede to write to 30u; 3e 10 silf han lerud of God, that ze loue togidere; for ze don that in to alle britheren in al Macedonye. And, britheren, we preyen you, that ze abounde more; and taken kepe, that ze 11 be quyet; and that 3e do 3oure nede, and 3e worche with zoure hoondis, as we han comaundid to zou; and that ze wandre onestli to hem that ben with outforth, and that of no 12 mannus 3e desir ony thing. For, britheren, we wolen not, that ze vnknowe of men that dien, that ze be not soreuful, 13 as othere that han not hope. For if we bileuen, that I hesu was deed, and roos azen, so God schal lede with hym hem that 14 ben deed bi Jhesu. And we seien this thing to 30u in the word of the Lord, that we that lyuen, that ben left in the comyng of the Lord, schulen not come bifor hem that ben 15 deed. For the Lord hym silf schal come doun fro heuene, in the comaundement, and in the vois of an archaungel, and in the trumpe of God; and the deed men that ben in Crist, 16 schulen rise agen first. Afterward we that lyuen, that ben left, schulen be rauyschid togidere with hem in cloudis, metinge Crist in to the eir; and so euere more we schulen be with 17 the Lord. Therfor be 3e coumfortid togidere in these wordis.

CAP. V.

But, britheren, of tymes and momentis ze neden not that 2 Y write to 30u. For 3e silf witen diligentli, that the dai of the 3 Lord schal come, as a theef in the nizt. For whanne thei schulen seie pees is, and sikirnesse, thanne sudeyn deth schal come on hem, as sorewe to a womman that is with child, and 4 thei schulen not scape. But, britheren, 3e ben not in derk-5 nessis, that the ilke dai as a theef catche 30u. For alle 3e ben the sones of list, and sones of dai; we ben not of nist, nether 6 of derknessis. Therfor slepe we not as othere; but wake we, 7 and be we sobre. For thei that slepen, slepen in the nizt, 8 and thei that ben drunkun, ben drunkun in the nizt. But we that ben of the dai, ben sobre, clothid in the haburioun of feith and of charite, and in the helme of hope of heelthe. 9 For God puttide not vs in to wraththe, but in to the purto chasing of heelthe bi oure Lord Jhesu Crist, that was deed for vs; that whether we waken, whether we slepen, we lyue 11 togidere with him. For which thing comforte 3e togidere, 12 and edefie ze ech other, as ze doon. And, britheren, we preien 30u, that 3e knowen hem that trauelen among 30u, and ben souereyns to 30u in the Lord, and techen 30u, that 13 ze han hem more aboundantli in charyte; and for the werk 14 of hem, haue 3e pees with hem. And, britheren, we preien 30u, repreue 3e vnpesible men. Coumforte 3e men of litil

herte, resseyue ze sijke men, be ze pacient to alle men. 15 Se 3e, that no man 3elde yuel for yuel to ony man; but euere more sue ze that that is good, ech to othere and to alle 16, 17 men. Euere more ioye 3e; without ceessing preye 3e; 18 in alle thingis do ze thankyngis. For this is the wille of 19 God in Crist Ihesu, in alle 30u. Nyle 3e quenche the spirit; 20, 21 nyle 3e dispise prophecies. But preue 3e alle thingis, 22 and holde 3e that thing that is good. Absteyne 30u fro al 23 yuel spice. And God hym silf of pees make 30u hooli bi alle thingis, that zoure spirit be kept hool, and soule, and bodi, without pleynt, in the comyng of oure Lord Jhesu 24 Crist. God is trewe, that clepide 30u, which also schal do. 25, 26 Britheren, preye 3e for vs. Grete 3e wel alle britheren 27 in hooli cos. Y coniure 30u bi the Lord, that this pistle be 28 red to alle hooli britheren. The grace of oure Lord Jhesu Crist be with 30u. Amen.

II. THESSALONIANS.

CAP. I.

Poul, and Siluan, and Tymothe, to the chirche of Tessalonicensis, in God oure fadir, and in the Lord Jhesu Crist, grace to 30u and pees of God, oure fadir, and of the Lord Jhesu Crist. We owen to do thankyngis eueremore to God for 30u, britheren, so as it is worthi, for 30ure feith ouer wexith, and the charite of ech of 30u to othere aboundith. So that we silf glorien in 30u in the chirchis of God, for 30ure pacience and feith in alle 30ure persecuciouns and 5 tribulaciouns. Whiche 3e susteynen in to the ensaumple of the iust dom of God, that 3e be had worthi in the kingdom

6 of God, for which ze suffren. If netheles it is iust tofor God to quite tribulacioun to hem that troblen 30u, and to 730u that ben troblid, rest with vs in the schewing of the 8 Lord Ihesu fro heuene, with aungelis of his vertu, in the flawme of fier, that schal zyue veniaunce to hem that knowen not God, and that obeien not to the euangelie of oure Lord 9 Jhesu Crist. Whiche schulen suffre euere lastinge peynes, in perischinge fro the face of the Lord, and fro the glorie of his 10 vertu, whanne he schal come to be glorified in hise seyntis, and to be maad wondurful in alle men that bileueden, for 11 oure witnessing is bileuyd on 30u, in that dai. In which thing also we preien euere more for 30u, that oure God make 30u worthi to his cleping, and fille al the wille of his 12 goodnesse, and the werk of feith in vertu; that the name of oure Lord Ihesu Crist be clarified in 30u, and 3e in hym, bi the grace of oure Lord Jhesu Crist.

CAP. II.

Jhesu Crist, and of oure congregacioun in to the same comyng, that 3e be not mouyd soone fro 3oure witt, nether be aferd, nether bi spirit, nether bi word, nether bi epistle as sent bi vs, as if the dai of the Lord be ny3. No man disseyue 3ou in ony manere. For but dissencioun come first, and the man of synne be schewid, the sonne of perdicioun, that is aduersarie, and is enhaunsid ouer al thing that is seid God, or that is worschipid, so that he sitte in the temple of God, and schewe hym silf as if he were God. Whether 3e holden not, that 3it whanne Y was at 3ou, Y seide these 6thingis to 3ou? And now what withholdith, 3e witen, that 7 he be schewid in his tyme. For the private of wickidnesse worchith now; oneli that he that holdith now, holde, til he

8 be do awei. And thanne thilke wickid man schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, g and schal distrie with ligtnyng of his comyng; hym, whos comyng is bi the worching of Sathanas, in al vertu, and 10 signes, and grete wondris, false, and in al disseit of wickidnesse, to hem that perischen. For that thei resseyueden not the charite of treuthe, that thei schulden be maad saaf. And therfor God schal sende to hem a worching of errour, It that thei bileue to leesing, that alle be demed, whiche bi-12 leueden not to treuthe, but consentiden to wickidnesse. But, britheren louyd of God, we owen to do thankyngis euermore to God for 30u, that God chees vs the firste fruytis in to 13 heelthe, in halewing of spirit and in feith of treuthe; in which also he clepide you bi oure gospel, in to geting of the glorie 14 of oure Lord Jhesu Crist. Therfor, britheren, stonde 3e, and holde ze the tradiciouns, that ze han lerud, ethir bi word, 15 ethir bi oure pistle. And oure Lord Jhesu Crist him silf, and God oure fadir, which louyde vs, and 3af euerlastinge 16 coumfort and good hope in grace, stire 3 oure hertis, and conferme in al good werk and word.

CAP. III.

BRITHEREN, fro hennus forward preye 3e for vs, that the 2 word of God renne, and be clarified, as it is anentis 30u; and that we be delyuered fro noyous and yuele men; for feith 3 is not of alle men. But the Lord is trewe, that schal conferme 30u, and schal kepe fro yuel. And, britheren, we trusten of 30u in the Lord, for what euere thingis we 5 comaunden to 30u, bothe 3e don and schulen do. And the Lord dresse 30ure hertis, in the charite of God, and in the 6 pacience of Crist. But, britheren, we denouncen to 30u in the name of oure Lord Jhesu Crist, that 3e withdrawe 30u

from ech brother that wandrith out of ordre, and not aftir 7 the techyng, that thei resseyueden of vs. For 3e silf witen, 8 hou it bihoueth to sue vs. For we weren not vnpesible among zou, nethir with outen oure owne trauel we eeten breed of ony man, but in trauel and werynesse worchiden o nizt and dai, that we greuyden noon of zou. Not as we hadden not power, but that we schulden ayue vs silf en-10 saumple to 30u to sue vs. For also whanne we weren among 30u, we denounsiden this thing to 30u, that if ony II man wole not worche, nethir ete he. For we han herd that summe among 30u goon in reste, and not hing worchen, but 12 don curiousli. But we denouncen to hem that ben suche men, and bisechen in the Lord Jhesu Crist, that thei worchen with 13 silence, and ete her owne breed. But nyle 3e, britheren, 14 faile wel doynge. That if ony man obeie not to oure word bi epistle, marke ze him, and comyne ze not with hym, that 15 he be schamed; and nyle 3e gesse hym as an enemye, but repreue 3e hym as a brother. And God hym silf of pees 16 3yue to 3ou euerlastinge pees in al place. The Lord be 17 with 30u alle. My salutacioun bi the hoond of Poul; which signe in ech epistle Y write thus. The grace of oure Lord Ihesu Crist be with alle 30u. Amen.

I. TIMOTHY.

CAP. I.

Poul, apostle of Jhesu Crist, bi the comaundement of God oure sauyour, and of Jhesu Crist oure hope, to Tymothe, bilouyd sone in the feith, grace and merci and pees, of God the fadir, and of Jhesu Crist, oure Lord. As Y preyede

3 thee, that thou schuldist dwelle at Effesi, whanne Y wente into Macedonye, that thou schuldist denounce to summe 4 men, that thei schulden not teche othere weie, nether 3yue tent to fablis and genologies that ben vncerteyn, whiche ayuen questiouns, more than edificacioun of God, that is in 5 the feith. For the ende of comaundement is charite of clene 6 herte, and good conscience, and of feith not feyned. Fro whiche thingis sum men han errid, and ben turned in to 7 veyn speche; and willith to be techeris of the lawe, and vndurstonden not what thingis thei speken, nether of what 8 thingis thei affermen. And we witen that the lawe is good, 9 if ony man vse it lawefulli; and witinge this thing, that the lawe is not set to a just man, but to vniust men and not suget, to wickid men and to synneris, to cursid men and defoulid, to sleeris of fadir, and sleeris of modir, to men sleeris 10 and lechouris, to hem that don letcherie with men, lesingmongeris and forsworun, and if ony othere thing is contrarie It to the hoolsum teching, that is aftir the euangelie of the 12 glorie of blessid God, which is bitakun to me. Y do thankingis to hym, that coumfortide me in Crist Jhesu oure Lord, 13 for he gesside me feithful, and putte me in mynystrie, that first was a blasfeme, and a pursuere, and ful of wrongis. But Y haue getun the merci of God, for Y vnknowinge dide 14 in vnbileue. But the grace of oure Lord ouer aboundide, 15 with feith and loue that is in Crist Jhesu. A trewe word and worthi al resseyuyng, for Crist Jhesu cam in to this world 16 to make synful men saaf, of whiche Y am the firste. But therfor Y haue getun merci, that Crist Jhesu schulde schewe in me first al pacience, to the enfourmyng of hem that 17 schulen bileue to hym in to euerlastinge lijf. And to the king of worldis, vndeedli and vnvysible God aloone, be 18 onour and glorie in to worldis of worldis. Amen. I bitake this comaundement to thee, thou sone Timothe, after the prophecies that han be hertofore in thee, that thou traueile 19 in hem a good trauel, hauynge feith and good conscience, which summen casten awei, and perischiden aboute the feith. 20 Of whiche is Ymeneus and Alisaundre, which Y bitook to Sathanas, that thei lerne to not blasfeme.

CAP. II.

I THERFOR Y biseche first of alle thingis, that bisechingis, preieris, axyngis, doyngis of thankyngis, ben maad for alle 2 men, for kingis and alle that ben set in hiznesse, that we 3 leden a quyet and a pesible lijf, in al pite and chastite. For 4 this thing is good and acceptid bifor God, oure sauyour, that wole that alle men ben maad saaf, and that thei come to the 5 knowing of treuthe. For o God and a mediatour is of God 6 and of men, a man Crist Thesus, that 3 af him silf redempcioun for alle men. Whos witnessing is confermyd in his 7 tymes; in which Y am set a prechour and an apostle. For Y seye treuthe, and Y lie not, that am a techere of hethene 8 men in feith and in treuthe. Therfor Y wole, that men preye in al place, liftinge vp clene hondis with outen 9 wraththe and strijf. Also wymmen in couenable abite, with schamefastnesse and sobrenesse araiynge hem silf, not in writhun heeris, ethir in gold, ethir peerlis, ethir preciouse 10 cloth; but that that bicometh wymmen, biheetinge pite bi 11 good werkis. A womman lerne in silence, with al subjec-12 cioun. But Y suffre not a womman to teche, nether to haue 13 lordschip on the hosebonde, but to be in silence. For Adam 14 was first formed, aftirward Eue; and Adam was not disseyued, but the womman was disseyued, in breking of the 15 lawe. But sche schal be sauyd bi generacioun of children, if sche dwellith perfitli in feith, and loue, and hoolynesse, with sobrenesse.

CAP. III.

I A FEITHFUL word. If ony man desirith a bishopriche, he 2 desirith a good werk. Therfor it bihoueth a byschop to be with out repreef, the hosebonde of o wijf, sobre, prudent, 3 chast, vertewous, holdinge hospitalite, a techere; not 30uun myche to wyn, not a smytere, but temperat, not ful of chid-4 ing, not coueitouse, wel reulinge his hous, and haue sones 5 suget with al chastite; for if ony man kan not gouerne his house, hou schal he have diligence of the chirche of God? 6 not new convertid to the feith, lest he be borun vp in to 7 pride, and falle in to doom of the deuel. For it bihoueth hym to haue also good witnessing of hem that ben with outforth, that he falle not in to repreef, and in to the snare of 8 the deuel. Also it bihoueth dekenes to be chast, not double tungid, not zouun myche to wyn, not suynge foul wynnyng; 9, 10 that han the mysterie of feith in clene conscience. But be thei preued first, and mynystre so, hauynge no cryme. 11 Also it bihoueth wymmen to be chast, not bacbitinge, sobre, 12 feithful in alle thingis. Dekenes be hosebondis of o wijf; 13 whiche gouerne wel her sones and her housis. For thei that mynystren wel, schulen gete a good degre to hem silf, and 14 myche triste in the feith, that is in Crist Jhesu. Sone Timothe, Y write to thee these thingis, hopinge that Y schal come 15 soon to thee; but if Y tarie, that thou wite, hou it bihoueth thee to lyue in the hous of God, that is the chirche of lyu-16 ynge God, a pilere and sadnesse of treuthe. And opynli it is a greet sacrament of pitee, that thing that was schewid in fleisch, it is iustified in spirit, it apperid to aungels, it is prechid to hethene men, it is bileuyd in the world, it is takun vp in glorie.

CAP. IV.

But the spirit seith opynli, that in the laste tymes summen schulen departe fro the feith, 3yuynge tent to spiritis 2 of errour, and to techingis of deuelis; that speken leesing in 3 ipocrisie, and haue her conscience corrupt, forbedinge to be weddid, to absteyne fro metis, whiche God made to take with doyng of thankingis, to feithful men, and hem that han 4 knowe the treuthe. For ech creature of God is good, and no thing is to be cast awei, which is takun with doyng of 5 thankyngis; for it is halewid bi the word of God, and bi 6 preyer. Thou puttynge forth these thingis to britheren, schalt be a good mynystre of Crist Jhesu; nurschid with wordis of feith and of good doctryne, which thou hast gete. 7 But eschewe thou vncouenable fablis, and elde wymmenus 8 fablis; haunte thi silf to pitee. For bodili exercitation is profitable to litle thing; but pitee is profitable to alle thingis, that hath a biheest of lijf that now is, and that is to come. 9, 10 A trewe word, and worthi al acceptacioun. And in this thing we trauelen, and ben cursid, for we hopen in lyuyng God, that is sauyour of alle men, moost of feithful men. 11, 12 Comaunde thou this thing, and teche. No man dispise thi zongthe, but be thou ensaumple of feithful men in word, 13 in lyuyng, in charite, in feith, in chastite. Tyl Y come, take 14 tent to redyng, to exortacioun and teching. Nyle thou litil charge the grace which is in thee, that is 30uun to thee bi 15 profecie, with putting on of the hondis of preesthod. Thenke thou these thingis, in these be thou, that thi profiting be 16 schewid to alle men. Take tent to thi silf and to doctryn; be bisi in hem. For thou doynge these thingis, schalt make bothe thi silf saaf, and hem that heren thee.

CAP. V.

Blame thou not an eldere man, but biseche as a fadir, 2 30nge men as britheren; elde wymmen as modris, 30nge 3 wymmen as sistris in al chastite. Honoure thou widewis, 4 that ben very widewis. But if ony widewe hath children of sones, lerne sche first to gouerne her hous, and quyte to fadir and modir; for this thing is accepted bifor 5 God. And sche that is a widewe verili, and desolate, hope in to God, and be bisy in bisechingis and preieris 6 nist and dai. For sche that is lyuynge in delicis, is 7 deed. And comaunde thou this thing, that thei be with-8 outen repreef. For if ony man hath not cure of his owne, and most of hise household men, he hath denyed the g feith, and is worse than an vnfeithful man. A widewe be chosun not lesse than sixti zeer, that was wijf of oon hose-10 bonde, and hath witnessing in good werkis, if sche nurschede children, if sche resseyuede pore men to herbore, if sche hath waischun the feet of hooli men, if sche mynystride to men that suffriden tribulacioun, if sche folewide al good werk. 11 But eschewe thou 30ngere widewis; for whanne thei han do 12 letcherie, thei wolen be weddid in Crist, hauynge dampna-13 cioun, for thei han maad voide the firste feith. Also thei idil lernen to go aboute housis, not oneli ydel, but ful of wordis and curiouse, spekynge thingis that bihoueth not. 14 Therfor Y wole, that 30ngere widewis be weddid, and bringe forth children, and ben hosewyues, to 3yue noon occasioun 15 to the aduersarie, bi cause of cursid thing. For now summe 16 ben turned abak aftir Sathanas. If ony feithful man hath widewis, mynystre he to hem, that the chirche be not greuyd, 17 that it suffice to hem that ben very widewis. The prestis that ben wel gouernoures, be thei had worthi to double 18 onour; moost thei that trauelen in word and teching. For

scripture seith, Thou schalt not bridil the mouth of the oxe 19 threischinge, and, A werk man is worthi his hire. Nyle thou resseyue accusyng azens a preest, but vndur tweyne or thre 20 witnessis. But reproue thou men that synnen bifor alle 21 men, that also othere haue drede. Y preie bifor God, and Jhesu Crist, and hise chosun aungelis, that thou kepe these thingis with oute preiudice, and do no thing in bowynge 22 in to the othere side. Put thou hondis to no man, nether anoon comyne thou with othere mennus synnes. Kepe thi 23 silf chast. Nyle thou zit drinke watir, but vse a litil wyn, for 24 thi stomac, and for thin ofte fallynge infirmytees. Sum mennus synnes ben opyn, bifor goynge to dom; but of 25 summen thei comen aftir. And also goode dedis ben opyn, and tho that han hem in othere maner, moun not be hid.

CAP. VI.

I WHAT euere seruauntis ben vndur 30k, deme thei her lordis worthi al onour, lest the name of the Lord and the 2 doctryn be blasfemyd. And thei that han feithful lordis, dispise hem not, for thei ben britheren; but more serue thei, for thei ben feithful and louyd, whiche ben parceneris of benefice. Teche thou these thingis, and moneste thou these thingis. 3 If ony man techith othere wise, and acordith not to the hoolsum wordis of oure Lord Ihesu Crist, and to that teching that 4 is bi pitee, he is proud, and kan no thing, but langwischith aboute questiouns and stryuyng of wordis, of the whiche ben brouzt forth enuyes, stryues, blasfemyes, yuele suspiciouns, 5 fiztingis of men, that ben corrupt in soule, and that ben 6 pryued fro treuthe, that demen wynnyng to be pitee. But 7 a greet wynnyng is pitee, with sufficience. For we brouzten In no thing in to this world, and no doute, that we moun not 8 bere awey ony thing. But we hauvnge foodis, and with

what thingus we schulen be hilid, be we paied with these o thingis. For thei that wolen be maad riche, fallen in to temptacioun, and in to snare of the deuel, and in to many vnprofitable desiris and noyous, whiche drenchen men in to 10 deth and perdicioun. For the rote of alle yuelis is coueytise, whiche summen coueitinge erriden fro the feith, and biset-11 tiden hem with many sorewis. But, thou, man of God, fle these thingis; but sue thou riztwisnesse, pite, feith, charite, 12 pacience, myldenesse. Stryue thou a good strijf of feith, catche euerlastinge lijf, in to which thou art clepid, and hast knoulechid a good knouleching bifor many witnessis. 13 I comaunde to thee bifor God, that quikeneth alle thingis, and bifor Crist Jhesu, that zeldide a witnessing vnder Pilat of 14 Pounce, a good confessioun, that thou kepe the comaundement with out wem, with out repreef, in to the comyng of 15 oure Lord Jhesu Crist; whom the blessid and aloone mixti king of kyngis and Lord of lordis schal schewe in his tymes. 16 Which aloone hath vndeedlynesse, and dwellith in list, to which no man may come; whom no man say, nether may se; to whom glorie, and honour, and empire be with out 17 ende. Amen. Comaunde thou to the riche men of this world, that thei vndurstonde not higli, nether that thei hope in vncerteynte of richessis, but in the lyuynge God, that 18 3 yueth to vs alle thingis plenteuously to vse; to do wel, to be 10 maad riche in good werkis, liztli to zyue, to comyne, to tresoure to hem silf a good foundement in to tyme to comynge, 20 that thei catche euerlastinge lijf. Thou Tymothe, kepe the thing bitakun to thee, eschewynge cursid noueltees of voicis, 21 and opynyouns of fals name of kunnyng; which summen bihetinge, aboute the feith fellen doun. The grace of God be with thee. Amen.

II. TIMOTHY.

CAP. I.

Pour, apostle of Jhesu Crist, bi the wille of God, bi the 2 biheest of lijf that is in Crist Ihesu, to Tymothe, his moost dereworthe sone, grace, merci, and pees of God the fadir, 3 and of Jhesu Crist, oure Lord. I do thankyngis to my God, to whom Y serue fro my progenytouris in clene conscience, that with outen ceessyng Y haue mynde of thee in my 4 preyeris, nixt and dai, desirynge to se thee; hauynge mynde 5 of thi teeris, that Y be fillid with iove. And Y bithenke of that feith, that is in thee not feyned, which also dwellide firste in thin aunte Loide, and in thi modir Eunyce. And 6 Y am certeyn, that also in thee. For which cause Y moneste thee, that thou reise azen the grace of God, that is in thee 7 bi the settyng on of myn hondis. For whi God 3af not to vs the spirit of drede, but of vertu, and of loue, and of sobre-8 nesse. Therfor nyl thou schame the witnessyng of oure Lord Jhesu Crist, nether me, his prisoner; but trauele thou o togidere in the gospel bi the vertu of God; that delyueride vs, and clepide with his hooli clepyng, not after oure werkis, but bi his purpos and grace, that is 30uun in Crist Jhesu to bifore worldli tymes; but now it is opyn bi the listnyng of oure sauyour Jhesu Crist, which destriede deth, and liztnede II lijf and vncorrupcioun bi the gospel. In which Y am set 12 a prechour and apostle, and maistir of hethene men. For which cause also Y suffre these thingis; but Y am not confoundid. For Y woot to whom Y haue bileuyd, and Y am certeyne that he is migti for to kepe that is take to my 13 keping in to that dai. Haue thou the fourme of hoolsum wordis, whiche thou herdist of me in feith and loue in Crist 14 Ihesu. Kepe thou the good takun to thi kepyng bi the

15 Hooli Goost, that dwellith in vs. Thou wost this, that alle that ben in Asie ben turnyd awey fro me, of whiche is Figelus
16 and Ermogenes. The Lord 3yue merci to the hous of Onesyforus, for ofte he refreischide me, and schamyde not
17 my chayne. But whanne he cam to Rome, he souste me
18 bisili, and foond. The Lord 3yue to hym to fynde merci of God in that dai. And hou grete thingis he mynystride to me at Effesi, thou knowist betere.

CAP. II.

THERFOR thou, my sone, be coumfortid in grace that is in 2 Crist Jhesu. And what thingis thou hast herd of me bi many witnessis, bitake thou these to feithful men, whiche 3 schulen be also able to teche othere men. Trauele thou 4 as a good knyzt of Crist Thesu. No man holdinge knyzthod to God, wlappith hym silf with worldli nedis, that he plese 5 to hym, to whom he hath preuyd hym silf. For he that firtith in a batel, schal not be corowned, but he firte law-6 fuli. It bihoueth an erthetiliere to ressevue first of the 7 fruytis. Vndurstonde thou what thingis Y seie. For the Lord schal 3yue to thee vndurstonding in alle thingis. 8 Be thou myndeful that the Lord Jhesu Crist of the seed of o Dauid hath rise agen fro deth, aftir my gospel, in which Y trauele til to boondis, as worching yuele, but the word of 10 God is not boundun. Therfor Y suffre alle thingis for the chosun, that also thei gete the heelthe, that is in Crist Jhesu, 11 with heuenli glorie. A trewe word, that if we ben deed 12 togidere, also we schulen liue togidere; if we suffren, we schulen regne togidere; if we denyen, he schal denye vs; 13 if we bileuen not, he dwellith feithful, he mai not denye hym 14 silf. Teche thou these thingis, witnessinge bifore God. Nyle thou stryue in wordis; for to no thing it is profitable.

15 but to the subuerting of men that heren. Bisili kepe to zyue thi silf a preued preisable werkman to God, with oute schame, 16 riztli tretinge the word of treuthe. But eschewe thou vnhooli and veyn spechis, for whi tho profiten myche to vnfeithful-17 nesse, and the word of hem crepith as a canker. Of whiche 18 Filete is, and Ymeneus, whiche felden down fro the treuthe. seiynge that the rising azen is now doon, and thei subuertiden 19 the feith of summen. But the sad foundement of God stondith, hauynge this marke, The Lord knowith whiche ben hise, and, Ech man that nameth the name of the Lord, de-20 partith fro wickidnesse. But in a greet hous ben not oneli vessels of gold and of siluer, but also of tree and of erthe; and so summen ben in to onour, and summe in to dispit. 21 Therfor if ony man clensith hym silf fro these, he schal be a vessel halewid in to onour, and profitable to the Lord, redi 22 to al good werk. And fle thou desiris of 30ngthe, but sue thou riztwisnesse, feith, charite, pees, with hem that inwardli 23 clepen the Lord of a clene herte. And eschewe thou foltische questiouns, and without kunnyng, wytynge that tho 24 gendren chidyngis. But it bihoueth the seruaunt of the Lord to chide not; but to be mylde to alle men, able to 25 teche, paciente, with temperaunce repreuynge hem that azenstonden the treuthe, that sum tyme God 3yue to hem for-26 thenkyng, that thei knowen the treuthe, and that thei rise azen fro the snares of the deuel, of whom thei ben holdun prisoneris at his wille.

CAP. III.

But wite thou this thing, that in the laste daies perelouse tymes schulen neize, and men schulen be louynge hem silf, coueitouse, his of bering, proude, blasfemeris, not obedient to fadir and modir, vnkynde, cursid, with outen affeccioun, with out pees, false blameris, vncontynent, vnmylde, with out

4 benygnyte, traitouris, ouerthwert, bollun with proude thouztis, 5 blynde, loueris of lustis more than of God, hauynge the licknesse of pitee, but denyynge the vertu of it. And eschewe 6 thou these men. Of these thei ben that persen housis, and leden wymmen caitifs chargid with synnes, whiche ben led 7 with dyuerse desiris, euere more lernynge, and neuere perfitli 8 comynge to the science of treuthe. And as Jannes and Mambres azenstoden Moises, so these azenstonden treuthe, men corrupt in vndirstonding, repreuyd aboute the feith. But ferthere thei schulen not profite, for the vnwisdom of 10 hem schal be knowun to alle men, as hern was. But thou hast getun my teching, ordinaunce, purposing, feith, long 11 abiding, loue, pacience, persecuciouns, passiouns, whiche weren maad to me at Antioche, at Ycony, at Listris, what maner persecucyouns Y suffride, and the Lord hath delyuered 12 me of alle. And alle men that wolen lyue feithfuli in Crist 13 Jhesu, schulen suffre persecucioun. But yuele men and disseyueris schulen encreese in to worse, errynge, and sendinge 14 in to errour. But dwelle thou in these thingis that thou hast lerud, and that ben bitakun to thee, witinge of whom thou 15 hast lerud; for thou hast known hooli lettris fro thi zouthe. whiche moun lerne thee to heelthe, bi feith that is in Crist 16 Ihesu. For al scripture inspirid of God is profitable to teche, to repreue, to chastice, to lerne in rigtwisnes, that the man of God be parfit, lerud to al good werk.

CAP. IV.

I WITNESSE bifore God and Crist Jhesu, that schal deme the quike and the deed, and bi the comyng of hym, and the kyngdom of hym, preche the word, be thou bisi couenabli with outen rest, repreue thou, biseche thou, blame thou in al pacience and doctryn. For tyme schal be, whanne men schulen not suffre hoolsum teching, but at her desiris thei

schulen gadere togidere to hem silf maistris zitchinge to the 4 eeris. And treuli thei schulen turne awei the heryng fro 5 treuthe, but to fablis thei schulen turne. But wake thou, in alle thingis traueile thou, do the werk of an euangelist, fulfille 6 thi seruyce, be thou sobre. For Y am sacrifisid now, and 7 the tyme of my departyng is nyz. Y haue stryuun a good 8 strijf, Y haue endid the cours, Y haue kept the feith. In the tothir tyme a coroun of riztwisnesse is kept to me, which the Lord, a just domesman, schal zelde to me in that dai; and not oneli to me, but also to these that louen his comyng. 9 Hyze thou to come to me soone. For Demas, louynge this To world, hath forsakun me, and wente to Tessalonyk, Crescens 11 in to Galathi, Tite in to Dalmacie; Luk aloone is with me. Take thou Mark, and brynge with thee; for he is profitable 12 to me in to seruyce. Forsothe Y sente Titicus to Effesi. 13 The cloth which Y lefte at Troade at Carpe, whanne thou comest, bringe with thee, and the bookis, but moost parche-14 myne. Alisaundre, the tresorer, schewide to me myche yuele; 15 the Lord schal zelde to hym aftir his werkis. Whom also thou eschewe; for he azenstood ful greetli oure wordis. 16 In my firste defence no man helpide me, but alle forsoken 17 me; be it not arettid to hem. But the Lord helpide me, and coumfortide me, that the preching be fillid bi me, and that alle folkis here, that Y am delyueride fro the mouth of the 18 lioun. And the Lord delyueride me fro al yuel werk, and schal make me saaf in to his heuenly kingdom, to whom be 19 glorie in to worldis of worldis. Amen. Grete-wel Prisca, 20 and Aquila, and the hous of Oneseforus. Erastus lefte at 21 Corynthi, and Y lefte Trofymus sijk at Mylete. Hize thou to come bifore wyntir. Eubolus, and Prudent, and Lynus, 22 and Claudia, and alle britheren, greten thee wel. Oure Lord Thesu Crist be with thi spirit. The grace of God be with 30u. Amen.

TITUS.

CAP. I.

Poul, the seruaunt of God, and apostle of Jhesu Crist, bi the feith of the chosun of God, and bi the knowing of the 2 treuthe, whiche is aftir pitee, in to the hope of euerlastinge lijf, which lijf God that lieth not, bihizte bifore tymes of the 3 world; but he hath schewid in hise tymes his word in preching, that is bitakun to me bi the comaundement of God oure 4 sauyour, to Tite, most dereworthe sone bi the comyn feith, grace and pees of God the fadir, and of Crist Jhesu, oure 5 sauyour. For cause of this thing Y lefte thee at Crete, that thou amende tho thingis that failen, and ordeyne preestis bi 6 citees, as also Y disposide to thee. If ony man is withoute cryme, an hosebonde of o wijf, and hath feithful sones, not in 7 accusacioun of letcherie, or not suget. For it bihoueth a bischop to be without cryme, a dispendour of God, not proud, not wrathful, not drunkelew, not smytere, not coueytouse of foul 8 wynnyng; but holdinge hospitalite, benygne, prudent, sobre, giust, hooli, contynent, takinge that trewe word, that is aftir doctryn; that he be migti to amoneste in hoolsum techyng, 10 and to repreue hem that azenseien. For ther ben many vnobedient, and veyn spekeris, and disseyueris, moost thei 11 that ben of circumcisyoun, whiche it bihoueth to be repreued; whiche subuerten alle housis, techinge whiche thingis it bi-12 houeth not, for the loue of foul wynnyng. And oon of hem, her propre profete, seide, Men of Crete ben euere more lyeris, 13 yuele beestis, of slowe wombe. This witnessyng is trewe. For what cause blame hem sore, that thei be hool in feith, 14 not ayuvnge tent to fablis of Jewis, and to maundementis of 15 men, that turnen awei hem fro treuthe. And alle thingis ben clene to clene men; but to vnclene men and to vnfeithful no thing is clene, for the soule and conscience of hem ben 16 maad vnclene. Thei knoulechen that thei knowen God, but bi dedis thei denyen; whanne thei ben abhominable, and vn-bileueful, and repreuable to al good werk.

CAP. II.

But speke thou tho thingis that bisemen hoolsum teching; 2 that elde men be sobre, chast, prudent, hool in feith, in loue, 3 and pacience; also olde wymmen in hooli abite, not sclaundereris, not seruynge myche to wyn, wel techynge, that thei 4 teche prudence. Moneste thou zonge wymmen, that thei loue 5 here hosebondis, that thei loue her children; and that thei be prudent, chast, sobre, hauynge cure of the hous, benygne, suget to her hosebondis, that the word of God be not blas-6 femyd. Also moneste thou zonge men, that thei be sobre. 7 In alle thingis 3 yue thi silf ensaumple of good werkis, in 8 teching, in hoolnesse, in sadnesse. An hoolsum word, and vnrepreuable; that he that is of the contrarie side, be g aschamed, hauynge noon yuel thing to seie of 30u. Moneste thou seruauntis to be suget to her lordis; in alle thingis 10 plesinge, not azenseiynge, not defraudynge, but in alle thingis schewinge good feith, that thei onoure in alle thingis the 11 doctryn of God, oure sauyour. For the grace of God, oure 12 sauyour, hath apperid to alle men, and tauzte vs, that we forsake wickidnesse, and worldli desyris, lyue sobreli, and 13 iustli, and piteuousli in this world, abidinge the blessid hope and the comyng of the glorie of the greet God, and of oure 14 sauyour Jhesu Crist; that 3af hym silf for vs, to azenbie vs fro al wickidnesse, and make clene to hym silf a puple accept-15 able, and suere of good werkis. Speke thou these thingis, and moneste thou, and repreue thou with al comaundement; no man dispise thee.

CAP. III.

I AMONESTE hem to be sugetis to prynces, and to poweris; to obeische to that that is seid, and to be redi to al good werk; to blasfeme no man, to be not ful of chiding, but 3 temperat, schewynge al myldenesse to alle men. For we weren sum tyme vnwise, vnbileueful, errynge, and seruynge to desiris, and to dyuerse lustis, doynge in malice and enuye, 4 worthi to be hatid, hatinge ech othere. But whanne the benygnyte and the manhed of oure sauyour God aperide, 5 not of werkis of riztwisnesse that we diden, but bi his merci he made vs saaf, bi waischyng of azen bigetyng, and azen 6 newyng of the Hooli Goost, whom he schedde into vs plen-7 teuousli bi Jhesu Crist, oure saueour, that we iustified bi his 8 grace, ben eiris by hope of euerlastinge lijf. A trewe word is, and of these thingis Y wole that thou conferme othere, that thei that bileuen to God, be bisy to be aboue othere in good werkis. These thingis ben good, and profitable to 9 men. And eschewe thou foltische questiouns, and genologies, and stryues, and fiztyngis of the lawe; for tho ben 10 vnprofitable and veyn. Eschewe thou a man eretik, aftir 11 oon and the secound correccioun; witinge that he that is siche a maner man is subuertid, and trespassith, and is 12 dampned bi his owne dom. Whanne Y sende to thee Arteman, or Titicus, hiz thou to come to me to Nycopolis; for 13 Y haue purposid to dwelle in wyntir there. Bisili byfor sende Zenam, a wise man of lawe, and Apollo, that no thing 14 faile to hem. Thei that ben of ouris, lerne to be gouernouris in good werkis, to necessarie vsis, that thei be not with 15 out fruyt. Alle men that ben with me greeten thee wel. Grete thou wel hem, that louen vs in feith. The grace of God be with 30u alle. Amen.

PHILEMON.

Poul, the boundun of Crist Jhesu, and Timothe, brother, 2 to Filemon, bilouyd, and oure helpere, and to Appia, most dere sister, and to Archip, oure euene knizt, and to the 3 chirche that is in thin hous, grace be to 30u, and pees of God 4 oure fader, and of the Lord Jhesu Crist. I do thankingis to my God, euere more makinge mynde of thee in my preieris, 5 heringe thi charite and feith, that thou hast in the Lord 6 Jhesu, and to alle hooli men, that the comynyng of thi feith be maad opyn, in knowing of al good thing in Crist Ihesu. 7 And Y hadde greet joye and coumfort in thi charite, for the 8 entrailis of hooli men restiden bi thee, brother. For which thing Y hauvnge myche trist in Crist Jhesu, to comaunde to o thee that that perteyneth to profit; but Y biseche more for charite, sithen thou art siche as the elde Poul, and now the 10 boundun of Thesu Crist. Y biseche thee for my sone One-11 syme, whom Y in boondis bigat, which sumtyme was vnprofitable to thee, but now profitable bothe to thee and to me; 12 whom Y sente azen to thee. And resseyue thou hym as 13 myn entrailis; whom Y wolde withholde with me, that he 14 schulde serue for thee to me in boondis of the gospel; but with out thi counseil Y wolde not do ony thing, that thi good 15 schulde not be as of nede, but wilful. For perauenture therfor he departide fro thee for a tyme, that thou schuldist 16 resseyue hym with outen ende; now not as a seruaunt, but for a seruaunt a most dere brother, most to me; and how myche more to thee, bothe in fleisch and in the Lord? 17 Therfor if thou hast me a felowe, resseyue hym as me; 18 for if he hath ony thing anoied thee, ethir owith, arette thou 19 this thing to me. Y Poul wroot with myn hoond, Y schal

3elde; that Y seie not to thee, that also thou owist to me thi 20 silf. So, brothir, Y schal vse thee in the Lord; fille thou 21 myn entrails in Crist. Y tristnynge of thin obedience wroot to thee, witynge that thou schalt do ouer that that Y seie. 22 Also make thou redi to me an hous to dwelle in; for Y hope 23 that bi 30ure preyeris Y schal be 30uun to 30u. Epafras, 24 prisoner with me in Crist Jhesu, greetith thee wel, and Mark, 25 Aristark, Demas, Lucas, myn helperis. The grace of oure Lord Jhesu Crist & with 30ure spirit. Amen.

HEBREWS.

CAP. I.

Gop, that spak sum tyme bi prophetis in many maneres to 2 oure fadris, at the laste in these daies he hath spoke to vs bi the sone; whom he hath ordeyned eir of alle thingis, and bi 3 whom he made the worldis. Which whanne also he is the briztnesse of glorie, and figure of his substaunce, and berith alle thingis bi word of his vertu, he makith purgacioun of synnes, and syttith on the rigthalf of the maieste in heuenes; 4 and so myche is maad betere than aungels, bi hou myche 5 he hath eneritid a more dyuerse name bifor hem. For to whiche of the aungels seide God ony tyme, Thou art my sone, Y have gendrid thee to dai? And eftsoone, Y schal be to hym in to a fadir, and he schal be to me in to a sone? 6 And whanne eftsoone he bryngith in the firste bigetun sone in to the world, he seith, And alle the aungels of God wor-7 schipe hym. But he seith to aungels, He that makith hise 8 aungels spiritis, and hise mynystris flawme of fier. But to the sone he seith, God, thi trone is in to the world of world; a 9 3erde of equite is the 3erde of thi rewme; thou hast louyd riztwisnesse, and hatidist wickidnesse; therfor the God, thi God, anoyntide thee with oile of ioye, more than thi felowis.

10 And, Thou, Lord, in the bigynnyng foundidist the erthe, and 11 heuenes ben werkis of thin hondis; thei schulen perische, but thou schalt perfitli dwelle; and alle schulen wexe elde as 12 a cloth, and thou schalt chaunge hem as a cloth, and thei schulen be chaungid. But thou art the same thi silf, and thi 13 3eeris schulen not faile. But to whiche of the aungels seide God at ony tyme, Sitte thou on my ri3thalf, till Y putte thin 14 enemyes a stool of thi feet? Whether thei alle ben not seruynge spiritis, sente to seruen for hem that taken the eritage of heelthe?

CAP. II.

I THERFOR more plenteuousli it bihoueth vs to kepe tho thingis, that we han herd, lest perauenture we fleten awei. 2 For if the ilke word that was seid bi aungels, was maad sad, and ech brekyng of the lawe and vnobedience took just 3 retribucioun of meede, hou schulen we ascape, if we despisen so greet an heelthe? Which, whanne it hadde takun bigynnyng to be teld out by the Lord, of hem that herden is con-4 fermyd in to vs. For God witnesside togidere bi myraclis, and wondris, and grete merueilis, and dyuerse vertues, and 5 departyngis of the Hooli Goost, bi his wille. But not to aungels God sugetide the world that is to comynge, of which 6 we speken. But sum man witnesside in a place, and seide, What thing is man, that thou art myndeful of hym, or 7 mannus sone, for thou visitist hym? Thou hast maad hym a litil lesse than aungels; thou hast corowned hym with glorie and onour; and thou hast ordeyned him on the werkis. 8 of thin hondis. Thou hast maad alle thingis suget vndur hise feet. And in that that he sugetide alle thingis to hym,

he lefte no thing vnsuget to him. But now we seen not zit galle thingis suget to hym; but we seen hym that was maad a litil lesse than aungels, Thesu, for the passioun of deth crowned with glorie and onour, that he thorous grace of God 10 schulde taste deth for alle men. For it bisemede hym, for whom alle thingis, and bi whom alle thingis weren maad, which hadde brougt many sones into glorie, and was auctour of the heelthe of hem, that he hadde an ende bi passioun. 11 For he that halewith, and thei that ben halewid, ben alle of oon; for which cause he is not schamed to clepe hem 12 britheren, seiynge, Y schal telle thi name to my britheren; in 13 the myddil of the chirche Y schal herie thee. And eftsoone, Y schal be tristnynge in to hym; and eftsoone, Lo! Y and 14 my children, whiche God 3af to me. Therfor for children comyneden to fleisch and blood, and he also took part of the same, that bi deth he schulde destrie hym that hadde lord-15 schipe of deth, that is to seie, the deuel, and that he schulde delyuere hem that bi drede of deth, bi al lijf weren boundun 16 to seruage. And he took neuere aungelis, but he took the 17 seed of Abraham. Wherfor he oute to be likned to britheren bi alle thingis, that he schulde be maad merciful and a feithful bischop to God, that he schulde be merciful to the 18 trespassis of the puple. For in that thing in which he suffride, and was temptid, he is mixti to helpe also hem that ben temptid.

CAP. III.

THERFOR, hooli britheren, and parceneris of heuenli cleping, biholde 3e the apostle and the bischop of oure confes-2 sioun, Jhesu, which is trewe to hym that made hym, as also 3 Moises in al the hous of hym. But this *byschop* is had worthi of more glorie than Moises, bi as myche as he hath more 4 honour of the hous, that made the hous. For ech hous is

maad of sum man; he that made alle thingis of nouzt is God. 5 And Moises was trewe in al his hous, as a seruaunt, in to 6 witnessyng of tho thingis that weren to be seid; but Crist as a sone in his hous. Which hous we ben, if we holden sad 7 trist and glorie of hope in to the ende. Wherfor as the 8 Hooli Goost seith, To dai, if 3e han herd his vois, nyle 3e hardne 3oure hertis, as in wraththing, lijk the dai of 9 temptacioun in desert; where 30ure fadris temptiden me, 10 and preueden, and sizen my werkis fourti zeeris. Wherfor Y was wrooth to this generacioun, and Y seide, Euere more It thei erren in herte, for thei knewen not my weies; to whiche Y swore in my wraththe, thei schulen not entre in to my 12 reste. Britheren, se 3e, lest perauenture in ony of 30u be an 13 yuel herte of vnbileue, to departe fro the lyuynge God. But moneste 30u silf bi alle daies, the while to dai is named, that 14 noon of 30u be hardned bi fallas of synne. For we ben maad parceneris of Crist, if netheles we holden the bigynnyng 15 of his substaunce sad in to the ende. While it is seid, to dai, if 3e han herd the vois of hym, nyle 3e hardne 30ure 16 hertis, as in that wraththing. For summen heringe wraththiden, but not alle thei that wenten out of Egipt bi Moises. 17 But to whiche was he wraththid fourti zeeris? Whether not to hem that synneden, whos careyns weren cast doun in 18 desert? And to whiche swoor he, that thei schulden not entre in to the reste of hym, not but to hem that weren 19 vnbileueful? And we seen, that thei mysten not entre in to the reste of hym for vnbileue.

CAP. IV.

THERFOR drede we, lest perauenture while the biheest of entryng in to his reste is left, that ony of vs be gessid to be 2 awei. For it is told also to vs, as to hem. And the word

that was herd profitide not to hem, not meynd to feith of tho 3 thingis that thei herden. For we that han bileued, schulen entre in to reste, as he seide, As Y swoor in my wraththe, thei schulen not entre in to my reste. And whanne the werkis weren maad perfit at the ordynaunce of the world, 4 he seide thus in a place of the seuenthe dai, And God restide 5 in the seuenthe dai from alle hise werkis. And in this place 6 estsoone, Thei schulen not entre in to my reste. Therfor for it sueth, that summen schulen entre in to it, and thei to whiche it was teld to bifor, entriden not for her vnbileue. 7 Estsoone he termyneth sum dai, and seith in Dauith, To dai, aftir so myche tyme of tyme, as it is biforseid, To dai if 3e 8 han herd his vois, nyle 3e hardne 30ure hertis. For if Jhesus hadde zouun reste to hem, he schulde neuere speke of othere 9 aftir this dai. Therfor the sabat is left to the puple of God. 10 For he that is entrid in to his reste, restide of hise werkis, as II also God of hise. Therfor haste we to entre in to that reste, 12 that no man falle in to the same ensaumple of vnbileue. For the word of God is quyk, and spedi in worching, and more able to perse than any tweyne eggid swerd, and stretchith forth to the departynge of the soule and of the spirit, and of the ioynturis and merewis, and demere of thoustis, and of 13 intentis and hertis. And no creature is vnuisible in the sixt of God. For alle thingis ben nakid and opyn to hise izen, to 14 whom a word to vs. Therfor we that han a greet bischop, that perside heuenes, Ihesu, the sone of God, holde we the 15 knoulechyng of oure hope. For we han not a bischop, that may not have compassioun on oure infirmytees, but was 16 temptid bi alle thingis bi lycnesse, with oute synne. Therfor go we with trist to the trone of his grace, that we gete merci, and fynde grace in couenable help.

CAP. V.

I For ech bischop takun of men, is ordeyned for men in these thingis that ben to God, that he offre ziftis and sacrifices 2 for synnes. Which may togidere sorewe with hem, that beth vnkunnynge and erren; for also he is enuyrounned with 3 infirmytee. And therfor he owith, as for the puple, so also 4 for hym silf, to offre for synnes. Nethir ony man taketh to 5 hym onour, but he that is clepid of God, as Aaron was. So Crist clarifiede not hym silf, that he were bischop, but he that 6 spak to hym, Thou art my sone, to dai Y gendride thee. As in anothere place he seith, Thou art a prest with outen ende, 7 aftir the ordre of Melchisedech. Which in the daies of his fleisch offride, with greet cry and teeris, preieris and bisechingis to hym that myste make hym saaf fro deth, and was 8 herd for his reuerence. And whanne he was Goddis sone, g he lernyde obedience of these thingis that be suffride; and he brouzt to the ende is maad cause of euerlastinge heelthe to alle 10 that obeischen to hym, and is clepid of God a bischop, bi the 11 ordre of Melchisedech. Of whom ther is to vs a greet word for to seie, and able to be expowned, for ze ben maad feble 12 to here. For whanne 3e ousten to be maistris for tyme, eftsoone ze neden that ze be tauzt, whiche ben the lettris of the bigynnyng of Goddis wordis. And ze ben maad thilke, to 13 whiche is nede of mylk, and not sad mete. For ech that is parcenere of mylk, is with out part of the word of riztwis-14 nesse, for he is a litil child. But of perfit men is sad mete, of hem that for custom han wittis exercisid to discrecioun of good and of yuel.

CAP. VI.

THERFOR we bringinge in a word of the bigynnyng of Crist, be we borun to the perfeccioun of hym, not eftsoone leggynge

the foundement of penaunce fro deed werkis, and of the feith 2 to God, and of teching of baptimys, and of leiynge on of hondis, and of risyng agen of deed men, and of the euerlast-3 inge doom. And this thing we schulen do, if God schal 4 suffre. But it is impossible, that thei that ben onys ligtned, and han tastid also an heuenly zifte, and ben maad par-5 ceneris of the Hooli Goost, and netheles han tastid the good word of God, and the vertues of the world to comvnge, and 6 ben slidun fer awei, that thei be renewid eftsoone to penaunce. Whiche eftsones crucifien to hem silf the sone of 7 God, and han to scorn. For the erthe that drinkith reyn ofte comynge on it, and bringith forth couenable erbe to hem 8 of whiche it is tilid, takith blessing of God. But that that is bringinge forth thornes and breris, is repreuable, and next to g curs, whos endyng schal be in to brennyng. But, ze moost dereworthe, we tristen of 30u betere thingis, and neer to 10 helthe, thou; we speken so. For God is not vniust, that he forzete zoure werk and loue, whiche ze han schewid in his 11 name; for ze han mynystrid to seyntis, and mynistren. And we coueiten that ech of 30u schewe the same bisynesse to the 12 fillyng of hope in to the ende; that 3e be not maad slowe, but also sueris of hem, whiche bi feith and pacience schulen 13 enherite the biheestis. For God bihetinge so Abraham, for he hadde noon grettere, bi whom he schulde swere, swoor bi 14 hym silf, and seide, Y blessinge schal blesse thee, and Y mul-15 tipliynge schal multiplie thee; and so he long abidinge hadde 16 the biheeste. For men sweren bi a grettere than hem silf, 17 and the ende of al her ple is an ooth to confirmacioun. In which thing God willynge to schewe plenteuouslier to the eiris of his biheest the sadnesse of his counsel, puttide bitwixe 18 an ooth, that bi twey thingis vnmeuable, bi whiche it is impossible that God lie, we han a strengeste solace, we that fleen togidere to holde the hope that is put forth to vs. 19 Which hope as an ankir we han sikir to the soule, and sad, 20 and goynge in to the ynnere thingis of hiding; where the bifore goere, Jhesus, that is mad bischop with outen ende bi the ordre of Melchisedech, entride for vs.

CAP. VII.

1 And this Melchisedech, king of Salem, and preest of the hizeste God, which mette with Abraham, as he turnede azen 2 fro the sleyng of kyngis, and blesside hym; to whom also Abraham departide tithis of alle thingis; first he is seid king of riztwisnesse, and aftirward kyng of Salem, that is to seie, 3 king of pees, with out fadir, with out modir, with out genologie, nether hauvnge bigynnyng of daies, nether ende of lijf; and he is lickened to the sone of God, and dwellith 4 preest with outen ende. But biholde 3e how greet is this, to whom Abraham the patriark 3af tithis of the beste thingis. 5 For men of the sones of Leuy takinge presthod han maundement to take tithis of the puple, bi the lawe, that is to seie, of her britheren, thous also thei wenten out of the leendis of 6 Abraham. But he whos generacioun is not noumbrid in hem, took tithis to Abraham; and he blesside this Abraham, 7 which hadde repromyssiouns. With outen ony azenseiyng; 8 that that is lesse, is blessid of the betere. And heere deedli men taken tithis; but there he berith witnessyng, that he glyueth. And that it be seid so, bi Abraham also Leuy, that to took tithis, was tithid; and git he was in his fadris leendis, 11 whanne Melchisedech mette with hym. Therfor if perfeccioun was bi the preesthood of Leuy, for vndur hym the puple took the lawe, what zit was it nedeful, another preest to rise, bi the ordre of Melchisedech, and not to be seid bi 12 the ordre of Aaron? For whi whanne the preesthod is translatid, it is nede that also translacioun of the lawe be maad.

13 But he in whom these thingis ben seid, is of another lynage, 14 of which no man was preest to the auter. For it is opyn, that oure Lord is borun of Juda, in which lynage Moises spak 15 no thing of preestis. And more zit it is knowun, if bi the 16 ordre of Melchisedech another preest is risun vp; which is not maad bi the lawe of fleischli maundement, but bi vertu of 17 lift that may not be vndon. For he witnessith, That thou art 18 a preest with outen ende, bi the ordre of Melchisedech; that repreuyng of the maundement bifor goynge is maad, for the 19 vnsadnesse and vnprofit of it. For whi the lawe brougt no thing to perfeccioun, but there is a bringing in of a betere 20 hope, bi which we neigen to God. And hou greet it is, not with out sweryng; but the othere ben maad preestis with 21 outen an ooth; but this preest with an ooth, bi hym that seide to hym, The Lord swoor, and it schal not rewe hym, Thou art a preest with outen ende, bi the ordre of Mel-22 chisedech; in so myche Ihesus is maad biheetere of the 23 betere testament. And the othere weren maad manye preestis, therfor for thei weren forbedun bi deth to dwelle 24 stille; but this, for he dwellith with outen ende, hath an 25 euerlastynge preesthod. Wherfor also he may saue with outen ende, comynge ny; bi hym silf to God, and euermore 26 lyueth to preye for vs. For it bisemyde that sich a man were a bischop to vs, hooli, innocent, vndefoulid, clene, departid fro synful men, and maad hizere than heuenes; 27 which hath not nede ech dai, as prestis, first for hise owne giltis to offre sacrifices, and aftirward for the puple; for 28 he dide this thing in offringe hym silf onys. And the lawe ordeynede men prestis hauynge sijknesse; but the word of swering, which is after the lawe, ordeynede the sone perfit with outen ende.

CAP. VIII.

Bur a capitle on tho thingis that ben seid. We han siche a bischop, that sat in the rizthalf of the seete of greetnesse in 2 heuenes, the mynystre of seyntis, and of the veri tabernacle, 3 that God made, and not man. For ech bischop is ordeyned to offre ziftis and sacrificis; wherfor it is nede, that also this 4 bischop have sum thing that he schal offre. Therfor if he were on erthe, he were no preest, whanne ther weren that 5 schulden offre ziftis bi the lawe, whiche seruen to the saumpler and schadewe of heueneli thingis. As it was answerid to Moises, whanne he schulde ende the tabernacle, Se, he seide, make thou alle thingis bi the saumpler, that is schewid to thee 6 in the mount. But now he hath getun a betere mynysterie, bi so myche as he is a mediatour of a betere testament, which 7 is confermyd with betere biheestis. For if the ilke firste hadde lackid blame, the place of the secounde schulde not 8 haue be souzt. For he repreuynge hem seith, Lo! daies comen, seith the Lord, and Y schal make perfit a newe testao ment on the hous of Israel, and on the hous of Juda; not lijk the testament that Y made to her fadris, in the dai in which Y causte her hond, that Y schulde lede hem out of the loond of Egipt; for thei dwelliden not perfitli in my tes-10 tament, and Y haue dispisid hem, seith the Lord. But this is the testament, which Y schal dispose to the hous of Israel aftir tho daies, seith the Lord, in ayuvnge my lawis in to the soulis of hem, and in to the hertis of hem I schal aboue write hem; and Y schal be to hem in to a God, and they 11 schulen be to me in to a puple. And ech man schal not teche his neizebore, and ech man his brother, seiynge, Knowe thou the Lord; for alle men schulen knowe me, fro the lesse 12 to the more of hem. For Y schal be merciful to the wickidnesse of hem, and now Y schal not bithenke on the synnes of 13 hem. But in seignge a newe, the formere wexide eeld; and that that is of many daies, and wexith eeld, is ny3 the deeth.

CAP. IX.

And the former testament hadde iusteflyngis of worschip, 2 and hooli thing duringe for a tyme. For the tabernacle was maad first, in which weren candilstikis, and boord, and setting 3 forth of looues, which is seid hooli. And after the veil, the secounde tabernacle, that is seid sancta sanctorum, that is, 4 hooli of hooli thingis; hauvnge a goldun censer, and the arke of the testament, keuered aboute on ech side with gold, in which was a pot of gold hauynge manna, and the zerde of 5 Aaron that florischide, and the tablis of the testament; on whiche thingis weren cherubyns of glorie, ouerschadewinge the propiciatorie; of whiche thingis it is not now to seie 6 bi alle. But whanne these weren maad thus togidere, preestis entriden eueremore in the formere tabernacle, doynge the 7 offices of sacrifices; but in the secounde tabernacle, the bischop entride onys in the zeer, not without blood, which 8 he offride for his ignoraunce and the puplis. For the Hooli Goost signefiede this thing, that not git the weie of seyntis was openyd, while the formere tabernacle hadde staat. 9 Which parable is of this present tyme, bi which also 3iftis and sacrifices ben offrid, whiche moun not make a man seruynge 10 perfit bi conscience, oneli in metis, and drynkis, and dyuerse waischingis, and riztwisnessis of fleisch, that weren sett to the 11 tyme of correccioun. But Crist beynge a bischop of goodis to comynge, entride bi a largere and perfitere tabernacle, not 12 maad bi hoond, that is to seye, not of this makyng, nether bi blood of goot buckis, or of calues, but bi his owne blood, entride onys in to the hooli thingis, that weren foundun bi an 13 euerlastinge redempcioun. For if the blood of gootbuckis,

and of boolis, and the aische of a cow calf spreynd, halewith 14 vnclene men to the clensing of fleisch, hou myche more the blood of Crist, which bi the Hooli Goost offride hym silf vnwemmyd to God, schal clense oure conscience fro deed 15 werkis, to serue God that lyueth? And therfor he is a mediatour of the newe testament, that bi deth fallinge bitwixe, in to redempcioun of tho trespassyngis that weren vndur the formere testament, thei that ben clepid take the biheest of 16 euerlastinge eritage. For where a testament is, it is nede, 17 that the deth of the testament makere come bitwixe. For a testament is confermed in deed men; ellis it is not worthe, 18 while he lyueth, that made the testament. Wherfor nether 19 the firste testament was halewid without blood. For whanne ech maundement of the lawe was red of Moises to al the puple, he took the blood of calues, and of buckis of geet, with watir, and reed wolle, and ysope, and bispreynde bothe 20 thilke book and al the puple, and seide, This is the blood of 21 the testament, that God comaundide to 30u. And he spreynde with blood the tabernacle, and alle the vessels of the seruyce 22 in lijk maner. And almest alle thingis ben clensid in blood bi the lawe; and without scheding of blood remyssioun of 23 synnes is not maad. Therfor it is nede, that the saumpleris of heuenli thingis be clensid with these thingis; but thilke 24 heuenli thingis with betere sacrificis than these. For Jhesus entride not in to hooli thingis maad bi hoondis, that ben saumpleris of very thingis, but in to heuene it silf, that he 25 appere now to the cheer of God for vs; nether that he offre him silf ofte, as the bischop entride in to hooli thingis bi alle 26 zeeris in alien blood, ellis it bihofte hym to suffre ofte fro the bigynnyng of the world; but now onys in the ending of worldis, to distruccioun of synne bi his sacrifice he apperide. 27, 28 And as it is ordeynede to men, onys to die, but aftir this is the dom, so Crist was offrid onys, to auoyde the synnes of many men; the secounde tyme he schal appere with outen synne to men that abiden him in to heelthe.

CAP. X.

I For the lawe havinge a schadewe of good thingis that ben to come, not the ilke image of thingis, mai neuer make men neizinge perfit by the ilke same sacrifices, which thei offren 2 without ceessing bi alle 3eeris; ellis thei schulden haue ceessid to be offrid, for as myche as the worschiperis clensid onys, 3 hadden not ferthermore conscience of synne. But in hem 4 mynde of synnes is maad bi alle zeris. For it is impossible that synnes be doon awei bi blood of boolis, and of buckis 5 of geet. Therfor he entrynge in to the world, seith, Thou woldist not sacrifice and offryng; but thou hast schapun 6 a bodi to me; brent sacrificis also for synne plesiden not to 7 thee. Thanne Y seide, Lo! Y come; in the bigynnyng of the book it is writun of me, that Y do thi wille, God. 8 He seivinge bifor, That thou woldist not sacrificis, and offringis, and brent sacrificis for synne, ne tho thingis ben o plesaunt to thee, whiche ben offrid bi the lawe, thanne Y seide, Lo! Y come, that Y do thi wille, God. He doith to awei the firste, that he make stidfast the secounde. In which wille we ben halewid bi the offring of the bodi of Crist 11 Jhesu onys. And ech prest is redi mynystrynge ech dai, and ofte tymes offringe the same sacrifices, whiche moun neuere 12 do awei synnes. But this man offringe o sacrifice for synnes, 13 for euere more sittith in the rigthalf of God the fadir; fro thennus forth abidinge, til hise enemyes ben put a stool of 14 hise feet. For bi oon offring he made perfit for euere halewid 15 men. And the Hooli Goost witnessith to vs; for aftir that 16 he seide, This is the testament, which Y schal witnesse to hem after the daies, the Lord seith, in ayuvnge my lawes

in the hertis of hem, and in the soulis of hem Y schal aboue 17 write hem; and now Y schal no more thenke on the synnes 18 and the wickidnessis of hem. And where remyssioun of 19 these is, now is ther noon offring for synne. Therfor, britheren, hauynge trist in to the entring of hooli thingis in the 20 blood of Crist, which halewide to vs a newe weie, and 21 lyuynge bi the hiling, that is to seie, his fleisch, and we hauynge the greet preest on the hous of God, neize we with 22 very herte in the plente of feith; and be oure hertis spreined fro an yuel conscience, and oure bodies waischun with clene 23 watir, and holde we the confessioun of oure hope, bowinge to no side; for he is trewe that hath made the biheeste. 24 And biholde we togidere in the stiring of charite and of good 25 werkis; not forsakinge oure gadering togidere, as it is of custom to sum men, but coumfortinge, and bi so myche the 26 more, bi hou myche ze seen the dai neizynge. Forwhi now a sacrifice for synnes is not left to vs, that synnen wilfuli, aftir 27 that we han take the knowyng of treuthe. For whi sum abiding of the dom is dreedful, and the suyng of fier, which 28 schal waste aduersaries. Who that brekith Moises lawe, 29 dieth withouten ony merci, bi tweine or thre witnessis; hou myche more gessen ze, that he disserueth worse turmentis, which defouleth the sone of God, and holdith the blood of the testament pollut, in which he is halewid, and doith dispit 30 to the spirit of grace? For we knowen him that seide, To me veniaunce, and Y schal zelde. And eft, For the Lord 31 schal deme his puple. It is ferdful to falle in to the hondis 32 of God lyuynge. And haue 3e mynde on the formere daies, in which ze weren listned, and suffriden greet strijf of pas-33 siouns. And in the tothir 3e weren maad a spectacle bi schenschipis and tribulaciouns; in an othir ze weren maad 34 felowis of men lyuynge so. For also to boundun men 3e hadden compassioun, and 3e resseyueden with ioye the robbyng of 30ure goodis, knowinge that 3e han a betere and 35 a dwellinge substaunce. Therfor nyle 3e leese 30ure trist, 36 which hath greet rewarding. For pacience is nedeful to 30u, that 3e do the wille of God, and bringe a3en the biheest. 37 For 3it a litil, and he that is to comynge schal come, and 38 he schal not tarie. For my iust man lyueth of feith; that if he withdrawith hym silf, he schal not plese to my soule. 39 But we ben not the sones of withdrawing awei in to perdicioun, but of feith in to getynge of soule.

CAP. XI.

BUT feith is the substaunce of thingis that ben to be hopid, 2 and an argument of thingis not apperynge. And in this 3 feith elde men han gete witnessyng. Bi feith we vndurstonden that the worldis weren maad bi Goddis word, that 4 visible thingis weren maad of vnuysible thingis. Bi feith Abel offride a myche more sacrifice than Caym to God, bi which he gat witnessyng to be just, for God bar witnessyng to hise ziftis; and bi that feith he deed spekith zit. Bi feith Ennok was translatid, that he schulde not se deth; and he was not foundun, for the Lord translatide him. For bifore 6 translacioun he hadde witnessing that he pleside God. And it is impossible to plese God without feith. For it bihoueth that a man comynge to God, bileue that he is, and that he 7 is rewardere to men that seken hym. Bi feith Noe dredde, thorouz answere takun of these thingis that zit weren not seyn, and schapide a schip in to the helthe of his hous; bi which he dampnede the world, and is ordevned eir of rist-8 wisnesse, which is bi feith. By feith he that is clepid Abraham, obeiede to go out in to a place, whiche he schulde take in to eritage; and he wente out, not witinge whidur he 9 schulde go. Bi feith he dwelte in the loond of biheest, as

in an alien loond, dwellynge in litle housis with Ysaac and 10 Jacob, euene heiris of the same biheest. For he abood a citee hauvnge foundementis, whos crafti man and maker 11 is God. Bi feith also the ilke Sara bareyn, took vertu in consceyuyng of seed, the, aten the tyme of age; for sche 12 bileuede hym trewe, that hadde bihizte. For which thing of oon, and zit nyz deed, ther ben borun as sterris of heuene in multitude, and as grauel that is at the see side out of 13 noumbre. Bi feith alle these ben deed, whanne the biheestis weren not takun, but thei bihelden hem afer, and gretynge hem wel, and knoulechide that thei weren pilgryms, and 14 herboryd men on the erthe. And thei that sayn these thingis, 15 signifien that thei sechen a cuntre. If thei hadden hadde mynde of the ilke, of which thei wenten out, thei hadden 16 tyme of turnyng azen; but now thei desiren a betere, that is to seie, heuenli. Therfor God is not confoundid to be clepid the God of hem; for he made redi to hem a citee. 17 Bi feith Abraham offride Ysaac, whanne he was temptid; and he offride the oon bigetun, whych had takun the bi-18 heestis; to whom it was seid, For in Ysaac the seed schal 19 be clepid to thee. For he demyde, that God is myzti to reise hym, the, fro deth; wherfor he took hym also in to 20 a parable. Bi feith also of thingis to comynge, Ysaac bles-21 side Jacob and Esau. Bi feith Jacob diynge blesside alle the sones of Joseph, and onouride the hiznesse of his zerde. 22 Bi feith Joseph dyynge hadde mynde of the passyng forth of 23 the children of Israel, and comaundide of hise boonys. Bi feith Moyses borun, was hid thre monethis of his fadir and modir, for that thei seizen the zonge child fair; and thei 24 dredden not the maundement of the king. Bi feith Moises was maad greet, and denyede that he was the sone of Faraos 25 douztir, and chees more to be turmentid with the puple of 26 God, than to have myrthe of temporal synne; demynge the

repreef of Crist more richessis than the tresours of Egipcians; 27 for he bihelde in to the rewarding. Bi feith he forsook Egipt, and dredde not the hardynesse of the king; for he 28 abood, as seinge hym that was vnuysible. Bi feith he halewide pask, and the scheding out of blood, that he that distriede the firste thingis of Egipcians, schulde not touche hem. 29 Bi feith thei passiden the reed see, as bi drye lond, which 30 thing Egipcians assaying weren deuourid. Bi feith the wallis 31 of Jerico felden doun, bi cumpassyng of seuene daies. Bi feith Raab hoor resseyuede the aspieris with pees, and 32 perischide not with vnbileueful men. And what zit schal Y seie? For tyme schal faile to me tellynge of Gedeon, Barak, Sampson, Jepte, Dauid, and Samuel, and of othere 33 prophetis; whiche bi feith ouercamen rewmes, wrouzten riztwisnesse, gaten repromyssiouns; thei stoppiden the mouthis 34 of liouns, thei quenchiden the feersnesse of fier, thei dryueden awei the egge of swerd, thei coueriden of sijknesse, thei weren maad strong in batel, thei turneden the oostis of aliens. 35 Wymmen resseyueden her deed children fro deth to lijf; but othere weren holdun forth, not takinge redempcioun, that 36 thei schulden fynde a betere azenrising. And othere asaieden scornyngis and betingis, more ouer and boondis and prisouns. 37 Thei weren stoned, thei weren sawid, thei weren temptid, thei weren deed in sleyng of swerd. Thei wenten aboute in broc skynnes, and in skynnes of geet, nedi, angwischid, 38 turmentid: to whiche the world was not worthi. Thei erriden in wildernessis, in mounteynes and dennes, and caues 39 of the erthe. And alle these, preued bi witnessing of feith, 40 token not repromyssioun; for God purueiede sum betere thing for vs, that thei schulden not be maad perfit with outen us.

CAP. XII.

THERFOR we that han so greet a cloude of witnessis put to, do we awei al charge, and synne stondinge aboute vs, and bi 2 pacience renne we to the batel purposid to vs, biholdinge in to the makere of feith, and the perfit endere, Jhesu; which whanne ioye was purposid to hym, he suffride the cros, and dispiside confusioun, and sittith on the rigthalf of the seet of 3 God. And bithenke ze on hym that suffride siche azen seivinge of synful men agens hym silf, that ge be not maad 4 wery, failinge in 3oure soulis. For 3e azenstoden not 3it til 5 to blood, fiztyng azens synne. And 3e han forzet the coumfort that spekith to zou as to sones, and seith, My sone, nyle thou dispise the teching of the Lord, nether be thou maad 6 weri, the while thou art chastisid of hym. For the Lord chastisith hym that he loueth; he betith euery sone that he 7 resseyueth. Abide 3e stille in chastising; God proferith hym to you as to sones. For what sone is it, whom the fadir 8 chastisith not? That if 3e ben out of chastising, whos parteneris ben 3e alle maad, thanne 3e ben auowtreris, and not 9 sones. And aftirward we hadden fadris of oure fleisch, techeris, and we with reuerence, dredden hem. Whethir not myche more we schulen obeische to the fadir of spiritis, and 10 we schulen lyue? And thei in tyme of fewe dayes tauzten vs bi her wille; but this fadir techith to that thing that is profit-11 able, in resseyuynge the halewing of hym. And ech chastisyng in present tyme semeth to be not of ioye, but of sorewe; but aftirward it schal zelde fruyt of riztwisnesse 12 moost pesible to men exercisid bi it. For whiche thing reise 13 ze slowe hondis, and knees vnboundun, and make ze riztful steppis to soure feet; that no man haltinge erre, but more 14 be heelid. Sue 3e pees with alle men, and holynesse, with 15 out which no man schal se God. Biholde 3e, that no man

faile to the grace of God, that no roote of bittirnesse buriownynge vpward lette, and manye ben defoulid bi it; 16 that no man be letchour, ether vnhooli, as Esau, which for 170 mete seelde hise firste thingis. For wite 3e, that afterward he coueitinge to enherite blessing, was repreued. For he foond not place of penaunce, thou; he souzte it with teeris. 18 But 3e han not come to the fier able to be touchid, and able to come to, and to the whirlewynd, and myst, and tempest, 19 and soun of trumpe, and vois of wordis; which thei that herden, excusiden hem, that the word schulde not be maad 20 to hem. For thei beren not that that was seid, And if a 21 beeste touchide the hil, it was stonyd. And so dredeful it was that was seyn, that Moises seide, Y am a ferd, and ful 22 of trembling. But 3e han come ny3 to the hil Sion, and to the cite of God lyuynge, the heuenli Jerusalem, and to the 23 multitude of many thousynde aungels, and to the chirche of the firste men, whiche ben writun in heuenes, and to God, 24 domesman of alle, and to the spirit of just perfit men, and to Thesu, mediatour of the newe testament, and to the sprenging 25 of blood, betere spekinge than Abel. Se 3e, that 3e forsake not the spekere; for if thei that forsaken him that spak on the erthe, aschapide not, myche more we that turnen awei 26 fro him that spekith to vs fro heuenes. Whos vois than mouyde the erthe, but now he agen bihetith, and seith, 3it onys and Y schal moue not oneli erthe, but also heuene. 27 And that he seith, 3it onys, he declarith the translacioun of mouable thingis, as of maad thingis, that tho thingis dwelle, 28 that ben vnmouable. Therfor we resseyuynge the kingdom vnmouable, haue we grace, bi which serue we plesynge to 29 God with drede and reuerence. For oure God is fier that wastith.

CAP. XIII.

THE charite of britherhood dwelle in 30u, and nyle 3e 2 forzete hospitalite; for bi this summen plesiden to aungels, 3 that weren resseyued to herborewe. Thenke 3e on boundun men, as ze weren togidere boundun, and of trauelinge men, 4 as 3e silf dwellinge in the body. Wedding is in alle thingis onourable, and bed vnwemmed; for God schal deme forni-5 catouris and auouteris. Be zoure maneres without coueitise, apaied with present thingis; for he seide, Y schal not leeue 6 thee, nether forsake, so that we seie tristily, The Lord is an helpere to me; Y schal not drede, what a man schal do to 7 me. Haue 3e mynde of 3oure souereyns, that han spokun to 30u the word of God; of whiche biholde 3e the goyng 8 out of lyuynge, and sue 3e the feith of hem, Jhesu Crist, 9 zistirdai, and to dai, he is also into worldis. Nyle ze be led awei with dyuerse techingis, and straunge. For it is best to stable the herte with grace, not with metis, whiche profitiden 10 not to men wandringe in hem. We han an auter, of which thei that seruen to the tabernacle, han not power to etc. 11 For of whiche beestis the blood is borun in for synne in to hooli thingis bi the bischop, the bodies of hem ben brent 12 with out the castels. For which thing Jhesu, that he schulde halewe the puple bi his blood, suffride with out the gate. 13 Therfor go we out to hym with out the castels, berynge his 14 repreef. For we han not here a citee dwellynge, but we 15 seken a citee to comynge. Therfor bi hym offre we a sacrifice of heriyng euere more to God, that is to seye, the fruyt 16 of lippis knoulechinge to his name. And nyle 3e for3ete wel doynge, and comynyng; for bi siche sacrifices God is dis-17 serued. Obeie 3e to 30ure souereyns, and be 3e suget to hem; for thei perfitli waken, as to zeldinge resoun for zoure soulis, that thei do this thing with ioie, and not sorewinge;

18 for this thing spedith not to 30u. Preie 3e for vs, and we tristen that we han good conscience in alle thingis, willynge 19 to lyue wel. More ouer Y biseche 30u to do, that Y be 20 restorid the sunnere to 30u. And God of pees, that ladde out fro deth the greet scheepherd of scheep, in the blood of 21 euerlastinge testament, oure Lord Jhesu Crist, schape 30u in al good thing, that 3e do the wille of hym; and he do in 30u that thing that schal plese bifor hym, bi Jhesu Crist, to whom 22 be glorie in to worldis of worldis. Amen. And, britheren, Y preie 30u, that 3e suffre a word of solace; for bi ful fewe 23 thingis Y haue writun to 30u. Knowe 3e oure brother Tymothe, that is sent forth, with whom if he schal come 24 more hastili, Y schal se 30u. Grete 3e wel alle 30ure souereyns, and alle hooli men. The britheren of Italie greten 25 30u wel. The grace of God be with 30u alle. Amen.

JAMES.

CAP. I.

JAMES, the seruaunt of God, and of oure Lord Jhesu Crist, to the twelue kinredis, that ben in scatering abrood, helthe. My britheren, deme 3e al ioye, whanne 3e fallen in to disuerse temptaciouns, witynge, that the preuyng of 3oure feith 4 worchith pacience; and pacience hath a perfit werk, that 3e 5 be perfit and hole, and faile in no thing. And if ony of 3ou nedith wisdom, axe he of God, which 3yueth to alle men largeli, and vpbreidith not; and it schal be 3ouun to hym. 6 But axe he in feith, and doute no thing; for he that doutith, is lijk to a wawe of the see, which is moued and borun 7 a boute of wynde. Therfor gesse not the ilke man, that he

8 schal take ony thing of the Lord. A man dowble in soule is o vnstable in alle hise weies. And a meke brother haue glorie to in his enhaunsyng, and a riche man in his lownesse; for as 11 the flour of gras he schal passe. The sunne roos vp with heete, and driede the gras, and the flour of it felde doun, and the fairnesse of his chere perischide; and so a riche man 12 welewith in hise weies. Blessid is the man, that suffrith temptacioun; for whanne he schal be preued, he schal resseyue the coroun of lijf, which God biheate to men that louen 13 hym. No man whanne he is temptid, seie, that he is temptid of God; for whi God is not a temptere of yuele thingis, for 14 he temptith no man. But ech man is temptid, drawun and 15 stirid of his owne coueiting. Aftirward coueityng, whanne it hath conseyued, bringith forth synne; but synne, whanne 16 it is fillid, gendrith deth. Therfor, my most dereworthe 17 britheren, nyle 3e erre. Ech good 3ifte, and ech perfit gifte is from aboue, and cometh down fro the fadir of ligtis, anentis whom is noon other chaungyng, ne ouerschadew-18 yng of reward. For wilfulli he bigat vs bi the word of 19 treuthe, that we be a bigynnyng of his creature. Wite ze, my britheren moost loued, be ech man swift to here, 20 but slow to speke, and slow to wraththe; for the wraththe 21 of man worchith not the rigtwisnesse of God. For which thing caste 3e awei al vnclennesse, and plentee of malice, and in myldenesse resseyue ze the word that is plauntid, that may 22 saue 3 oure soulis. But be 3e doeris of the word, and not 23 hereris oneli, disseiuynge you silf. For if ony man is an herere of the word, and not a doere, this schal be licned to a 24 man that biholdith the cheer of his birthe in a mirour; for he bihelde hym silf, and wente awei, and anoon he forzat 25 which he was. But he that biholdith in the lawe of perfit fredom, and dwellith in it, and is not maad a forzetful herere, 26 but a doere of werk, this schal be blessid in his dede. And if ony man gessith hym silf to be religiouse, and refreyneth not his tunge, but disseyueth his herte, the religioun of him ²⁷ is veyn. A clene religioun, and an vnwemmed anentis God and the fadir, is this, to visite fadirles and modirles children, and widewis in her tribulacioun, and to kepe hym silf vndefoulid fro this world.

CAP. II.

MI britheren, nyle 3e haue the feith of oure Lord Jhesu 2 Crist of glorie, in accepcioun of persoones. For if a man that hath a goldun ring, and in a feire clothing, cometh in 30ure cumpany, and a pore man entrith in a foul clothing, 3 and if 3e biholden in to hym that is clothid with clere clothing, and if ze seie to hym, Sitte thou here wel; but to the pore man ze seien, Stonde thou there, ethir sitte vndur the 4 stool of my feet; whether 3e demen not anentis 3ou silf, and 5 ben maad domesmen of wickid thoustis? Heere 3e, my moost dereworthe britheren, whethir God chees not pore men in this world, riche in feith, and eiris of the kyngdom, 6 that God bihizte to men that louen him? But ze han dispisid the pore man. Whether riche men oppressen not zou 7 bi power, and thei drawen 30u to domes? Whether thei blasfemen not the good name, that is clepid to help on 30u? 8 Netheles if 3e performen the kingis lawe, bi scripturis, Thou 9 schalt loue thi neizbour as thi silf, ze don wel. But if ze taken persones, 3e worchen synne, and ben repreued of the 10 lawe, as trespasseris. And who euere kepith al the lawe, 11 but offendith in oon, he is maad gilti of alle. For he that seide, Thou schalt do no letcherie, seide also, Thou schalt notsle; that if thou doist not letcherie, but thou sleest, thou art 12 maad trespassour of the lawe. Thus speke 3e, and thus do 13 3e, as bigynnynge to be demyd bi the lawe of fredom. For whi dom with out merci is to hym, that doith no mercy; but

14 merci aboue reisith dom. Mi britheren, what schal it profite, if ony man seie that he hath feith, but he hath not the 15 werkis? whether feith schal mowe saue hym? And if a brother ethir sister be nakid, and han nede of ech daies 16 lyuelode, and if ony of zou seie to hem, Go ze in pees, be ze maad hoot, and be ze fillid; but if ze zyuen not to hem tho 17 thingis that ben necessarie to bodi, what schal it profite? So 18 also feith, if it hath not werkis, is deed in it silf. But summan schal seie, Thou hast feith, and Y haue werkis; schewe thou to me thi feith with out werkis, and Y schal schewe to 19 thee my feith of werkis. Thou bilevest, that o God is; thou 20 doist wel; and deuelis bileuen, and tremblen. But wolt thou wite, thou veyn man, that feith with out werkis is idul? 21 Whether Abraham, oure fadir, was not iustified of werkis, 22 offringe Ysaac, his sone, on the auter? Therfor thou seest. that feith wrougte with hise werkis, and his feith was fillid of 23 werkis. And the scripture was fillid, seiynge, Abraham bileuede to God, and it was arettid to hym to riztwisnesse, and 24 he was clepid the freend of God. 3e seen that a man is 25 iustified of werkis, and not of feith oneli. In lijk maner, and whether also Raab, the hoore, was not justified of werkis, and resseyuede the messangeris, and sente hem out bi anothir 26 weie? For as the bodi with out spirit is deed, so also feith with out werkis is deed.

CAP. III.

MI britheren, nyle 3e be maad many maistris, witynge that 2 3e taken the more doom. For alle we offenden in many thingis. If ony man offendith not in word, this is a perfit man; for also he may lede aboute al the bodi with a bridil. 3 For if we putten bridlis in to horsis mouthis, for to consente 4 to vs, and we leden aboute al the bodi of hem. And lo!

schippis, whanne thei ben grete, and ben dryuun of stronge wyndis, zit thei ben borun about of a litil gouernaile, where 5 the meuving of the gouernour wole. So also the tunge is but a litil membre, and reisith grete thingis. Lo! hou litil fier 6 brenneth a ful greet wode. And oure tunge is fier, the vniuersite of wickidnesse. The tunge is ordeyned in oure membris, which defoulith al the bodi; and it is enflawmed 7 of helle, and enflawmeth the wheel of oure birthe. And al the kynde of beestis, and of foulis, and of serpentis, and of othere is chastisid, and tho ben maad tame of mannus kinde; 8 but no man mai chastise the tunge, for it is an vnpesible gyuel, and ful of deedli venym. In it we blessen God, the fadir, and in it we cursen men, that ben maad to the licnesse 10 of God. Of the same mouth passith forth blessing and cursing. My britheren, it bihoueth not that these thingis be 11 don so. Whether a welle of the same hoole bringith forth 12 swete and salt watir? My britheren, whether a fige tre may make grapis, ethir a vyne figus? So nethir salt water mai 13 make swete watir. Who is wijs, and tauzt among zou? schewe he of good lyuyng his worching, in myldenesse of his 14 wisdom. That if 3e han bitter enuye, and stryuyngis ben in 30ure hertis, nyle 3e haue glorye, and be lyeris azens the 15 treuthe. For this wisdom is not fro aboue comynge doun, 16 but ertheli, and beestli, and feendli. For where is enuve and strijf, there is vnstidfastnesse and al schrewid werk. 17 But wisdom that is from aboue, first it is chast, aftirward pesible, mylde, able to be counseilid, consentinge to goode thingis, ful of merci and of goode fruytis, demynge with out 18 feynyng. And the fruyt of rightwisnesse is sowun in pees, to men that maken pees.

CAP. IV.

I WHEROF ben batelis and cheestis among 30u? Whether 2 not of 3 oure coueitisis, that fixten in 3 oure membris? 3e coueiten, and ze han not; ze sleen, and ze han enuve, and ze moun not gete. 3e chiden, and maken batel; and 3e han 3 not, for 3e axen not. 3e axen, and 3e resseyuen not; for that ze axen yuele, as ze schewen opynli in zoure coueitisis. 4 Auowtreris, witen not 3e, that the frenschip of this world is enemye to God? Therfor who euere wole be frend of this 5 world, is maad the enemye of God. Whether 3e gessen, that the scripture seith veynli, The spirit that dwellith in 30u, 6 coueitith to enuye? But he 3yueth the more grace; for which thing he seith, God withstondith proude men, but to 7 meke men he zyueth grace. Therfor be ze suget to God; 8 but withstonde 3e the deuel, and he schal fle fro 3ou. Neize ze to God, and he schal neize to zou. 3e synneris, clense ze 9 hondis, and 3e double in soule, purge 3e the hertis. Be 3e wretchis, and weile 3e; 3oure leizyng be turned in to weping, 10 and ioye in to sorewe of herte. Be 3e mekid in the si3t of 11 the Lord, and he schal enhaunse 30u. My britheren, nyle 3e bacbite ech othere. He that bacbitith his brothir, ethir that demeth his brothir, bacbitith the lawe, and demeth the lawe. And if thou demest the lawe, thou art not a doere of the 12 lawe, but a domesman. But oon is makere of the lawe, and 13 iuge, that may lese, and delyuere. And who art thou, that demest thi neizbore? Lo! now ze, that seien, To dai ethir to morewe we schulen go in to thilke citee, and there we schulen dwelle a zeer, and we schulen make marchaundise, 14 and we schulen make wynning; whiche witen not, what is to 15 30u in the morewe. For what is 30ure lijf? A smoke apperinge at a litil, and aftirward it schal be wastid. Therfor that ze seie, If the Lord wole, and if we liuen, we schulen do

16 this thing, ether that thing. And now 3e maken ful out ioye 17 in 30ure pridis; euery siche ioye is wickyd. Therfor it is synne to hym, that kan do good, and doith not.

CAP. V.

Do now, 3e riche men, wepe 3e, 3ellinge in 3oure wretchid-2 nessis that schulen come to 3ou. 3oure richessis ben rotun, 3 and 3 oure clothis ben etun of mouztis. 3 oure gold and siluer hath rustid, and the rust of hem schal be to zou in to witnessyng, and schal ete zoure fleischis, as fier. 3e han tresourid 4 to 30u wraththe in the last daies. Lo! the hire of 30ure werke men, that repiden zoure feeldis, which is fraudid of 30u, crieth; and the cry of hem hath entrid in to the eeris of 5 the Lord of oostis. 3e han ete on the erthe, and in 30ure letcheries ze han nurschid zoure hertis. In the dai of sleyng 63e brouzten, and slowen the just man, and he azenstood not 7 30u. Therfor, britheren, be 3e pacient, til to the comyng of the Lord. Lo! an erthetilier abidith preciouse fruyt of the erthe, paciently suffrynge, til he resseyue tymeful and lateful 8 fruyt. And be 3e pacient, and conferme 3e 30 ure hertis, for o the comyng of the Lord schal neize. Britheren, nyle ze be sorewful ech to other, that ze be not demed. Lo! the juge stondith niz bifor the zate. Britheren, take ze ensaumple of yuel goyng out, and of long abidyng, and trauel, and of pacience, the prophetis, that speken to 30u in the name of 11 the Lord. Lo! we blessen hem that suffriden. 3e herden the suffring, ethir pacience, of Joob, and ze sayn the ende of 12 the Lord, for the Lord is merciful, and doynge merci. Bifor alle thingis, my britheren, nyle ze swere, nether bi heuene, nether bi erthe, nethir bi what euere other ooth. But be 30ure word 3he, 3he, Nay, nay, that 3e fallen not vndir doom. 13 And if ony of zou is sorewful, preye he with pacient soule, 14 and seie he a salm. If ony of 30u is sijk, lede he in preestis of the chirche, and preie thei for hym, and anounte with oile 15 in the name of the Lord; and the preier of feith schal saue the sijk man, and the Lord schal make hym list; and if he 16 be in synnes, thei schulen be forzouun to hym. Therfor knouleche ze ech to othere zoure synnes, and preye ze ech for othere, that ze be sauyd. For the contynuel preyer of a 17 iust man is myche worth. Elye was a deedli man lijk vs, and in preier he preiede, that it schulde not reyne on the 18 erthe, and it reynede not thre zeeris and sixe monethis. And eftsoone he preiede, and heuene 3af reyn, and the erthe 3af 19 his fruyt. And, britheren, if ony of 30u errith fro trewthe, 20 and ony conuertith hym, he owith to wite, that he that makith a synner to be turned fro the errour of his weye, schal saue the soule of hym fro deth, and keuereth the multitude of synnes.

I. PETER.

CAP. I.

PETRE, apostle of Jhesu Crist, to the chosun men, to the comelingis of scateryng abrood, of Ponte, of Galathie, of 2 Capadosie, of Asye, and of Bitynye, bi the bifor knowyng of God, the fadir, in halewyng of spirit, bi obedience, and springyng of the blood of Jhesu Crist, grace and pees be 3 multiplied to 3ou. Blessid be God, and the fadir of oure Lord Jhesu Crist, which bi his greet merci bigat vs a3en in to lyuynge hope, bi the a3en risyng of Jhesu Crist fro 4 deth, in to eritage vncorruptible, and vndefoulid, and that 5 schal not fade, that is kept in heuenes for 3ou, that in the

vertu of God ben kept bi the feith in to heelthe, and is 6 redi to be schewid in the last tyme. In which ze schulen make ioye, thou; it bihoueth now a litil to be sori in dyuerse 7 temptaciouns; that the preugng of 3 oure feith be myche more preciouse than gold, that is preuyd bi fier; and be foundun in to heriyng, and glorie, and onour, in the reuela-8 cioun of Jhesu Crist. Whom whanne 3e han not seyn, 3e louen; in to whom also now ze not seynge, bileuen; but ze that bileuen schulen haue ioye, and gladnesse that may not be g teld out, and ze schulen be glorified, and have the ende of 10 youre feith, the helthe of youre soulis. Of which helthe profetis souzten, and enserchiden, that profecieden of the grace 11 to comyng in 30u, and souzten which euer what maner tyme the spirit of Crist signyfiede in hem, and bifor telde tho 12 passiouns, that ben in Crist, and the latere glories. To which it was schewid, for not to hem silf, but to you thei mynystriden tho thingis, that now ben teld to 30u bi hem that prechiden to zou bi the Hooli Goost sent fro heuene, in to 13 whom aungelis desiren to biholde. For which thing be 3e gird the leendis of zoure soule, sobre, perfit, and hope ze in to the ilke grace that is profrid to zou bi the schewyng of 14 Jhesu Crist, as sones of obedience, not made lijk to the 15 formere desiris of 30ure vnkunnyngnesse, but lijk him that hath clepid 30u hooli; that also 3e silf be hooli in al lyuyng; 16, 17 for it is writun, 3e schulen be hooli, for Y am hooli. And if ze inwardli clepe him fadir, which demeth withouten accepcioun of persoones bi the werk of ech man, lyue 3e in 18 drede in the time of 3 oure pilgrimage; witynge that not bi corruptible gold, ethir siluer, ze ben bouzt azen of zoure 19 veyn liuynge of fadris tradicioun, but bi the precious blood 20 as of the lomb vndefoulid and vnspottid, Crist Jhesu, that was knowun bifor the makyng of the world, but he is schewid in 21 the laste tymes, for 30u that bi hym ben feithful in God; that

reiside hym fro deth, and 3af to hym euerlastynge glorie, that 22 3oure feith and hope were in God. And make 3e chast 3oure soulis in obedience of charite, in loue of britherhod; of simple 23 herte loue 3e togidre more bisili. And be 3e borun a3en, not of corruptible seed, but vncorruptible, bi the word of lyuynge 24 God, and dwellynge in to with outen ende. For ech fleisch is hey, and al the glorie of it is as flour of hey; the hei driede 25 vp, and his flour felde doun; but the word of the Lord dwellith with outen ende. And this is the word, that is prechid to 3ou.

CAP. II.

THERFOR putte 3e awei al malice, and al gile, and feynyngis, 2 and enuyes, and alle bacbityngis; as now borun 3 onge children, resonable, with out gile, coueite 3e mylk, that in it 3e 3 wexe in to helthe; if netheles 3e han tastid, that the Lord is 4 swete. And neize ze to hym, that is a lyuyng stoon, and 5 repreuyd of men, but chosun of God, and onourid; and 3e silf as quyk stoonys be ze aboue bildid in to spiritual housis, and an hooli preesthod, to offre spiritual sacrifices, acceptable 6 to God bi Jhesu Crist. For which thing the scripture seith, Lo! Y schal sette in Syon the hizeste corner stoon, chosun and preciouse; and he that schal belieue in hym, schal not 7 be confoundid. Therfor onour to 30u that bileuen; but to men that bileuen not, the stoon whom the bilderis repreuyden, 8 this is maad in to the heed of the corner; and the stoon of hirtyng, and stoon of sclaundre, to hem that offenden to the 9 word, nethir bileuen it, in which thei ben set. But 3e ben a chosun kyn, a kyngli preesthod, hooli folc, a puple of purchasing, that 3e telle the vertues of hym, that clepide 30u fro 10 derknessis in to his wondirful list. Which sum tyme were not a puple of God, but now 3e ben the puple of God; 11 which hadden not merci, but now ze han merci. Moost dere,

Y biseche you, as comelyngis and pilgrymys, to absteine zou 12 fro fleischli desiris, that fizten azens the soule; and haue ze 30ure conversacioun good among hethene men, that in that thing that thei bacbite of 30u, as of mysdoeris, thei biholden 30u of good werkis, and glorifie God in the dai of visitacioun. 13 Be 3e suget to ech creature, for God; ethir to the kyng, as to 14 hym that is hizer in state, ethir to duykis, as to thilke that ben sent of hym to the veniaunce of mysdoers, and to the preis-15 yng of good men. For so is the wille of God, that ze do wel, and make the vnkunnyngnesse of vnprudent men to be 16 doumb. As fre men, and not as hauynge fredom the keuer-17 ing of malice, but as the seruauntis of God. Onoure 3e alle men, loue ze brithirhod, drede ze God, onoure ze the king. 18 Seruauntis, be 3e sugetis in al drede to lordis, not oneli to 19 good and to mylde, but also to tyrauntis. For this is grace, if for conscience of God ony man suffrith heuynessis, and 20 suffrith vniustli. For what grace is it, if 3e synnen, and ben buffatid, and suffren? But if ze don wel, and suffren pa-21 cientli, this is grace anentis God. For to this thing 3e ben clepid. For also Crist suffride for vs, and lefte ensaumple to 22 30u, that ze folewe the steppis of hym. Which dide not 23 synne, nethir gile was foundun in his mouth. And whanne he was cursid, he curside not; whanne he suffride, he manasside not; but he bitook hym silf to hym, that demyde hym 24 vniustli. And he hym silf bar oure synnes in his bodi on a tre, that we be deed to synnes, and lyue to ristwisnesse, bi 25 whos wan wounde 3e ben heelid. For 3e weren as scheep errynge, but ze ben now turned to the schipherde, and bischop of zoure soulis.

CAP. III.

Also wymmen be thei suget to her hosebondis; that if ony man bileue not to the word, bi the conuersacioun of

2 wymmen thei be wonnun with out word. And biholde 3e in 3 drede 3oure hooli conuersacioun. Of whiche ther be not with outforth curious ournyng of heer, ether doyng aboute of 4 gold, ethir ournyng of clothing; but thilke that is the hid man of herte, in vncorrupcioun, and of mylde spirit, which is 5 riche in the sizt of God. For so sumtyme hooli wymmen hopinge in God ourneden hem silf, and weren suget to her 6 owne hosebondis. As Sara obeied to Abraham, and clepide hym lord; of whom ze ben douztris wel doynge, and not 7 dredynge ony perturbacioun. Also men dwelle togidre, and bi kunnyng zyue ze onoure to the wommanus freeltee, as to the more feble, and as to euen eiris of grace and of lijf, that 8 3 oure preieris be not lettid. And in feith alle of oon wille in preier be 3e eche suffringe with othere, loueris of britherhod, 9 merciful, mylde, meke; not zeldinge yuel for yuel, nether cursing for cursing, but azenward blessinge; for in this thing 10 3e ben clepid, that 3e welde blessinge bi eritage. For he that wole loue lijf, and se goode daies, constreyne his tunge from 11 yuel, and hise lippis, that thei speke not gile. And bowe he from yuel, and do good; seke he pees, and perfitli sue it. 12 For the izen of the Lord ben on just men, and hise eris on the preieris of hem; but the cheer of the Lord is on men that don 13 yuels. And who is it that schal anove 30u, if 3e ben sueris 14 and louyeris of goodnesse? But also if 3e suffren ony thing for riztwisnesse, ze ben blessid; but drede ze not the drede of 15 hem, that ze be not disturblid. But halewe ze the Lord Crist in 30ure hertis, and euermore be 3e redi to satisfaccioun to ech man axynge 30u resoun of that feith and hope that is 16 in 30u, but with myldenesse and drede, hauynge good conscience; that in that thing that thei bacbiten of 30u, thei ben confoundid, whiche chalengen falsly zoure good conuer-17 sacioun in Crist. For it is betere that 3e do wel, and suffre, 18 if the wille of God wole, than doynge yuele. For also Crist

onys diede for oure synnes, he iust for vniust, that he schulde offre to God vs, maad deed in fleisch, but maad quik in 19 spirit. For which thing he cam in spirit, and also to hem 20 that weren closid togidre in prisoun prechide; whiche weren sum tyme vnbileueful, whanne thei abididen the pacience of God in the daies of Noe, whanne the schip was maad, in which a few, that is to seie, eizte soulis weren maad saaf bi 21 water. And so baptym of lijk forme makith vs saaf; not the puttyng awei of the filthis of fleisch, but the axyng of a good conscience in God, bi the azenrysyng of oure Lord 22 Jhesu Crist, that is in the rizt half of God, and swolewith deth, that we schulden be made eiris of euerlastinge lijf. He 3ede in to heuene, and aungelis, and powers, and vertues, ben maad sugetis to hym.

CAP. IV.

I THERFOR for Crist suffride in fleisch, be ze also armed bi the same thenkynge; for he that suffride in fleisch ceesside fro 2 synnes, that that is left now in fleisch lyue not now to the 3 desiris of men, but to the wille of God. For the time that is passid is ynow to the wille of hethene men to be endid, whiche walkiden in letcheries, and lustis, in myche drinking of wyn, in vnmesurable etyngis, and drynkyngis, and vnleue-4 ful worschiping of mawmetis. In whiche now thei ben astonyed, in which thing thei wondren, for ze rennen not togidere 5 in to the same confusioun of letcherie, and blasfemen. And thei schulen zyue resoun to hym, that is redi to deme the 6 quyke and the deed. For whi for this thing it is prechid also to deed men, that thei be demed bi men in fleisch, and that 7 thei lyue bi God in spirit. For the ende of alle thingis schal neize. Therfor be ze prudent, and wake ze in preyeris; 8 bifore alle thingis haue 3e charite ech to other in 30u silf algatis lastynge; for charite couerith the multitude of synnes.

9, 10 Holde 3e hospitalite togidere with out grutching; ech man as he hath resseyued grace, mynystringe it in to ech othere, 11 as good dispenderis of the manyfold grace of God. If ony man spekith, speke he as the wordis of God; if ony man mynystrith, as of the vertu which God mynystrith; that God be onourid in alle thingis bi Jhesu Crist oure Lord, to whom is glorie and lordschip in to worldis of worldis. Amen. 12 Moost dere brytheren, nyle 3e go in pilgrymage in feruour, that is maad to you to temptacioun, as if ony newe thing 13 bifalle to 30u; but comvne 3e with the passiouns of Crist, and haue 3e ioye, that also 3e be glad, and haue ioye in the reue-14 lacioun of his glorie. If 3e ben dispisid for the name of Crist, ze schulen be blessid; for that that is of the onour, and of the glorie, and of the vertu of God, and the spirit that is his, 15 schal reste on 30u. But no man of 30u suffre as a mansleere, ethir a theef, ether cursere, ethir a disirere of othere mennus 16 goodis; but if as a cristen man, schame he not, but glorifie 17 he God in this name. For tyme is, that doom bigynne at Goddis hous; and if it bigynne first at vs, what ende schal be 18 of hem, that bileuen not to the gospel? And if a just man vnnethe schal be sauid, where schulen the vnfeithful man and 19 the synnere appere? Therfor and thei that suffren bi the wille of God, bitaken her soulis in good dedis to the feithful makere of noust.

CAP. V.

THERFOR Y, an euene eldre man, and a witnesse of Cristis passiouns, which also am a comynere of that glorie, that schal be schewid in tyme to comynge; byseche 3e the eldre men, 2 that ben among 3ou, fede 3e the flok of God, that is among 3ou, and puruey 3e, not as constreyned, but wilfulli, bi God; 3 not for loue of foule wynnyng, but wilfulli, nether as hauynge lordschip in the clergie, but that 3e ben maad ensaumple of

4 the floc, of wille. And whanne the prince of scheepherdis schal appere, ze schulen resseyue the coroun of glorie, that 5 may neuere fade. Also, 3e 30nge men, be 3e suget to eldre men, and alle schewe ze togidere mekenesse; for the Lord withstondith proude men, but he zyueth grace to meke men, 6 Therfor be 3e mekid vndir the my3ti hoond of God, that he 7 reise 30u in the tyme of visitacioun, and caste 3e al 30ure 8 bisynesse in to hym, for to hym is cure of 30u. Be 3e sobre, and wake ze, for zoure aduersarie, the deuel, as a rorynge glioun goith aboute, sechinge whom he schal deuoure. Whom azenstonde ze, stronge in the feith, witynge that the same passioun is maad to thilke brithirhode of 30u, that is in the world. 10 And God of al grace, that clepide 30u in to his euerlastinge glorie, 30u suffrynge a litil, he schal performe, and schal con-11 ferme, and schal make sad. To hym be glorie and lordschip, 12 in to worldis of worldis. Amen. Bi Siluan, feithful brother to 30u, as Y deme, Y wroot schortli; bisechinge, and witnessinge that this is the very grace of God, in which ze stonden. 13 The chirche that is gaderid in Babiloyne, and Marcus, my 14 sone, gretith 30u wel. Grete 3e wel togidere in hooli cos, Grace be to you alle that ben in Crist. Amen.

II. PETER.

CAP. I.

T SIMOUNT PETRE, seruaunt and apostle of Jhesu Crist, to hem that han take with vs the euene feith, in the riztwisnesse of 2 oure God and sauyour Jhesu Crist, grace and pees be filled to 3 30u, bi the knowing of oure Lord Jhesu Crist. Hou alle thingis of his godlich vertu, that ben to lijf and pitee, ben

30uun to vs, bi the knowyng of hym, that clepide vs for hise 4 owne glorie and vertu. Bi whom he 3af to vs moost preciouse biheestis; that bi these thingis ze schulen be maad felows of Goddis kynde, and fle the corrupcioun of that 5 coueytise, that is in the world. And bringe 3e in alle bisynesse, and mynystre ze in zoure feith vertu, and in vertu 6 kunnyng; in kunnyng abstinence, in abstynence pacience, in 7 pacience pitee; in pitee, love of britherhod, and in loue of 8 britherhod charite. For if these ben with 30u, and ouercomen, thei schulen not make 30u voide, nethir with out ofruyt, in the knowyng of oure Lord Jhesu Crist. But to whom these ben not redi, he is blynd, and gropith with his hoond, and forgetith the purgyng of his elde trespassis. to Wherfor, britheren, be 3e more bisi, that by goode werkis 11 ze make soure clepyng and chesyng certeyn; for ze dovnge these thingis schulen not do synne ony tyme. For thus the entryng in to euerlastynge kyngdom of oure Lord and sauyour Jhesu Crist, schal be mynystrid to 30u plenteuousli. 12 For which thing Y schal bigynne to moneste 30u euere more of these thingis; and Y wole that 3e be kunnynge, and con-13 fermyd in this present treuthe. Forsothe Y deme iustli, as long as Y am in this tabernacle, to reise 30u in monesting; 14 and Y am certeyn, that the putting awei of my tabernacle is swift, bi this that oure Lord Jhesu Crist hath schewid to me. 15 But Y schal 3yue bisynesse, and ofte after my deth 3e haue 16 mynde of these thingis. For we not suynge vnwise talis, han maad knowun to 30u the vertu and the biforknowyng of oure Lord Ihesu Crist; but we weren maad biholderis of his 17 greetnesse. For he took of God the fadir onour and glorie, bi siche maner vois slidun doun to hym fro the greet glorie, This is my loued sone, in whom Y haue plesid to me; here 18 ze hym. And we herden this vois brouzt from heuene, 19 whanne we weren with hym in the hooli hil. And we han a saddere word of prophecie, to which 3e 3yuynge tent don wel, as to a lanterne that 3yueth list in a derk place, til the dai bigynne to 3yue list, and the dai sterre sprenge in 3oure 20 hertis. And firste vndurstonde 3e this thing, that ech prophesie of scripture is not maad bi propre interpretacioun; 21 for prophesie was not broust ony tyme bi mannus wille, but the hooli men of God inspirid with the Hooli Goost spaken.

CAP. II.

Bur also false prophetis weren in the puple, as in 30u schulen. be maistris lieris, that schulen bringe in sectis of perdicioun; and thei denyen thilke Lord that bouzte hem, and bringen on 2 hem silf hasti perdicioun. And many schulen sue her letcheries, 3 bi whiche the weie of treuthe schal be blasfemyd; and thei schulen make marchaundie of 30u in coueytise bi feyned wordis. To whiche doom now a while ago ceessith not, and 4 the perdicioun of hem nappith not. For if God sparide not aungels synnynge, but bitook hem to be turmentid, and to be drawun doun with boondis of helle in to helle, to be kept in 5 to dom; and sparide not the firste world, but kept Noe, the eizthe man, the biforgoere of riztwisnesse, and brouzte in the 6 greet flood to the world of vnfeithful men; and he droof in to poudre the citees of men of Sodom and of men of Gommor, and dampnede bi turnyng vpsedoun, and putte hem the 7 ensaumple of hem that weren to doynge yuele; and delyuerid the iust Loth, oppressid of the wrong, and of the letcherouse 8 conuersacioun of cursid men; for in sizt and hering he was iust, and dwellide amongst hem that fro dai in to dai tur-9 mentiden with wickid werkis a just soule. For the Lord kan delyuere piteuouse men fro temptacioun, and kepe wickid 10 men in to the dai of dom to be turmentid; but more hem that walken aftir the fleisch, in coueytinge of vnclennesse, and

dispisen lordschiping, and ben boold, plesynge hem silf, and 11 dreden not to bringe in sectis, blasfemynge; where aungels, whanne thei ben more in strengthe and vertu, beren not that 12 was the execrable doom azens hem. But these ben as vnresonable beestis, kyndli in to takyng, and in to deth, blasfemynge in these thingis that thei knowen not, and schulen perische in 13 her corrupcioun, and resseyue the hire of vnrigtwisnesse. And thei gessen delicis of defouling and of wemme, to be likyngis of dai, flowynge in her feestis with delicis, doynge 14 letcherie with 30u, and han izen ful of auowtrie, and vnceessynge trespas, disseyuynge vnstidfast soulis, and han the herte 15 excercisid to coueitise; the sones of cursyng, that forsaken the rist weie, and erriden, suynge the weie of Balaam of 16 Bosor, which louyde the hire of wickidnesse. But he hadde repreuyng of his woodnesse; a doumb beest vndur 30k, that spak with vois of man, that forbede the vnwisdom of the 17 profete. These ben wellis with out watir, and mystis dryuun with whirlinge wyndys, to whiche the thicke mijst of derk-18 nessis is reserved. And thei speken in pryde of vanyte, and dissevuen in desiris of fleisch of letcherie hem, that scapen a 19 litil. Whiche lyuen in errour, and biheten fredom to hem, whanne thei ben seruauntis of corrupcioun. For of whom 20 ony man is ouercomun, of hym also he is seruaunt. For if men forsaken the vnclennessis of the world, bi the knowyng of oure Lord and sauvour Jhesu Crist, and eftsone ben wlappid in these, and ben ouercomun, the lattere thingis ben maad to 21 hem worse than the formere. For it was betere to hem to not knowe the weie of riztwisnesse, than to turne agen aftir the knowing, fro that hooli maundement that was bitakun to 22 hem. For thilke very prouerb bifelde to hem, The hound turnede azen to his castyng, and a sowe is waischun in walwyng in fenne.

CAP. III.

1 Lo! 3e moost dereworth britheren, Y write to 3ou this secounde epistle, in which Y stire zoure clere soule bi mon-2 esting togidere, that 3e be myndeful of the wordis, that Y biforseide of the hooli prophetis, and of the maundementis 3 of the hooli apostlis of the Lord and sauyour. First wite 3e this thing, that in the laste daies disseyueris schulen come in 4 disseit, goynge aftir her owne coueityngis, seivinge, Where is the biheest, or the comyng of hym? for sithen the fadris 5 dieden, alle thingis lasten fro the bigynnyng of creature. But it is hid fro hem willynge this thing, that heuenes were bifore, and the erthe of water was stondynge bi watir, of Goddis 6 word; bi which that ilke world clensid, thanne bi watir 7 perischide. But the heuenes that now ben, and the erthe, ben kept bi the same word, and ben reservyd to fier in to the 8 dai of doom and perdicioun of wickid men. But, 3e moost dere, this o thing be not hid to 30u, that o dai anentis God is as a thousynde zeeris, and a thousynde zeeris ben as o dai. 9 The Lord tarieth not his biheest, as summe gessen, but he doith pacientli for 30u, and wole not that ony men perische, to but that alle turne agen to penaunce. For the dai of the Lord schal come as a theef, in which heuenes with greet bire schulen passe, and elementis schulen be dissoluyd bir heete, and the erthe, and alle the werkis that ben in it, schulen 11 be brent. Therfor whanne alle these thingis schulen be dissolued, what manner men bihoueth it zou to be in hooli 12 lyuyngis and pitees, abidinge and hizynge in to the comyng of the dai of oure Lord Thesu Crist, bi whom heuenes brennynge schulen be dissoluyd, and elementis schulen faile bi brennyng 13 of fier. Also we abiden bi hise biheestis newe heuenes and 14 newe erthe, in which riztwisnesse dwellith. For which thing, ze moost dere, abidynge these thingis, be ze bisye to be

15 foundun to hym in pees vnspottid and vndefoulid. And deme 3e long abiding of oure Lord Jhesu Crist 3oure heelthe, as also oure moost dere brother Poul wroot to 3ou, bi wisdom 16 3ouun to hym. As and in alle epistlis he spekith in hem of these thingis; in which ben summe hard thingis to vndurstonde, whiche vnwise and vnstable men deprauen, as also 17 thei don othere scripturis, to her owne perdicioun. Therfor 3e, britheren, bifor witynge kepe 3ou silf, lest 3e be disseyued bi errour of vnwise men, and falle awei fro 3oure owne sad-18 nesse. But wexe 3e in the grace and the knowyng of oure Lord Jhesu Crist and oure Sauyour; to hym be glorie now and in to the dai of euerlastyngnesse. Amen.

I. JOHN.

CAP. I.

That thing that was fro the bigynnyng, which we herden, which we sayn with oure izen, which we bihelden, and oure hondis touchiden, of the word of lijf; and the lijf is schewid.

And we sayn, and we witnessen, and tellen to zou the euerlastynge lijf, that was anentis the fadir, and apperide to vs.

Therfor we tellen to zou that thing, that we seyn, and herden, that also ze haue felowschipe with vs, and oure felowschip be with the fadir, and with his sone Jhesu Crist. And we writen this thing to zou, that ze haue ioye, and that zoure ioye be ful. And this is the tellyng, that we herden of hym, and tellen to zou, that God is lizt, and ther ben no derknessis in 6 him. If we seien, that we han felawschip with hym, and we wandren in derknessis, we lien, and don not treuthe. But if we walken in lizt, as also he is in light, we han felawschip

togidere; and the blood of Jhesu Crist, his sone, clensith vs 8 fro al synne. If we seien, that we han no synne, we disgreyuen vs silf, and treuthe is not in vs. If we knowlechen oure synnes, he is feithful and iust, that he forzyue to vs oure synnes, and clense vs from al wickidnesse. And if we seien, we han not synned, we maken hym a liere, and his word is not in vs.

CAP. II.

MI litle sones, Y write to 30u these thingis, that 3e synnen not. But if ony man synneth, we han an advocat anentis the 2 fadir, Jhesu Crist, and he is the forzyuenes for oure synnes; and not oneli for oure synnes, but also for the synnes of al the 3 world. And in this thing we witen, that we knowen hym, if 4 we kepen hise comaundementis. He that seith that he knowith God, and kepith not hise comaundementis, is a 5 liere, and trewthe is not in hym. But the charite of God is perfit verili in hym, that kepith his word. In this thing we 6 witen, that we ben in hym, if we ben perfit in hym. He that seith, that he dwellith in hym, he owith for to walke, as he 7 walkide. Moost dere britheren, Y write to 30u, not a newe maundement, but the elde maundement, that ze hadden fro the bigynnyng. The elde maundement is the word, that ze 8 herden. Eftsoone Y write to 30u a newe maundement, that is trewe bothe in hym and in 30u; for derknessis ben passid, g and veri list schyneth now. He that seith, that he is in list, 10 and hatith his brother, is in derknesse 3it. He that loueth 11 his brothir, dwellith in list, and sclaundre is not in hym. But he that hatith his brother, is in derknessis, and wandrith in derknessis, and woot not whidir he goith; for derknessis 12 han blindid hise izen. Litle sones, Y write to zou, that zoure 13 synnes ben forzouun to zou for his name. Fadris, Y write to 30u, for 3e han knowun hym, that is fro the bigynnyng.

3onge men, Y write to 3ou, for 3e han ouercomun the wickid. 14 Y write to 30u, 30nge children, for 3e han knowe the fadir. Y write to 30u, britheren, for 3e han knowen hym, that is fro the bigynnyng. Y write to 30u, 30nge men, for 3e ben stronge, and the word of God dwellith in 30u, and 3e han 15 ouercomun the wickid. Nyle 3e loue the world, ne tho thingis that ben in the world. If ony man loueth the world, 16 the charite of the fader is not in hym. For al thing that is in the world, is coueitise of fleisch, and coueitise of izen, and pride of lijf, which is not of the fadir, but it is of the world. 17 And the world schal passe, and the coueitise of it; but he 18 that doith the wille of God, dwellith with outen ende. My litle sones, the laste our is; and as ze han herd, that antecrist cometh, now many antecristis ben maad; wherfor we witen, 19 that it is the laste our. Thei wenten forth fro vs, but thei weren not of vs; for if thei hadden be of vs, thei hadden dwelte with vs; but that thei be knowun, that thei ben not of 20 vs. But 3e han anointyng of the Hooli Goost, and knowen 21 alle thingis. Y wroot not to 30u, as to men that knowen not treuthe, but as to men that knowen it, and for ech leesing is 22 not of treuthe. Who is a liere, but this that denyeth that Jhesu is not Crist? This is antecrist, that denyeth the fadir, 23 and the sone. So ech that denyeth the sone, hath not the fadir; but he that knowlechith the sone, hath also the fadir. 24 That thing that 3e herden at the bigynnyng, dwelle it in 30u; for if that thing dwellith in 30u, which 3e herden at the bigynnyng, ze schulen dwelle in the sone and in the fadir. 25 And this is the biheeste, that he bihizte to vs euerlastinge 26 lijf. Y wroot these thingis to 30u, of hem that disseyuen 27 30u, and that the anoyntyng which 3e resseyueden of hym, dwelle in zou. And ze han not nede, that ony man teche 30u, but as his anoyntyng techith 30u of alle thingis, and it is tréwe, and it is not leesyng; and as he tauzte 30u, dwelle 3e

28 in hym. And now, 3e litle sones, dwelle 3e in hym, that whanne he schal appere, we haue a trist, and be not con29 foundid of hym in his comyng. If 3e witen that he is iust, wite 3e that also ech that doith ri3twisnesse, is borun of hym.

CAP, III.

I SE 3e what maner charite the fadir 3af to vs, that we be named the sones of God, and ben hise sones. For this thing 2 the world knewe not vs, for it knew not hym. Moost dere britheren, now we ben the sones of God, and git it apperide not, what we schulen be. We witen, that whanne he schal appere, we schulen be lijk hym, for we schulen se hym as 3 he is. And ech man that hath this hope in hym, makith 4 hym silf hooli, as he is hooli. Ech man that doith synne, 5 doith also wickidnesse, and synne is wickidnesse. And 3e witen, that he apperide to do awei synnes, and synne is not 6 in hym. Ech man that dwellith in hym, synneth not; and zech that synneth, seeth not hym, nether knew hym. Litle sones, no man disseyue 30u; he that doith riztwysnesse, is 8 iust, as also he is iust. He that doith synne, is of the deuel; for the deuel synneth fro the bigynnyng. In this thing the sone of God apperide, that he vndo the werkis of the deuel. g Ech man that is borun of God, doith not synne; for the seed of God dwellith in hym, and he may not do synne, for he is 10 borun of God. In this thing the sones of God ben knowun, and the sones of the feend. Ech man that is not just, is not 11 of God, and he that loueth not his brothir. For this is the tellyng, that 3e herden at the bigynnyng, that 3e loue ech 12 othere; not as Caym, that was of the yuele, and slouz his brother. And for what thing slous he him? for hise werkis 13 weren yuele, and hise brotheris iust. Britheren, nyle 3e 14 wondre, if the world hatith 30u. We witen, that we ben

translatid fro deeth to lijf, for we louen britheren. He that 15 loueth not, dwellith in deth. Ech man that hatith his brother, is a man sleere; and ze witen, that ech mansleere hath not 16 euerlastinge lijf dwellinge in hym. In this thing we han knowe the charite of God, for he puttide his lijf for vs, and 17 we owen to putte oure lyues for oure britheren. He that hath the catel of this world, and seeth that his brothir hath nede, and closith his entrailis fro hym, hou dwellith the 18 charite of God in hym? Mi litle sones, loue we not in 19 word, nethir in tunge, but in werk and treuthe. In this thing we knowen, that we ben of treuthe, and in his sizt we mo-20 nesten oure hertis. For if oure herte repreueth vs, God is 21 more than oure hert, and knowith alle thingis. Moost dere britheren, if oure herte repreueth not vs. we han trust to God; 22 and what euer we schulen axe, we schulen resseyue of hym, for we kepen hise comaundementis, and we don tho thingis 23 that ben plesaunt bifor hym. And this is the comaundement of God, that we bileue in the name of his sone Jhesu Crist, 24 and that we loue ech othere, as he 3af heeste to vs. And he that kepith hise comaundementis, dwellith in hym, and he in hym. And in this thing we witen, that he dwellith in vs, bi the spirit, whom he zaf to vs.

CAP. IV.

Moost dere britheren, nyle 3e bileue to ech spirit, but preue 3e spiritis, if thei ben of God; for many false prophetis wenten out in to the world. In this thing the spirit of God is knowun; ech spirit that knowlechith that Jhesu 3 Crist hath come in fleisch, is of God; and ech spirit that fordoith Jhesu, is not of God. And this is antecrist, of whom 3e herden, that he cometh; and rizt now he is in the 4 world. 3e, litle sones, ben of God, and 3e han ouercome

hym; for he that is in you is more, than he that is in the 5 world. Thei ben of the world, therfor thei speken of the 6 world, and the world herith hem. We ben of God; he that knowith God, herith vs; he that is not of God, herith not vs. In this thing we knowen the spirit of treuthe, and the spirit 7 of errour. Moost dere britheren, loue we togidere, for charite is of God; and ech that loueth his brother, is borun of God, 8 and knowith God. He that loueth not, knowith not God; 9 for God is charite. In this thing the charite of God apperide in vs, for God sente hise oon bigetun sone in to the world, 10 that we lyue bi hym. In this thing is charite, not as we hadden loued God, but for he firste louede vs, and sente hise 11 sone forzyuenesse for oure synnes. 3e moost dere britheren, 12 if God louede vs, we owen to loue ech other. No man say euer God; if we louen togidre, God dwellith in vs, and the 13 charite of hym is perfit in vs. In this thing we knowen, that we dwellen in hym, and he in vs; for of his spirit he zaf to 14 vs. And we sayen, and witnessen, that the fadir sente his 15 sone sauyour of the world. Who euer knowlechith, that Thesu is the sone of God, God dwellith in him, and he in 16 God. And we han knowun, and bileuen to the charite, that God hath in vs. God is charite, and he that dwellith in 17 charite, dwellith in God, and God in hym. In this thing is the perfit charite of God with vs, that we have trist in the dai 18 of dom; for as he is, also we ben in this world. Drede is not in charite, but perfit charite puttith out drede; for drede hath peyne. But he that dredith, is not perfit in charite. 19,20 Therfor loue we God, for he louede vs bifore. If ony man seith, that Y loue God, and hatith his brother, he is a liere. For he that loueth not his brothir, which he seeth, 21 hou mai he loue God, whom he seeth not? And we han this comaundement of God, that he that loueth God, loue also his. brothir.

CAP. V.

Есн man that bileueth that Ihesus is Crist, is borun of God; and ech man that loueth hym that gendride, loueth 2 hym that is borun of hym. In this thing we knowen, that we louen the children of God, whanne we louen God, and 3 don his maundementis. For this is the charite of God, that we kepe hise maundementis; and his maundementis ben 4 not heuy. For al thing that is borun of God, ouercometh the world; and this is the victorie that ouercometh the world, 5 oure feith. And who is he that ouercometh the world, but 6 he that bileueth that Jhesus is the sone of God? This is Thesus Crist, that cam bi watir and blood; not in water oonli, but in watir and blood. And the spirit is he that witnessith, 7 that Crist is treuthe. For thre ben, that 3yuen witnessing in heuene, the Fadir, the Sone, and the Hooli Goost; and these 8 thre ben oon. And thre ben, that 3yuen witnessing in erthe, g the spirit, water, and blood; and these thre ben oon. If we resseyuen the witnessing of men, the witnessing of God is more; for this is the witnessing of God, that is more, for he 10 witnesside of his sone. He that bileueth in the sone of God, hath the witnessing of God in hym. He that bileueth not to the sone, makith hym a liere; for he bileueth not in the 11 witnessing, that God witnesside of his sone. And this is the witnessyng, for God 3af to 3ou euerlastinge lijf, and this lijf 12 is in his sone. He that hath the sone of God, hath also lijf; 13 he that hath not the sone of God, hath not lift. I write to 30u these thingis, that 3e wite, that 3e han euerlastynge lijf, 14 which bileuen in the name of Goddis sone. And this is the trist which we han to God, that what euer thing we axen 15 aftir his wille, he schal here vs. And we witen, that he herith vs, what euer thing we axen; we witen, that we han 16 the axyngis, which we axen of hym. He that woot that his

brother synneth a synne not to deth, axe he, and lijf schal be 30uun to hym that synneth not to deth. Ther is a synne to 17 deth; not for it Y seie, that ony man preie. Ech wickid-18 nesse is synne, and ther is synne to deth. We witen, that ech man that is borun of God, synneth not; but the generacioun of God kepith hym, and the wickid touchith hym not. 19 We witen, that we ben of God, and al the world is set in 20 yuel. And we witen, that the sone of God cam in fleisch, and 3af to vs wit, that we know veri God, and be in the veri 21 sone of hym. This is veri God, and euerlastynge lijf. My litle sones, kepe 3e 30u fro maumetis.

II. JOHN.

THE eldere man, to the chosun ladi, and to her children, whiche Y loue in treuthe; and not Y aloone, but also alle 2 men that knowen treuthe; for the treuthe that dwellith in 3 30u, and with 30u schal be with outen ende. Grace be with 30u, merci, and pees of God the fadir, and of Jhesu Crist, 4 the sone of the fadir, in treuthe and charite. I joiede ful myche, for Y foond of thi sones goynge in treuthe, as we 5 ressevueden maundement of the fadir. And now Y preve thee, ladi, not as writinge a newe maundement to thee, but that that we hadden fro the bigynnyng, that we loue ech 6 other. And this is charite, that we walke after his maundementis. For this is the comaundement, that as ze herden at 7 the bigynnyng, walke 3e in hym. For many disseyueris wenten out in to the world, which knoulechen not that Ihesu Crist hath come in fleisch; this is a disseyuere and antecrist. 8 Se 3e 3ou silf, lest 3e lesen the thingis that 3e han wrougt,

9 that 3e resseyue ful mede; witynge that ech man that goith bifore, and dwellith not in the teching of Crist, hath not God. He that dwellith in the teching, hath bothe the sone and the 10 fadir. If ony man cometh to 30u, and bryngith not this teching, nyle 3e resseyue hym in to hous, nether seie 3e to 11 hym, Heil. For he that seith to hym, Heil, comyneth with hise yuel werkis. Lo! Y biforseide to 30u, that 3e be not 12 confoundid in the dai of oure Lord Jhesu Crist. Y haue mo thingis to write to 30u, and Y wolde not bi parchemyn and enke; for Y hope that Y schal come to 30u, and speke 13 mouth to mouth, that 30ur ioye be ful. The sones of thi chosun sistir greten thee wel. The grace of God be with thee. Amen.

III. JOHN.

THE eldere man to Gayus, most dere brother, whom Y loue in treuthe. Most dere brothir, of alle thingis Y make preyer, that thou entre, and fare welefuly, as thi soule doith welefuli. Y ioyede greetli, for britheren camen, and baren witnessing to thi treuthe, as thou walkist in treuthe. Y have not more grace of these thingis, than that Y here that my sones walke in treuthe. Most dere brother, thou doist feithfuli, what ever thou worchist in britheren, and that in to pilgrymys, which yeldiden witnessing to thi charite, in the sizt of the chirche; which thou leddist forth, and doist wel worthili to God. For thei wenten forth for his name, and token no thing of the hetenemen. Therfor we owen to resseyue siche, that we be even worcheris of treuthe. I hadde write peraventure to the chirche, but this Diotrepes, that loueth to bere primacie

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Y schal moneste hise werkis, whiche he doith, chidinge azens vs with yuel wordis. And as if these thingis suffisen not to hym, nether he resseyueth britheren, and forbedith hem that 11 resseyuen, and puttith out of the chirche. Moost dere brothir, nyle thou sue yuel thing, but that that is good thing. He that doith wel, is of God; he that doith yuel, seeth not 12 God. Witnessing is 30ldun to Demetrie of alle men, and of treuthe it silf; but also we beren witnessing, and thou 13 knowist, that oure witnessing is trewe. Y hadde many thingis to wryte to thee, but Y wolde not write to thee bi 14 enke and penne. For Y hope soone to se thee, and we schulen speke mouth to mouth. Pees be to thee. Frendis greten thee wel. Greete thou wel frendis bi name.

JUDE.

Judas, the seruaunt of Jhesu Crist, and brother of James, to these that ben louyd, that ben in God the fadir, and to hem that ben clepid and kept of Jhesu Crist, mercy, and pees, and charite be fillid to 30u. Moost dere britheren, Y doynge al bisynesse to write to 30u of 30ure comyn helthe, hadde nede to write to 30u, and preye to striue strongli for the feith that is onys takun to seyntis. For summe vnfeithful men priueli entriden, that sum tyme weren bifore writun in to this dom, and ouerturnen the grace of oure God in to letcherie, and denyen hym that is oneli a Lord, oure Lord Jhesu Crist. But Y wole moneste 30u onys, that witen alle thingis, that Jhesus sauyde his puple fro the lond of Egipt,

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6 and the secunde tyme loste hem that bileueden not. And he reseruede yndur derknesse aungels, that kepten not her prinshod, but forsoken her hous, in to the dom of the greet God, 7 in to euerlastynge bondis. As Sodom, and Gomorre, and the ny3 coostid citees, that in lijk maner diden fornycacioun, and zeden awei aftir othir fleisch, and ben maad ensaumple, 8 suffrynge peyne of euerelastinge fier. In lijk maner also these that defoulen the fleisch, and dispisen lordschip, and blas-9 femen mageste. Whanne Myzhel, arkaungel, disputide with the deuel, and stroof of Moises bodi, he was not hardi to brynge in dom of blasfemye, but seide, The Lord comaunde 10 to thee. But these men blasfemen, what euer thingis their knowen not. For what euer thingis thei knowen kyndli as 11 doumbe beestis, in these thei ben corupt. Wo to hem that wenten the weie of Caym, and that ben sched out bi errour of Balaam for mede, and perischiden in the 12 azenseiyng of Chore. These ben in her metis, feestynge togidere to filthe, with out drede fedinge hemsilf. These ben cloudis with out watir, that ben borun aboute of the wyndis; heruest trees with out fruyt, twies deed, drawun vp bi the 13 roote; wawis of the woode see, fomynge out her confusiouns; errynge sterris, to whiche the tempest of derknessis is kept 14 with outen ende. But Enoch, the seuenthe fro Adam, profeciede of these, and seide, Lo! the Lord cometh with hise 15 hooli thousandis, to do dom azens alle men, and to repreue alle vnfeithful men of alle the werkis of the wickidnesse of hem, bi whiche thei diden wickidli, and of alle the harde 16 wordis, that wyckid synneris han spoke azens God. These ben grutcheris ful of pleyntis, wandrynge aftir her desiris; and the mouth of hem spekith pride, worschipinge persoones, 17 bi cause of wynnyng. And 3e, moost dere britheren, be myndeful of the wordis, whiche ben bifor seid of apostlis of 18 oure Lord Thesu Crist; whiche seiden to 30u, that in the

laste tymes ther schulen come gilours, wandringe aftir her 19 owne desiris, not in pitee. These ben, whiche departen 20 hemsilf, beestli men, not hauvnge spirit. But 3e, moost dere britheren, aboue bilde 30u silf on 30ure moost hooli feith, and 21 preye 3e in the Hooli Goost, and kepe 30u silf in the loue of God, and abide 3e the merci of oure Lord Jhesu Crist in to 22 lijf euerlastynge. And repreue 3e these men that ben demed, 23 but saue 3e hem, and take 3e hem fro the fier. And do 3e merci to othere men, in the drede of God, and hate 3e also 24 thilke defoulid coote, which is fleischli. But to him that is mizti to kepe zou with out synne, and to ordevne bifore the sizt of his glorie zou vnwemmed in ful out ioye, in the 25 comynge of oure Lord Jhesu Crist, to God aloone oure sauyour, bi Jhesu Crist oure Lord, be glorie, and magnefiyng, empire, and power, bifore alle worldis, and now and in to alle worldis of worldis. Amen.

APOCALYPSE.

CAP. I.

APOCALIPS of Jhesu Crist, which God 3af to hym to make open to hise seruauntis, whiche thingis it bihoueth to be maad soone. And he signyfiede, sending bi his aungel to 2 his seruaunt Joon, whiche bar witnessing to the word of God, and witnessing of Jhesu Crist, in these thingis, what 3 euer thingis he say. Blessid is he that redith, and he that herith the wordis of this prophecie, and kepith tho thingis 4 that ben writun in it; for the tyme is ni3. Joon to seuene chirchis, that ben in Asie, grace and pees to 3ou, of him

that is, and that was, and that is to comynge; and of the 5 seuene spiritis, that ben in the sizt of his trone; and of Jhesu Crist, that is a feithful witnesse, the firste bigetun of deed men, and prince of kingis of the erthe; which louyde vs, and 6 waischide vs fro oure synnes in his blood, and made vs a kyngdom, and preestis to God and to his fader; to hym 7 be glorie and empire in to worldis of worldis. Amen. Lo! he cometh with clowdis, and ech ize schal se hym, and thei that prickiden hym; and alle the kynredis of the erthe 8 schulen beweile hem silf on hym. 3he, Amen! Y am alpha and oo, the bigynnyng and the ende, seith the Lord God, that is, and that was, and that is to comynge, almysti. 9 I, Joon, 30ure brothir, and partener in tribulacioun, and kingdom, and pacience in Crist Jhesu, was in an ile, that is clepid Pathmos, for the word of God, and for the witnessyng 10 of Jhesu. Y was in spirit in the Lordis dai, and Y herde bihynde me a greet vois, as of a trumpe, seiynge to me, II Write thou in a book that thing that thou seest, and sende to the seuene chirchis that ben in Asie; to Ephesus, to Smyrma, and to Pergamus, and to Tiatira, and to Sardis, 12 and to Filadelfia, and to Loadicia. And Y turnede, that Y schulde se the vois that spak with me; and Y turnede, and 13 Y say seuene candelstikis of gold, and in the myddil of the seuene goldun candelstikis oon lijk to the sone of man, clothid with a long garnement, and gird at the tetis with 14 a goldun girdil. And the heed of hym and his heeris weren whijt, as whijt wolle, and as snow; and the izen of hym 15 as flawme of fier, and hise feet lijk to latoun, as in a brennynge chymney; and the vois of hym as the vois of 16 many watris. And he hadde in his rizt hoond seuene sterris, and a swerd scharp on euer ethir side wente out of his mouth; and his face as the sunne schyneth in his virtu. 17 And whanne Y hadde seyn hym, Y felde doun at hise feet,

as deed. And he puttide his ri3t hond on me, and seide, Nyle thou drede; Y am the firste and the laste; and Y am 18 alyue, and Y was deed; and lo! Y am lyuynge in to worldis 19 of worldis, and Y haue the keyes of deth and of helle. Therfor write thou whiche thingis thou hast seyn, and whiche ben, 20 and whiche it bihoueth to be don aftir these thingis. The sacrament of the seuene sterris, which thou seizest in my ri3t hond, and the seuene goldun candelstikis; the seuene sterris ben aungels of the seuene chirchis, and the seuene candelstikis ben seuene chirchis.

CAP. II.

I AND to the aungel of the chirche of Efesus write thou, These thingis seith he, that holdith the seuene sterris in his rist hond, which walkith in the middil of the seuene goldun 2 candilstikis. Y woot thi werkis, and trauel, and thi pacience, and that thou maist not suffre yuele men; and thou hast asaied hem that seien that thei ben apostlis, and ben not, and 3 thou hast foundun hem lieris; and thou hast pacience, and 4 thou hast suffrid for my name, and failidist not. But Y haue azens thee a fewe thingis, that thou hast left thi firste charite. 5 Therfor be thou myndeful fro whennus thou hast falle, and do penaunce, and do the firste werkis; ether ellis, Y come soone to thee, and Y schal moue thi candilstike fro his place, but 6 thou do penaunce. But thou hast this good thing, that thou hatidist the dedis of Nycholaitis, the whiche also Y hate. 7 He that hath eeris, here he, what the spirit seith to the chirchis. To hym that ouercometh Y schal zyue to ete of 8 the tre of lijf, that is in the paradis of my God. And to the aungel of the chirche of Smyrma write thou, These thingis g seith the firste and the laste, that was deed, and lyueth. Y woot thi tribulacioun, and thi pouert, but thou art riche; and

thou art blasfemyd of hem, that seien, that thei ben Jewis, and 10 ben not, but ben the synagoge of Sathanas. Drede thou no thing of these thingis, whiche thou schalt suffre. Lo! the deuel schal sende summe of 30u in to prisoun, that 3e be temptid; and ze schulen haue tribulacioun ten daies. Be thou feithful to the deth, and Y schal zyue to thee a coroun 11 of lijf. He that hath eeris, here he, what the spirit seith to the chirchis. He that ouercometh, schal not be hirt of the 12 secounde deth. And to the aungel of the chirche of Pergamus write thou, These thingis seith he, that hath the swerd 13 scharp on ech side. Y woot where thou dwellist, where the seete of Sathanas is; and thou holdist my name, and denyedist not my feith. And in tho daies was Antifas, my feithful witnesse, that was slayn at 30u, where Sathanas dwell-14 ith. But Y have agens thee a fewe thingis; for thou hast there men holdinge the teching of Balaam, which tauzte Balaac for to sende sclaundre bifor the sones of Israel, to ete 15 of sacrificis of ydols, and to do fornicacioun; so also thou 16 hast men holdinge the teching of Nycholaitis. Also do thou penaunce; zif ony thing lesse, Y schal come soone to thee, 17 and Y schal fizte with hem with the swerd of my mouth. He that hath eeris, here he, what the spirit seith to the chirches. To him that ouercometh Y schal zyue aungel mete hid; and Y schal zyue to hym a whiit stoon, and in the stoon a newe name writun, which no man knowith, but he that 18 takith. And to the aungel of the chirche of Tiatira write thou, These thingis seith the sone of God, that hath izen 19 as flawme of fier, and hise feet lijk latoun. Y knowe thi werkis, and feith, and charite, and thi seruyce, and thi pa-20 cience, and thi laste werkis mo than the formere. But Y haue azens thee a fewe thingis; for thou suffrist the womman Jesabel, which seith that sche is a prophetesse, to teche and disseyue my seruauntis, to do letcherie, and to ete of thingis

21 offrid to idols. And Y 3af to hir time, that sche schulde do penaunce, and sche wolde not do penaunce of hir fornyca-22 cioun. And lo! Y sende hir in to a bed, and thei that doen letcherie with hir schulen be in moost tribulacioun, but thei 23 don penaunce of hir werkis. And Y schal slee hir sones in to deth, and alle chirchis schulen wite, that Y am serchinge reynes and hertis; and Y schal zyue to ech man of zou after 24 hise werkis. And Y seie to 30u, and to othere that ben at Tiatire, who euer han not this teching, and that knewen not the hiznesse of Sathanas, hou thei seien, Y schal not sende on 25 30u another charge; netheles holde 3e that that 3e han, til Y 26 come. And to hym that schal ouercome, and that schal kepe til in to the ende my werkis, Y schal zyue power on folkis, 27 and he schal gouerne hem in an yrun zerde; and thei schulen 28 be brokun to gidre, as a vessel of a pottere, as also Y resseyuede of my fadir; and Y schal zyue to hym a morewe 29 sterre. He that hath eeris, here he, what the spirit seith to the chirchis.

CAP. III.

These thingis seith he, that hath the seuene spiritis of God, and the seuene sterris. Y woot thi werkis, for thou hast a a name, that thou lyuest, and thou art deed. Be thou wakynge, and conferme thou othere thingis, that weren to diynge; for Y fynde not thi werkis fulle bifore my God. Therfor haue thou in mynde, hou thou resseyuedist, and herdist; and kepe, and do penaunce. Therfor if thou wake not, Y schal come as a ny3t theef to thee, and thou schalt not wite in what our Y schal come to thee. But thou hast a fewe names in Sardis, whiche han not defoulid her clothis; and thei schulen walke with me in whijt clothis, for thei ben worthi. He that ouercometh, schal be clothid thus with whijt clothis; and Y

schal not do awei his name fro the book of lijf, and Y schal knouleche his name bifore my fadir, and bifore hise aungels. 6 He that hath eeris, here he, what the spirit seith to the 7 chirchis. And to the aungel of the chirche of Filadelfie write thou, These thingis seith the hooli and trewe, that hath the keie of Dauid; which openeth, and no man closith, he 8 closith, and no man openith. I woot thi werkis, and lo! Y gaf bifore thee a dore opened, which no man may close; for thou hast a litil vertu, and hast kept my word, and denyest 9 not my name. Lo! Y schal zyue to thee of the synagoge of Sathanas, whiche seien that thei ben Jewis, and ben not, but lyen. Lo! Y schal make hem, that thei come, and worschipe 10 byfor thi feet; and thei schulen wite, that Y louyde thee, for thou keptist the word of my pacience. And Y schal kepe thee fro the our of temptacioun, that is to comynge in to 11 al the world, to tempte men that dwellen in erthe. Lo! Y come soone; holde thou that that thou hast, that no man 12 take thi coroun. And hym that schal ouercome, Y schal make a pilere in the temple of my God, and he schal no more go out; and Y schal write on hym the name of my God, and the name of the citee of my God, of the newe Jerusalem, that cometh 13 doun fro heuene of my God, and my newe name. He that 14 hath eeris, here he, what the spirit seith to the chirchis. And to the aungel of the chirche of Laodice write thou, These thingis seith Amen, the feithful witnesse and trewe, which 15 is bigynnyng of Goddis creature. I woot thi werkis, for nether thou art cold, nether thou art hoot; Y wolde that 16 thou were could, ethir hoot; but for thou art lew, and nether cold, nether hoot, Y schal bigynne to caste thee out of my 17 mouth. For thou seist, That Y am riche, and ful of goodis, and Y have nede of no thing; and thou wost not, that thou art a wretche, and wretcheful, and pore, and blynde, and 18 nakid. Y counsele thee to bie of me brent gold, and preued,

that thou be maad riche, and be clothid with whijt clothis, that the confusioun of thi nakidnesse be not seen; and 19 anoynte thin izen with a collerie, that thou se. Y repreue, and chastise whom Y loue; therfor sue thou goode men, and 20 do penaunce. Lo! Y stonde at the dore, and knocke; if ony man herith my voys, and openith the zate to me, Y schal 21 entre to hym, and soupe with hym, and he with me. And Y schal zyue to hym that schal ouercome, to sitte with me in my trone, as also Y ouercam, and sat with my fadir in his 22 trone. He that hath eeris, here he, what the spirit seith to the chirchis.

CAP. IV.

AFTIR these thingis Y say, and lo! a dore was openyd in heuene. And the firste vois that Y herde, was as of a trumpe spekinge with me, and seide, Stye thou vp hidur, and Y shal schewe to thee whiche thingis it bihoueth to be don soone 2 aftir these thingus. Anoon Y was in spirit, and lo! a seete 3 was sett in heuene, and vpon the seete oon sittynge. And he that sat, was lijk the sixt of a stoon iaspis, and to sardyn; and a reynbowe was in cumpas of the seete, lijk the sixt 4 of smaragdyn. And in the cumpas of the seete weren foure and twenti smale seetis; and aboue the troones foure and twenti eldre men sittinge, hilid aboute with whijt clothis, and 5 in the heedis of hem goldun corouns. And leitis, and voices, and thundringis camen out of the trone; and seuene laumpis brennynge bifore the trone, whiche ben the seuene spiritis of 6 God. And bifor the seete as a see of glas, lijk a crystal, and in the myddil of the seete, and in the cumpas of the seete, 7 foure beestis ful of izen bifore and bihynde. And the firste beeste lijk a lyoun; and the secounde beeste lijk a calf; and the thridde beeste hauynge a face as of a man; and the 8 fourthe beeste lijk an egle fleynge. And the foure beestis

hadden euery of hem sixe wyngis; and al aboute and with ynne thei weren ful of izen; and thei hadden not reste dai and nyzt, seiynge, Hooli, hooli, hooli, the Lord God almyzti, 9 that was, and that is, and that is to comynge. And whanne the foure beestis zauen glorie, and honour, and blessing to hym that sat on the trone, that lyueth in to worldis of worldis, 10 the foure and twenti eldre men fellen doun bifor hym that sat on the trone, and worschipiden hym that lyueth in to worldis of worldis. And thei casten her corouns bifor the trone, and 11 seiden, Thou, Lord oure God, art worthi to take glorie, and onour, and vertu; for thou madist of nouzt alle thingis, and for thi wille tho weren, and ben maad of nouzt.

CAP. V.

AND Y say in the rigthond of the sittere on the trone, a book writun with ynne and with out, and seelid with seuene 2 seelis. And Y say a strong aungel, prechynge with a greet vois, Who is worthi to opene the book, and to vndon the 3 seelis of it? And noon in heuene, nether in erthe, nether 4 vnder erthe, myste opene the book, nether biholde it. And Y wepte myche, for noon was founde worthi to opene 5 the book, nethir to se it. And oon of the eldre men seide to me, Wepe thou not; lo I a lioun of the lynage of Juda, the roote of Dauid, hath ouercomun to opene the book, and to 6 vndon the seuene seelis of it. And Y say, and lo! in the myddil of the trone, and of the foure beestis, and in the myddil of the eldre men, a lombe stondynge as slayn, that hadde seuene hornes, and seuene izen, whiche ben seuene 7 spiritis of God, sent in to al the erthe. And he cam, and took of the rightnond of the sittere in the trone the book. 8 And whanne he hadde opened the book, the foure beestis and the foure and twenti eldre men fellen doun bifore the lomb;

and hadden ech of hem harpis, and goldun violis ful of 9 odours, whiche ben the preyeris of seyntis. And thei sungun a newe song, and seiden, Lord oure God, thou art worthi to take the book, and to opene the seelis of it; for thou were slayn, and azenbouztist vs to God in thi blood, of ech lynage, 10 and tunge, and puple, and nacioun; and madist vs a kyngdom, and prestis to oure God; and we schulen regne on 11 erthe. And Y say, and herde the vois of many aungels al aboute the trone, and of the beestis, and of the eldre men. And the noumbre of hem was thousyndis of thousyndis, 12 seignge with a greet vois, The lomb that was slayn, is worthi to take vertu, and godhed, and wisdom, and strengthe, 13 and onour, and glorie, and blessing. And ech creature that is in heuene, and that is on erthe, and vndur erthe, and the see, and whiche thingis ben in it, Y herde alle seivnge, To hym that sat in the trone, and to the lomb, blessyng, and 14 onour, and glorie, and power, in to worldis of worldis. And the foure beestis seiden, Amen. And the foure and twenti eldre men fellen doun on her faces, and worschipiden hym that lyueth in to worldis of worldis.

CAP. VI.

AND Y sai, that the lomb hadde openyd oon of the seuene seelis. And Y herde oon of the foure beestis seiynge, as a vois of thundur, Come, and se. And Y sai, and lo! a white hors; and he that sat on hym hadde a bouwe, and a coroun was 30uun to hym. And he wente out ouercomynge, that he 3 schulde ouercome. And whanne he hadde openyd the secounde seel, I herde the secounde beest seiynge, Come thou, 4 and se. And another reed hors wente out; and it was 30uun to hym that sat on hym, that he schulde take pees fro the erthe, and that thei sle to gidere hem silf; and a greet

5 swerd was 30uun to hym. And whanne he hadde openyd the thridde seel, Y herde the thridde beest seignge, Come thou, and se. And lo! a blak hors; and he that sat on 6 hym hadde a balaunce in his hond. And Y herde as a vois in the myddil of the foure beestis, seivnge, A bilibre of wheete for a peny, and thre bilibris of barli for a peny; and hirte 7 thou not wyn, ne oile. And whanne he hadde openyd the fourthe seel, Y herde a vois of the foure beestis, seiynge, 8 Come thou, and se. And lo! a pale hors; and the name was Deth to hym that sat on hym, and helle suede hym. And power was 30uun to hym on foure partis of the erthe, for to sle with swerd, and with hungur, and with deth, and with 9 beestis of the erthe. And whanne he hadde opened the fyuethe seel, Y say vndur the auter the soulis of men slayn for the word of God, and for the witnessing that thei hadden. 10 And thei crieden with a greet vois, and seiden, Hou long thou, Lord, that art hooli and trewe, demest not, and vengest 11 not oure blood of these that dwellen in the erthe? And white stoolis, for ech soule a stoole, weren 30uun to hem; and it was seide to hem, that thei schulden reste zit a litil tyme, til the noumbre of her felowis and of her britheren ben 12 fulfillid, that ben to be slayn, as also thei. And Y say, whanne he hadde openyd the sixte seel, and lo! a greet erthe mouyng was maad; and the sunne was maad blak, as 13 a sak of heire, and al the moone was maad as blood. And the sterris of heuene felden down on the erthe, as a fige tre sendith his vnripe figis, whanne it is mouyd of a greet wynd. 14 And heuene wente awei, as a book wlappid in; and alle 15 munteyns and ilis weren mouyd fro her placis. And kingis of the erthe, and princis, and tribunes, and riche, and stronge, and ech bonde man, and freman, hidden hem in dennys and 16 stoonys of hillis. And thei seien to hillis and to stoonys, Falle ze on vs, and hide ze vs fro the face of hym that sittith on the 17 trone, and fro the wrath of the lomb; for the greet dai of her wraththe cometh, and who schal mowe stonde?

CAP. VII.

AFTIR these thingis Y sai foure aungels stondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe, that thei blewen not on the erthe, nether on the see, 2 nether on ony tre. And Y saw; anothir aungel stiynge fro the risynge of the sunne, that hadde a signe of the lyuynge God. And he criede with a greet vois to the foure aungels, to whiche it was zouun to nove the erthe, and the see, and 3 seide, Nyle 3e nove the erthe, and see, nether trees, til we marken the seruauntis of oure God in the forhedis of hem. 4 And I herde the noumbre of men that weren markid, an hundrid thousynde and foure and fourti thousynde markid, of 5 euery lynage of the sones of Israel; of the lynage of Juda, twelue thousynde markid; of the lynage of Ruben, twelue thousynde markid; of the lynage of Gad, twelue thousynde 6 markid; of the lynage of Aser, twelue thousynde markid; of the lynage of Neptalym, twelue thousynde markid; of the 7 lynage of Manasse, twelue thousynde markid; of the lynage of Symeon, twelue thousynde markid; of the lynage of Leuy, twelue thousynde markid; of the lynage of Isachar, twelue 8 thousynde markid; of the lynage of Zabulon, twelue thousynde markid; of the lynage of Joseph, twelue, thousynde markid; of the lynage of Beniamyn, twelue thousynde markid. Aftir these thingis Y sai a greet puple, whom no man myste noumbre, of alle folkis, and lynagis, and puplis, and langagis, stondinge bifore the trone, in the sizt of the lomb; and thei weren clothid with white stoolis, and palmes 10 weren in the hondis of hem. And thei crieden with greet vois, and seiden. Heelthe to oure God, that sittith on the

It troone, and to the lombe. And alle aungels stoden al aboute the trone, and the eldre men, and the foure beestis. And thei fellen doun in the sixt of the trone, on her faces, and 12 worschipiden God, and seiden, Amen! blessyng, and clerenesse, and wisdom, and doynge of thankingis, and honour, and vertu, and strengthe to oure God, in to worldis of worldis. 13 Amen. And oon of the senyours answerde, and seide to me, Who ben these, that ben clothid with white stoolis? and 14 fro whennus came thei? And Y seide to hym, My lord, thou woost. And he seide to me, These ben thei, that camen fro greet tribulacioun, and waischiden her stoolis, and maden 15 hem white in the blood of the lomb. Therfor thei ben bifor the trone of God, and seruen to hym dai and nizt, in his temple. And he that sittith in the trone, dwellith on hem. 16 Thei schulen no more hungur, nether thirste, nether sunne 17 schal falle on hem, ne ony heete. For the lomb, that is in the myddil of the trone, schal gouerne hem, and schal lede forth hem to the wellis of watris of lijf; and God schal wipe awei ech teer fro the izen of hem.

CAP. VIII.

And whanne he hadde openyd the seuenthe seel, a silence 2 was maad in heuene, as half an our. And Y say seuene aungels stondinge in the si3t of God, and seuene trumpis 3 weren 30uun to hem. And another aungel cam, and stood bifor the auter, and hadde a goldun censer; and many encencis weren 30uun to hym, that he schulde 3yue of the preiers of alle seyntis on the goldun auter, that is bifor the 4 trone of God. And the smoke of encencis of the preiers of the hooli men stiede vp fro the aungels hoond bifor God. 5 And the aungel took the censere, and fillide it of the fier of the auter, and castide in to the erthe. And thundris, and

voices, and leityngis weren maad, and a greet erthe mouyng. 6 And the seuene aungels, that hadden seuene trumpis, maden 7 hem redi, that thei schulden trumpe. And the firste aungel trumpide; and hail was maad, and fier meynd togidere in blood; and it was sent in to the erthe. And the thridde part of the erthe was brent, and the thridde part of trees 8 was brent, and al the green gras was brent. And the secunde aungel trumpide; and as a greet hil brennynge with fier was g cast in to the see; and the thridde part of the see was maad blood, and the thridde part of creature was deed, that hadde lyues in the see, and the thridde part of schippis perischide. 10 And the thridde aungel trumpide; and a greet sterre brennynge as a litil brond, felle fro heuene; and it felle in to the 11 thridde part of floodis, and in to the wellis of watris. And the name of the sterre is seid Wormod. And the thridde part of watris was maad in to wormod; and many men 12 weren deed of the watris, for tho weren maad bittere. And the fourthe aungel trumpide; and the thridde part of the sunne was smytun, and the thridde part of the moone, and the thridde part of sterris, so that the thridde part of hem was derkid, and the thridde part of the dai schynede not, and 13 also of the nyst. And Y say, and herde the vois of an egle fleynge bi the myddil of heuene, and seiynge with a greet vois, Wo! wo! wo! to men that dwellen in erthe, of the othir voices of thre aungels, that schulen trumpe aftir.

CAP. IX.

And the fyuethe aungel trumpide; and Y say, that a sterre hadde falle down fro heuene in to erthe; and the keye of the pit of depnesse was 30uun to it. And it openede the pit of depnesse, and a smoke of the pit stiede vp, as the smoke of a greet furneis; and the sunne was derkid, and the eir, of the smoke of the pit. And locustis wenten out of the smoke of

the pit in to erthe; and power was souun to hem, as scor-4 piouns of the erthe han power. And it was comaundid to hem, that thei schulden not hirte the gras of erthe, nether ony grene thing, nether ony tre, but oneli men, that han not 5 the signe of God in her forhedis. And it was 30uun to hem, that thei schulden not sle hem, but that thei schulden be turmentid fyue monethis; and the turmentyng of hem, as the 6 turmentyng of a scorpioun, whanne he smytith a man. And in tho daies men schulen seke deth, and thei schulen not fynde it; and thei schulen desire to die, and deth schal fle fro 7 hem. And the licnesse of locustis ben lijk horsis maad redi in to batel; and on the heedis of hem as corouns lijk gold, and 8 the facis of hem as the faces of men. And thei hadden heeris, as heeris of wymmen; and the teeth of hem weren as teeth 9 of liouns. And thei hadden haburiouns, as yren haburiouns, and the vois of her wengis as the vois of charis of many horsis 10 rennynge in to batel. And thei hadden tailis lijk scorpiouns, and prickis weren in the tailis of hem; and the myst of hem 11 was to nove men fyue monethis. And thei hadden on hem a kyng, the aungel of depnesse, to whom the name bi Ebrew is Laabadon, but bi Greek Appollion, and bi Latyn he hath 12 a name Extermynans, that is, a distriere. O wo is passid, 13 and lo! 3it comen twei woes. Aftir these thingis also the sixte aungel trumpide; and Y herde a vois fro foure corneris 14 of the goldun auter, that is bifore the izen of God, and seide to the sixte aungel that hadde a trumpe, Vnbynde thou foure 15 aungels, that ben boundun in the greet flood Eufrates. And the foure aungels weren vnboundun, which weren redi in to our, and dai, and monethe, and zeer, to sle the thridde part 16 of men. And the noumbre of the oost of horse men was twenti thousynde sithis ten thousynde. Y herde the noumbre 17 of hem. And so Y say horsis in visioun; and thei that saten on hem hadden firy haburiouns, and of iacynt, and of brymstoon. And the heedis of the horsis weren as heedis of liouns; and fier, and smoke, and brymston, cometh forth of 18 the mouth of hem. Of these thre plagis the thridde part of men was slayn, of the fier, and of the smoke, and of the 19 brymston, that camen out of the mouth of hem. For the power of the horsis is in the mouth of hem, and in the tailis of hem; for the tailis of hem ben lyk to serpentis, hauynge 20 heedis, and in hem thei noyen. And the tothir men, that weren not slayn in these plagis, nether dyden penaunce of the werkis of her hondis, that thei worschipeden not deuelis, and simylacris of gold, and of siluer, and of bras, and of stoon, and of tre, whiche nethir mown se, nether heere, 21 nether wandre; and diden not penaunce of her mansleyngis, nether of her witchecraftis, nethir of her fornicacioun, nethir of her theftis, weren slayn.

CAP. X.

And Y say another stronge aungel comynge doun fro heuene, clothid with a cloude, and the reynbowe on his heed; and the face of him was as the sunne, and the feet of hym 2 as a piler of fier. And he hadde in his hoond a litil book openyd; and he sette his rist foot on the see, and the left 3 foot on the erthe. And he criede with a greet vois, as a lioun whanne he roreth; and whanne he hadde cried, the seuene 4 thundris spaken her voicis. And whanne the seuene thundris hadden spoken her voicis, Y was to writynge. And Y herde a vois fro heuene, seiynge, Marke thou what thingis the seuene 5 thundris spaken, and nyle thou write hem. And the aungel whom Y say stondinge aboue the see, and aboue the erthe, 6 lifte vp his hond to heuene, and swoor bi hym that lyueth in to worldis of worldis, that maad of noust heuene, and tho thingis whiche ben in it, and the erthe, and tho thingis that

ben in it, and the see, and tho thingis that ben in it, that 7 time schal no more be. But in the daies of the vois of the seuenethe aungel, whanne he schal bigynne to trumpe, the mysterie of God schal be endid, as he prechide bi hise ser-8 uauntis prophetis. And Y herde a vois fro heuene eftsoone spekynge with me, and seiynge, Go thou, and take the book, that is openyd, fro the hoond of the aungel, that stondith g aboue the see, and on the lond. And Y wente to the aungel, and seide to hym, that he schulde zyue me the book. And he seide to me, Take the book, and deuoure it; and it schal make thi wombe to be bittir, but in thi mouth it schal 10 be swete as hony. And Y took the book of the aungels hond, and deuouride it, and it was in my mouth as swete hony; and whanne Y hadde deuourid it, my wombe was 11 bittere. And he seide to me, It bihoueth thee eftsoone to prophesie to hethene men, and to puplis, and langagis, and to many kingis.

CAP. XI.

And a reed lijk a zerde was zouun to me, and it was seid to me, Rise thou, and meete the temple of God, and the auter, and men that worschipen in it. But caste thou out the forzerd, that is with out the temple, and mete not it; for it is zouun to hethene men, and thei schulen defoule the hooli citee bi fourti monethis and tweyne. And Y schal zyue to my twey witnessis, and thei schulen prophesie a thousynde daies two hundrid and sixti, and schulen be clothid with sackis. These ben tweyne olyues, and twei candilstikis, and thei stonden in the sizt of the Lord of the erthe. And if ony man wole anoye hem, fier schal go out of the mouth of hem, and schal deuoure her enemyes. And if ony wole hirte hem, thus it bihoueth hym to be slayn. These han power to close heuene, that it reyne not in the daies of her

prophesie; and thei han power on watris, to turne hem in to blood; and to smyte the erthe with euery plage, and as ofte 7 as thei wolen. And whanne thei schulen ende her witnessing, the beeste that stieth vp fro depnesse, schal make batel azens hem, and schal ouercome hem, and schal sle hem. 8 And the bodies of hem schulen ligge in the stretis of the greet citee, that is clepid goostli Sodom, and Egipt, where 9 the Lord of hem was crucified. And summe of lynagis, and of puplis, and of langagis, and of hethene men, schulen se the bodies of hem bi thre daies and an half; and thei schulen 10 not suffre the bodies of hem to be put in biriels. And men enhabitynge the erthe schulen haue ioye on hem; and thei schulen make myrie, and schulen sende ziftis togidere, for these twei prophetis turmentiden hem that dwellen on the erthe. 11 And aftir thre daies and an half, the spirit of lijf of God entride in to hem; and thei stoden on her feet, and greet 12 dreed felle on hem that sayn hem. And thei herden a greet vois fro heuene, seiynge to hem, Come vp hidir. And thei stieden in to heuene in a cloude, and the enemyes of hem 13 sayn hem. And in that our a greet erthe mouyng was maad, and the tenthe part of the citee felle doun; and the names of men seuene thousynde weren slayn in the erthe mouyng; and the tother weren sent in to drede, and gauen glorie to 14 God of heuene. The secounde wo is gon, and lo! the thridde 15 wo schal come soone. And the seuenthe aungel trumpide, and grete voicis weren maad in heuene, and seiden, The rewme of this world is maad oure Lordis, and of Crist, his sone; and he schal regne in to worldis of worldis. Amen. 16 And the foure and twenti eldre men, that saten in her seetis in the sizt of the Lord, fellen on her faces, and worschipiden 17 God, and seiden, We don thankyngis to thee, Lord God almysti, which art, and which were, and which art to comynge; which hast takun thi greet vertu, and hast regned, 18 And folkis ben wrooth, and thi wraththe cam, and tyme of dede men to be demyd, and to 3elde mede to thi seruauntis, and prophetis, and halewis, and dredynge thi name, to smale and to grete, and to district hem that corrumpiden the erthe.

CAP. XII.

19 And the temple of God in heuene was openyd, and the arke of his testament was seyn in his temple; and leityngis weren maad, and voices, and thondris, and erthe mouyng, , and greet hail. And a greet signe apperide in heuene; a womman clothid with the sunne, and the moone vndur hir 2 feet, and in the heed of hir a coroun of twelue sterris. And sche hadde in wombe, and sche crieth, trauelynge of child, 3 and is turmentid, that sche bere child. And another signe was seyn in heuene; and lo! a greet reede dragoun, that hadde seuene heedis, and ten hornes, and in the heedis of 4 hym seuene diademes. And the tail of hym drow the thridde part of sterris of heuene, and sente hem in to the erthe. And the dragoun stood bifore the womman, that was to berynge child, that whanne sche hadde borun child, he 5 schulde deuoure hir sone. And sche bar a knaue child, that was to reulinge alle folkis in an yrun zerde; and hir sone was 6 rauyschid to God, and to his trone. And the womman flei in to wildirnesse, where sche hath a place maad redi of God, that he fede hir there a thousynde daies two hundrid and 7 sixti. And a greet batel was maad in heuene, and Myzhel and hise aungels fourten with the dragoun. And the dragoun 8 fauzt, and hise aungels; and thei hadden not myzt, nether o the place of hem was foundun more in heuene. And thilke dragoun was cast doun, the greet elde serpent, that is clepid the Deuel, and Sathanas, that disseyueth al the world; he was cast doun in to the erthe, and hise aungels weren 10 sent with hym. And Y herde a greet vois in heuene, seivinge, Now is maad helthe, and vertu, and kyngdom of oure God, and the power of his Crist; for the accuser of oure britheren is cast doun, which accuside hem bifor the sizte of oure 11 God dai and nyst. And thei ouercamen hym for the blood of the lomb, and for the word of his witnessing; and their 12 louyden not her lyues til to deth. Therfor, 3e heuenes, be 3e glad, and 3e that dwellen in hem. Wo to the erthe, and to the see; for the fend is come down to 3ou, and hath greet 13 wraththe, witynge that he hath litil tyme. And after that the dragoun sai, that he was cast down to the erthe, he pursuede 14 the womman, that bare the knaue child. And twei wengis of a greet egle weren zouun to the womman, that sche schulde flee in to deseert, in to hir place, where sche is fed by tyme, and tymes, and half a tyme, fro the face of the 15 serpent. And the serpent sente out of his mouth aftir the womman watir as a flood, that he schulde make hir to be 16 drawun of the flood. And the erthe helpide the womman, and the erthe openyde his mouth, and soop up the flood, 17 that the dragoun sente of his mouth. And the dragoun was wrooth azens the womman, and he wente to make batel with othere of hir seed, that kepen the maundementis of God, 18 and han the witnessing of Jhesu Crist. And he stood on the grauel of the see.

CAP. XIII.

1 And Y sai a beeste stiynge vp of the see, hauynge seuene heedis, and ten hornes; and on hise hornes ten diademes, 2 and on hise heedis the names of blasfemye. And the beeste, whom Y sai, was lijk a pard, and hise feet as the feet of a beere, and his mouth as the mouth of a lioun; and the 3 dragoun 3 af his vertu and greet power to hym. And Y sai

oon of hise heedis, as slayn in to deth; and the wounde of his deth was curid. And al erthe wondride after the beeste. 4 And thei worschipiden the dragoun, that 3af power to the beeste; and thei worschipeden the beeste, and seiden, Who 5 is lijk the beeste, and who schal mowe fizte with it? And a mouth spekynge grete thingis, and blasfemyes, was 30uun to it; and power was zouun to it, to do two and fourti 6 monethis. And it openyde his mouth in to blasfemyes to God, to blasfeme his name, and his tabernacle, and hem that 7 dwellen in heuene. And it was 30uun to hym to make batel with seyntis, and to ouercome hem; and power was 30uun to 8 hym in to ech lynage, and puple, and langage, and folk. And alle men worschipiden it, that dwellen in erthe, whos names ben not writun in the book of lijf of the lomb, that was slayn fro o the bigynnyng of the world. If ony man hath eeris, here he. 10 He that ledith in to caitifte, schal go in to caitifte; he that sleeth with swerd, it bihoueth hym to be slayn with swerd. II This is the pacience and the feith of seyntis. And Y sai another beeste stiynge vp fro the erthe, and it hadde two 12 hornes, lijk the lomb; and it spak as the dragoun, and dide al the power of the formere beeste, in his sizt. And it made the erthe, and men dwellinge in it, to worschipe the firste 13 beeste, whos wounde of deth was curid. And it dide grete signes, that also it made fier to come doun fro heuene in to 14 the erthe, in the sizt of alle men. And it disseyueth men, that dwellen in erthe, for signes whiche ben zouun to it to do in the sixt of the beeste; seignge to men dwellinge in erthe, that thei make an ymage of the beeste, that hath the wounde 15 of swerd, and lyuede. And it was 30uun to hym, that he schulde zyue spirit to the ymage of the beeste, and that the ymage of the beeste speke. And he schal make, that who euere honouren not the ymage of the beeste, be slayn. 16 And he schal make alle, smale and grete, and riche and pore, and fre men and bonde men, to have a carecter in her 17 ri3thoond, ethir in her forheedis; that no man may bie, ethir sille, but thei han the caracter, ether the name of the beeste, 18 ethir the noumbre of his name. Here is wisdom; he that hath vndurstonding, acounte the noumbre of the beeste; for it is the noumbre of man, and his noumbre is sixe hundrid sixti and sixe.

CAP. XIV.

AND Y sai, and lo! a lomb stood on the mount of Sion, and with hym an hundrid thousynde and foure and fourti thousynde, hauynge his name, and the name of his fadir 2 writun in her forhedis. And Y herde a vois fro heuene, as the vois of many watris, and as the vois of a greet thundur; and the vois which is herd, was as of many harperis harpinge 3 in her harpis. And thei sungun as a newe song bifor the seete of God, and bifore the foure beestis, and senyouris. And no man mixte seie the song, but thei an hundrid thousynde and foure and fourti thousynde, that ben bougt fro the 4 erthe. These it ben, that ben not defoulid with wymmen; for thei ben virgyns. These suen the lomb, whidir euer he schal go; these ben bouzt of alle men, the firste fruytis to 5 God, and to the lomb; and in the mouth of hem lesyng is not foundun; for thei ben with out wem bifor the trone 6 of God. And Y say another aungel, fliynge bi the myddil of heuene, hauynge an euerlastinge gospel, that he schulde preche to men sittynge on erthe, and on ech folk, and 7 lynage, and langage, and puple; and seide with a greet vois, Drede 3e the Lord, and 3yue 3e to hym onour, for the our of his dom cometh; and worschipe ze hym, that made heuene and erthe, the see, and alle thingis that ben in hem, 8 and the wellis of watris. And anothir aungel suede, seiynge, Thilke greet Babiloyne fel doun, fel doun, which 3af drinke

to alle folkis of the wyn of wraththe of her fornycacioun. 9 And the thridde aungel suede hem, and seide with a greet .vois, If ony man worschipe the beeste, and the ymage of it, and takith the carecter in his forheed, ether in his hoond, 10 this schal drynke of the wyn of Goddis wraththe, that is meynd with clere wyn in the cuppe of his wraththe, and schal be turmentid with fier and brymston, in the sizt of hooli 11 aungels, and bifore the sixt of the lomb. And the smoke of her turmentis schal stie vp in to the worldis of worldis; nether thei han reste dai and nizt, whiche worschipiden the beeste and his ymage, and yf ony man take the carect of 12 his name. Here is the pacience of seyntis, whiche kepen 13 the maundementis of God, and the feith of Jhesu. And Y herde a vois fro heuene, seignge to me, Write thou, Blessid ben deed men, that dien in the Lord; fro hennus forth now the spirit seith, that thei reste of her traueilis; for the werkis 14 of hem suen hem. And Y say, and lo! a white cloude, and aboue the cloude a sittere, lijk the sone of man, hauvnge in his heed a goldun coroun, and in his hond a scharp sikil. 15 And another aungel wente out of the temple, and criede with greet vois to hym that sat on the cloude, Sende thi sikil, and repe, for the our cometh, that it be ropun; for the corn of 16 the erthe is ripe. And he that sat on the cloude, sente his 17 sikil in to the erthe, and rap the erthe. And another aungel wente out of the temple, that is in heuene, and he also hadde 18 a scharp sikile. And another aungel wente out fro the auter, that hadde power on fier and water; and he criede with a greet vois to hym that hadde the scharp sikil, and seide, Sende thi scharp sikil, and kitte awei the clustris of the 19 vynzerd of the erthe, for the grapis of it ben ripe. And the aungel sente his sikil in to the erthe, and gaderide grapis of the vynzerd of the erthe, and sente into the greet lake of 20 Goddis wraththe. And the lake was troddun without the citee, and the blood wente out of the lake til to the bridels of horsis, bi furlongis a thousynd and six hundrid.

CAP. XV.

AND Y say another signe in heuene, greet and wondurful; seuene aungels hauynge seuene the laste veniauncis, for the 2 wraththe of God is endid in hem. And Y say as a glasun see meynd with fier, and hem that ouercamen the beeste, and his ymage, and the noumbre of his name, stondynge 3 aboue the glasun see, hauynge the harpis of God; and syngynge the song of Moises, the seruaunt of God, and the song of the lomb, and seiden, Grete and wondurful ben thi werkis, Lord God almysti; thi weies ben iust and trewe, Lord, kyng 4 of worldis. Lord, who schal not drede thee, and magnyfie thi name? for thou aloone art merciful; for alle folkis schulen come, and worschipe in thi sizt, for thi domes ben open. 5 And aftir these thingis Y say, and lo! the temple of the 6 tabernacle of witnessyng was opened in heuene; and seuene aungels hauvinge seuene plagis, wenten out of the temple, and weren clothid with a stoon clene and white, and weren bifor 7 gird with goldun girdlis about the brestis. And oon of the foure beestis zaf to the seuene aungels seuene goldun viols, ful of the wraththe of God, that lyueth in to worldis of 8 worldis. And the temple was fillid with smooke of the majestee of God, and of the vertu of hym; and no man myste entre in to the temple, til the seuene plagis of seuene angels weren endid.

CAP. XVI.

AND Y herde a greet vois fro heuene, seignge to the seuene aungels, Go 3e, and schede out the seuene viols

2 of Goddis wraththe in to erthe. And the firste aungel wente, and schedde out his viol in to the erthe; and a wounde fers and werst was maad on alle that hadden the carect of the beeste, and on hem that worschipiden the beeste, and his ymage. 3 And the secounde aungel schedde out his viol in to the see, and the blood was maad, as of a deed thing; and ech man 4 lyuynge was deed in the see. And the thridde aungel schedde out his viol on the floodis, and on the wellis of 5 watris, and seide, Just art thou, Lord, that art, and that were 6 hooli, that demest these thingis; for thei schedden out the blood of halewis and prophetis, and thou hast zouun to hem 7 blood to drinke; for thei ben worthi. And I herde anothir seiynge, 3he! Lord God almişti, trewe and iust ben thi domes. 8 And the fourthe aungel schedde out his viol in to the sunne, and it was souun to hym to turmente men with heete and 9 fier. And men swaliden with greet heete, and blasfemyden the name of God hauynge power on these plagis, nether their 10 diden penaunce, that thei schulden 3yue glorie to hym. And the fifte aungel schedde out his viol on the seete of the beeste, and his kyngdom was maad derk; and thei eten togidere her 11 tungis for sorewe, and thei blasfemyden God of heuene, for sorewis of her woundis; and thei diden not penaunce of her 12 werkis. And the sixte aungel schedde out his viol in that ilke greet flood Eufratis, and driede the watir of it, that weie were 13 maad redi to kingis fro the sunne rysyng. And Y say thre vnclene spiritis bi the manner of froggis go out of the mouth of the dragoun, and of the mouth of the beeste, and of the mouth of 14 the fals prophete. For thei ben spiritis of deuels, makynge signes, and thei gon forth to kingis of al erthe, to gadere hem 15 in to batel, to the greet dai of almisti God. Lo! Y come, as a nizt theefe. Blessid is he that wakith, and kepith hise clothis, that he wandre not nakid, and that thei se not the filthhed of 16 hym. And he schal gadre hem in to a place, that is clepid

17 in Ebreu Hermagedon. And the seuenthe aungel schedde out his viol in to the eyr, and a greet vois wente out of 18 heuene fro the trone, and seide, It is don. And leityngis weren maad, and voices, and thundris; and a greet erthe mouyng was maad, which manere neuere was, sithen men 19 weren on erthe, siche erthe mouyng so greet. And the greet citee was maad in to thre parties, and the citees of hethene men felden doun; and greet Babiloyne cam in to mynde byfor God, to 3yue to it the cuppe of wyn of the 20 indignacyoun of his wraththe. And ech ile flei awei, and 21 hillis ben not foundun. And greet hail as a talent cam doun fro heuene in to men; and men blasfemyden God, for the plage of hail, for it was maad ful greet.

CAP. XVII.

I AND oon of the seuene aungels cam, that hadde seuene viols, and spak with me, and seide, Come thou, Y schal schewe to thee the dampnacioun of the greet hoore, that 2 sittith on many watris, with which kyngis of erthe diden fornicacioun: and thei that dwellen in the erthe ben maad 3 drunkun of the wyn of her letcherie. And he took me in to desert in spirit. And Y say a womman sittynge on a reed beeste, ful of names of blasfemye, hauynge seuene heedis, 4 and ten hornes. And the womman was enuyround with purpur, and reed, and ouergild with gold, and preciouse stoon, and peerls, hauvinge a goldun cuppe in hir hoond, ful of abhomynaciouns and vnclennesse of her fornycacioun. 5 And a name writun in the forheed of hir, Mysterie, Babiloyn the greet, modir of fornycaciouns, and of abhomynaciouns 6 of erthe. And Y say a womman drunkun of the blood of seyntis, and of the blood of martris of Ihesu. And 7 whanne Y say hir, Y wondride with greet wondryng.

the aungel seide to me, Whi wondrist thou? I schal seie to thee the sacrament of the womman, and of the beeste that 8 berith hir, that hath seuene heedis and ten hornes. The beeste which thou seist, was, and is not; and sche schal stie fro depnesse, and sche schal go in to perisching. And men dwellinge in erthe schulen wondre, whos names ben not writun in the book of lijf fro the makinge of the world, seynge the 9 beeste, that was, and is not. And this is the witt, who that hath wisdom. The seuene heedis ben seuene hillis, on 10 whiche the womman sittith, and kyngis seuene ben. Fyue han feld doun, oon is, and anothir cometh not zit. And whanne he schal come, it bihoueth hym to dwelle a schort. 11 tyme. And the beeste that was, and is not, and sche is the eiztthe, and is of the seuene, and schal go in to perischyng. 12 And the ten hornes whiche thou hast seyn, ben ten kyngis, that zit han not take kyngdom; but thei schulen take power 13 as kingis, oon our after the beeste. These han a counsel, 14 and schulen bitake her vertu and power to the beeste. These schulen fizte with the lomb, and the lomb schal ouercome hem; for he is Lord of lordis, and kyng of kyngis; and thei 15 that ben with hym, ben clepid, chosun, and feithful. And he seide to me, The watris whiche thou hast seyn, where the 16 hoore sittith, ben puplis, and folkis, and langagis. And the ten hornes that thou hast seyn in the beeste, these schulen make hir desolat and nakid, and schulen ete the fleischis 17 of hir, and schulen brenne togidere hir with fier. For God 3af in to the hertis of hem, that thei do that that is pleasaunt to hym, that thei zyue her kyngdom to the beeste, til the 18 wordis of God ben endid. And the womman whom thou hast seyn, is the greet citee, that hath kingdom on kyngis of the erthe.

CAP. XVIII.

AND aftir these thingis Y siz another aungel comynge doun fro heuene, hauynge greet power; and the erthe was listned 2 of his glorie. And he criede with strong vois, and seide, Greet Babiloyn felde doun, felde doun, and is maad the habitacioun of deuelis, and the keping of ech vnclene spirit, 3 and the keping of ech vnclene foul, and hateful. For alle folkis drunkun of the wraththe of fornycacioun of hir, and kingis of the erthe, and marchauntis of the erthe, diden fornycacioun with hir; and thei ben maad riche of the vertu 4 of delices of hir. And Y herde another vois of heuene, seivinge, My puple, go ze out of it, and be ze not parceneris of the trespassis of it, and ze schulen not ressevue of the 5 woundis of it. For the synnes of it camen til to heuene, 6 and the Lord hadde mynde of the wickidnesse of it. 3elde ze to it, as sche zeldide to zou; and double ze double thingis, aftir her werkis; in the drynke that she meddlid to zou, 7 mynge 3e double to hir. As myche as sche glorifiede hir silf, and was in delicis, so myche turment zyue to hir, and weilyng; for in hir herte sche seith, Y sitte a queen, and 8 Y am not a widewe, and Y schal not se weiling. And therfor in o day hir woundis schulen come, deth, and mornyng, and hungur; and sche schal be brent in fier, for God is ostrong, that schal deme hir. And the kingis of the erthe schulen biwepe, and biweile hem silf on hir, whiche diden fornicacioun with hir, and lyueden in delicis, whanne thei to schulen se the smoke of the brennyng of it; stondynge fer, for drede of the turmentis of it, and seignge, Wo! wo! wo! thilke greet citee Babiloyn, and thilke stronge citee; for II in oon our thi dom cometh. And marchauntis of the erthe schulen wepe on it, and morne, for no man schal bie more 12 the marchaundise of hem; the marchaundies of gold, and of

siluer, and of preciouse stoon, and of peerl, and of bies, and of purpur, and of silk, and coctyn, and ech tre tymus, and alle vessels of yuer, and alle vessels of preciouse stoon, and of 13 bras, and of yrun, and of marbil, and canel, and amonye, and of swete smellinge thingis, and ovnementis, and encense, and of wyn, and of oyle, and of flour, and of whete, and of werk beestis, and of scheep, and of horsis, and of cartis, and of 14 seruauntis, and other lyues of men. And thin applis of the desire of thi lijf wenten awei fro thee, and alle fatte thingis, 15 and ful clere perischiden fro thee. And marchaundis of these thingis schulen no more fynde tho thingis. Thei that ben maad riche of it, schulen stonde fer, for drede of tur-16 mentis of it, wepynge, and mornynge, and seiynge, Wo! wo! thilke greet citee, that was clothid with bijs, and purpur, and reed scarlet, and was overgild with gold, and preciouse 17 stoon, and margaritis, for in oon our so many richessis ben destitute. And ech gouernour, and alle that saylen bi schip in to place, and maryneris, and that worchen in the see, 18 stoden fer, and crieden, seynge the place of the brennyng of 19 it, seignge, What is lijk this greet citee? And thei casten poudre on her heedis, and crieden, wepynge, and mornynge, and seiynge, Wo! wo! thilke greet citee, in which alle that han schippis in the see ben maad riche of pricis of it; for in 20 oon our it is desolat. Heuene, and hooli apostlis, and prophetis, make 3e ful out ioye on it, for God hath demed 30ure 21 dom of it. And o stronge aungel took vp a stoon, as a greet mylne stoon, and keste in to the see, and seide, In this bire thilke greet citee Babiloyn schal be sent, and 22 now it schal no more be foundun. And the vois of harpis, and of men of musik, and syngynge with pipe and trumpe, schal no more be herd in it. And ech crafti man, and ech craft, schal no more be foundun in it. And the vois of 23 mylne stoon schal no more be herde in thee, and the list

of lanterne schal no more schyne to thee, and the vois of the hosebonde and of the wijf schal no more zit be herd in thee; for thi marchauntis weren princis of the erthe. For in thi 24 witchecraftis alle folkis erriden. And the blood of prophetis and seyntis is foundun in it, and of alle men that ben slayn in erthe.

CAP. XIX.

After these thingis Y herde as a greet vois of many trumpis in heuene, seiynge, Alleluya; heriynge, and glorie, and vertu 2 is to oure God; for trewe and just ben the domes of hym, whiche demede of the greet hoore, that defoulide the erthe in her letcherye, and vengide the blood of hise seruauntis, of 3 the hondis of hir. And eft thei seiden, Alleluya. And the 4 smoke of it stieth vp, in to worldis of worldis. And the foure and twenti senyouris and foure beestis felden doun. and worschipiden God sittynge on the trone, and seiden, 5 Amen, Alleluya. And a vois wente out of the trone, and seide, Alle the seruauntis of oure God, seie ze heriyngus 6 to oure God, and ze that dreden God, smale and grete. And Y herde a vois of a grete trumpe, as the vois of many watris, and as the vois of grete thundris, seivinge, Alleluya; for oure 7 Lord God almysti hath regned. loye we, and make we myrthe, and 3yue glorie to hym; for the weddingis of the 8 lomb camen, and the wijf of hym made redy hir silf. And it is zouun to hir, that sche kyuere hir with white bissyn schyngynge; for whi bissyn is justifiyngis of seyntis. And he seide to me, Write thou, Blessid ben thei that ben clepid to the soper of weddyngis of the lomb. And he seide to me, These wordis of God ben trewe. And Y felde down bifore hise feet, to worschipe hym. And he seide to me, Se thou, that thou do not; Y am a seruaunt with thee, and of thi britheren, hauynge the witnessyng of Jhesu; worschipe thou

11 God. For the witnessing of Jhesu is spirit of profesie. And Y say heuene openyd, and lo! a whit hors, and he that sat on hym was clepid Feithful and sothefast; and with riztwis-12 nesse he demeth, and fiztith. And the izen of hym weren as flawme of fier, and in his heed many diademys; and he hadde 13 a name writun, which no man knew, but he. And he was clothid in a cloth spreynt with blood; and the name of hym 14 was clepid The sone of God. And the oostis that ben in heuene, sueden hym on white horsis, clothid with bissyn, 15 white and clene. And a swerd scharp on ech side cam forth of his mouth, that with it he smyte folkis; and he shal reule hem with an yren zerde. And he tredith the pressour of wyn of stronge veniaunce of the wraththe of almysti God. 16 And he hath writun in his cloth, and in the hemme, Kyng of 17 kyngis and Lord of lordis. And Y say an aungel, stondynge in the sunne; and he criede with greet vois, and seide to alle briddis that flowen bi the myddil of heuene, Come 3e, and be 18 ze gaderid to the greet soper of God, that ze ete the fleisch of kingis, and fleisch of tribunes, and fleisch of stronge men, and fleisch of horsis, and of tho that sitten on hem, and the fleisch of alle fre men and bonde men, and of smale and of grete. 19 And Y sai the beeste, and the kyngis of the erthe, and the oostis of hem gaderid, to make batel with hym, that sat on the 20 hors, and with his oost. And the beeste was cauzt, and with hir the false prophete, that made signes bifor hir; in whiche he disseyuede hem that token the carect of the beeste, and that worschipiden the ymage of it. These tweyne weren sent quyke in to the pool of fier, brennynge with brymstoon. 21 And the othere weren slayn of swerd of hym that sat on the hors, that cometh forth of the mouth of hym; and alle

briddis weren fillid with the fleisch of hem.

CAP. XX.

AND Y say an aungel comynge doun fro heuene, hauynge 2 the keie of depnesse, and a greet chayne in his hoond. And he causte the dragoun, the elde serpent, that is the deuel and 3 Sathanas; and he boonde hym bi a thousynde zeeris. And he sente hym in to depnesse, and closide on hym, that he disseyue no more the folkis, til a thousynde zeeris be fillid. Aftir these thingis it bihoueth hym to be vnboundun a litil tyme. 4 And Y say seetis, and thei saten on hem, and doom was 30uun to hem. And the soulis of men biheedid for the witnessyng of Jhesu, and for the word of God, and hem that worschipiden not the beeste, nether the ymage of it, nethir token the carect of it in her forheedis, nethir in her hoondis. And thei lyueden, and regneden with Crist a thousynde zeeris. 5 Othere of deed men lyueden not, til a thousynde zeeris ben 6 endid. This is the first azen risynge. Blessid and hooli is he, that hath part in the firste azenrysyng. In these men the secunde deth hath not power; but thei schulen be prestis of God, and of Crist, and thei schulen regne with hym a thou-7 synde zeeris. And whanne a thousynde zeeris schulen be endid, Sathanas schal be vnboundun of his prisoun; and he schal go out, and schal disseyue folkis, that ben on foure corners of the erthe, Gog and Magog. And he schal gadere hem in to batel, whos noumbre is as the grauel of the see. 8 And thei stieden vp on the broodnesse of erthe, and enuygrounede the castels of seyntis, and the louyd citee. And fier cam doun of God fro heuene, and deuourede hem. And the deuel, that disseyuede hem, was sent in to the pool of fier 10 and of brymston, where bothe the beeste and fals prophetis schulen be turmentid dai and nizt, in to worldis of worldis. 11 Amen. And Y say a greet white trone, and oon sittynge on it, fro whos sizt erthe fled and heuene; and the place is not

12 foundun of hem. And Y sai deed men, grete and smale, stondynge in the sizt of the trone; and bookis weren opened, and deed men weren demed of these thingis that weren 13 writun in the bookis, aftir the werkis of hem. And the see 3af his deed men, that weren in it; and deth and helle zauen her deed men, that weren in hem. And it was demed of ech, 14 aftir the werkis of hem. And helle and deth weren sente in 15 to a poole of fier. This is the secunde deth. And he that was not foundun writun in the book of lijf, was sent in to the pool of fier.

CAP. XXI.

I AND Y sai newe heuene and newe erthe; for the firste heuene and the firste erthe wenten awei, and the see is not 2 now. And Y Joon say the hooli citee Jerusalem, newe, comynge doun fro heuene, maad redi of God, as a wijf 3 ourned to hir hosebonde. And Y herde a greet vois fro the trone, seignge, Lo! the tabernacle of God is with men, and he schal dwelle with hem; and thei schulen be his puple, and 4 he God with hem schal be her God. And God schal wipe awei ech teer fro the izen of hem; and deth schal no more be, nether mornyng, nether criyng, nether sorewe schal be 5 ouer; whiche firste thingis wenten awei. And he seide, that sat in the trone, Lo! Y make alle thingis newe. And he seide to me, Write thou, for these wordis ben moost feithful 6 and trewe. And he seide to me, It is don; I am alpha and oo, the bigynnyng and ende. Y schal zyue freli of the welle 7 of quic watir to hym that thirsteth. He that schal ouercome, schal welde these things; and Y schal be God to hym, and 8 he schal be sone to me. But to ferdful men, and vnbileueful, and cursid, and manquelleris, and fornycatouris, and to witchis, and worschiperis of idols, and to alle lieris, the part of hem shal be in the pool brennynge with fier and brym-

9 stoon, that is the secounde deth. And oon cam of the seuene aungels, hauynge violis fulle of seuene the laste veniauncis. And he spak with me, and seide, Come thou, and Y schal to schewe to thee the spousesse, the wijf of the lomb. And he took me vp in spirit in to a greet hille and hiz; and he schewide to me the hooli citee Jerusalem, comynge doun fro 11 heuene of God, hauynge the clerete of God; and the list of 12 it lijk a preciouse stoon, as the stoon iaspis, as cristal. it hadde a walle greet and his, hauvnge twelue satis, and in the satis of it twelve aungels, and names writun in, that ben 13 the names of twelue lynagis of the sones of Israel; fro the east thre zatis, and fro the north thre zatis, and fro the south 14 thre zatis, and fro the west thre zatis. And the wal of the citee hadde twelue foundementis, and in hem the twelue 15 names of twelue apostlis, and of the lomb. And he that spak with me, hadde a goldun mesure of a rehed, that he 16 schulde mete the citee, and the 3atis of it, and the wal. And the citee was set in square; and the lengthe of it is so miche, as miche as is the breede. And he mat the citee with the rehed, bi furlongis twelue thousyndis. And the heizthe, 17 and the lengthe and breede of it, ben euene. And he mat the wallis of it, of an hundrid and foure and fourti cubitis, bi 18 mesure of man, that is, of an aungel. And the bildyng of the wal therof was of the stoon iaspis. And the citee it silf 19 was clene gold, lijk clene glas. And the foundementis of the wal of the citee weren ourned with al preciouse stoon. The firste foundement, iaspis; the secounde, safiris; the 20 thridde, calcedonyus; the fourthe, smaragdus; the fyuethe, sardony; the sixte, sardius; the seuenthe, crisolitus; the eigtthe, berillus; the nynthe, topacius; the tenthe, crisopassus; the eleuenthe, iacinctus; the tweluethe, ametistus. 21 And twelue 3atis ben twelue margaritis, bi ech; and ech 3ate was of ech margarete. And the stretis of the citee weren

22 clene gold, as of glas ful schynynge. And Y say no temple in it, for the Lord God almyzti and the lomb, is temple of it.
23 And the citee hath no nede of sunne, nethir moone, that thei schyne in it; for the clerete of God schal liztne it; and the 24 lomb is the lanterne of it. And folkis schulen walke in lizt of it; and the kyngis of the erthe schulen brynge her glorie 25 and onour in to it. And the zatis of it schulen not be closid 26 bi dai; and nizt schal not be there. And thei schulen 27 brynge the glorie and onour of folkis in to it. Nether ony man defoulid, and doynge abhominacioun and leesyng, schal entre in to it; but thei that ben writun in the book of lijf and of the lomb.

CAP. XXII.

And he schewide to me a flood of quic watir, schinynge as cristal, comynge forth of the seete of God, and of the lomb, 2 in the myddil of the street of it. And on ech side of the flood, the tree of lijf, bryngynge forth twelue fruytis, zeldinge his fruit bi ech monethe; and the leeues of the tree ben to 3 heelthe of folkis. And ech cursid thing schal no more be: but the seetis of God and of the lomb schulen be in it. And 4 the seruauntis of hym schulen serue to hym. And thei 5 schulen see his face, and his name in her forheedis. And nist schal no more be, and thei schulen not have nede to the list of lanterne, nethir to list of sunne; for the Lord God schal lyztne hem, and thei schulen regne in to worldis of 6 worldis. And he seide to me, These wordis ben moost feithful and trewe. And the Lord God of spiritis of prophetis sente his aungel, to schewe his seruauntis, what thingis 7 it bihoueth to be don soone. And lo! Y come swiftli. Blessid is he, that kepith the wordis of prophesie of this 8 book. And Y am Joon, that herde and say these thingis. And aftirward that Y hadde herd and seyn, Y felde doun, to

worschipe bifor the feet of the aungel, that schewide to me o these thingis. And he seide to me, Se thou, that thou do not; for Y am seruaunt with thee, and of thi britheren, prophetis, and of hem that kepen the wordis of prophesie of to this book; worschipe thou God. And he seide to me, Signe, ether seele, thou not the wordis of prophesie of this book; for It the tyme is niz. He that noyeth, noye he zit; and he that is in filthis, wexe foul zit; and a just man, be justified zit; and 12 the hooli, be halewid zit. Lo! Y come soone, and my mede 13 with me, to zelde to ech man aftir hise werkis. Y am alpha 14 and oo, the firste and the laste, bigynnyng and ende. Blessid be thei, that waischen her stoolis, that the power of hem be in 15 the tree of lijf, and entre bi the 3atis in to the citee. For with outen forth houndis, and witchis, and unchast men, and manquelleris, and seruynge to idols, and ech that loueth and 16 makith leesyng. I Jhesus sente myn aungel, to witnesse to 30u these thingis in chirchis. Y am the roote and kyn of 17 Dauid, and the schynynge morewe sterre. And the spirit and the spousesse seien, Come thou. And he that herith, seie, Come thou; and he that thirstith, come; and he that 18 wole, take he freli the watir of lijf. And I witnesse to ech man herynge the wordis of prophesie of this book, if ony man schal putte to these thingis, God schal putte on hym the 19 veniauncis writun in this book. And if ony man do awei of the wordis of the book of this prophesie, God schal take awei the part of hym fro the book of lijf, and fro the hooli citee, 20 and fro these thingis that ben writun in this book. He seith, that berith witnessyng of these thingis, 3he, amen. I come soone. Amen. Come thou, Lord Jhesu. The grace of oure Lord Jhesu Crist be with 30u alle. Amen.



GLOSSARY.

In the Glossary as printed in the quarto edition, some of the words appear in slightly different forms. In the present reprint, only those forms are retained which occur in the later version of the New Testament.

The abbreviations will be readily understood; thus adj = adjective; adv. = adverb; prep = preposition; pr. t = present tense; p. t = past tense; pr. p = present participle; p. p = past participle; p. = plural; p = verb.

A.

Abak, adv. back, backward, Joh. vi. 67.

Abaischid, p. p. made afraid, faint,

abashed, Mk. v. 42.

- Abiden, abididen, p. t. pl. waited, dwelt, Lk. ii. 38; Joh. viii. 7; I Pet. iii. 20; p. t. aboode, Lk. ii. 25; p. p. abiden, abidun, Mt. xv. 32; Deeds xviii. 18.
- Abite, s. habit, dress, I Tim. ii. 9. Abredgide, abreggide, p. p. made short, Mt. xxiv. 22; Mk. xiii. 20; pr. p. abreggynge, Rom. ix. 28. See Breggid.

Accepcioun, s. regard, Jam. ii.

Acceptid, p. p. accepted, Rom. xv.

16; 1 Tim. v. 4.

Acordith, pr. t. is fit, agrees, Lk. v. 36; p. p. acordid, Mt. xx. 13; Deeds xxiii. 20; p. t. acordide, set at one, reconciled, Deeds vii. 26.

Afer, adv. afar, Lk. xiv. 32; Mk. xv. 40.

Aferde, afeerd, affrayed, p. p. afraid, Mt. xiv. 30; xxviii. 4; Lk. xxiv. 22; Joh. xiv. 27.

Afoote, adv. on foot, Mk. vi. 33. Aftir, prep. according to, Mt. ix.

Agaste, agast, p. p. terrified, Mt. viii. 26; Lk. xxiv. 37.

Aische, s. ashes, Mt. xi. 21; Heb. ix. 13.

Alargid, p. p. enlarged, 2 Cor. vi.

Algatis, adv. wholly, in all manner, always, Mt. xxvi. 11; 2 Cor.

v. 6. Alienyd, p. p. alienated, Eph. iv.

18.

Almes, s. alms, Mt. vi. 2; pl. almessis, Deeds x. 2.

Almest, adv. almost, Lk. xxiii. 44. Al to-breke, v. to break in pieces entirely, Lk. xx. 18. See To-breke.

Al tobrise, v. to break utterly in pieces, Mt. xxi. 44. See Tobrisid.

Al to-drawynge, pr. p. dragging to pieces, Lk. ix. 39. See To-drawith.

Al to-tere, pr. subj. pl. tear in pieces, Mt. vii. 6.

Amende, v. to make amends, chastise, mend, Lk. xxiii. 16; pr. p. amendynge, Mt. iv. 21.

Amonye, s. cinnamon, Apoc. xviii.

Amorewe, adv. in the morning, Deeds iv. 5.

An hi3, adv. on high, Mt. ii. 18. Anentis, prep. with, at, Mt. xix.

26; Lk. i. 30.

Anete, s. anise, Mt. xxiii. 23. Anoiede, p. t. grieved, troubled, 2 Cor. i. 8; p.p. anoyed, Mk. xiv. 33. See Noye.

Anoon, adv. anon, forthwith, Mt.

xv. 31, &c.

Apayed, apaied, paied, p.p. contented, satisfied, Lk. iii. 14; I Tim. vi. 8; Heb. xiii. 5.

Apeyrith, apeirith, pr. t. impairs, I Cor. v. 6; Gal. v. 9.

Apeyryngis, s. injuries, Phil. iii. 7. Apostilhed, apostlehed, s. office of apostle, I Cor. ix. 2; 2 Cor. xii. 12.

Araieden, p. t. pl. prepared, Mt. xxv. 7; p.p. arayed, Mk. xiv. 15. Architriclyn, s. master of the feast (Lat. architriclinus), Joh. ii. 8.

A reche, areche, v. to reach, extend, Lk. xi. 12; Joh. xiii. 26.

Arede, areede, v. to declare, Mt. xxvi. 68; Mk. xiv. 65; Lk. xxii.

Areisid, reisid, p. p. lifted up, Joh. iii. 14; viii. 28.

Areride, p. t. raised up, Mk. i. 31; Joh. iii. 14; p.p. arerid, Mt. xi.

Arette, imp. reckon, charge, Philem. 18; p. t. arettide, Rom. iv. 8; p.p. arettid, Lk. xxii. 37. See Rettid.

Armeris, armuris, s. pl. weapons, arms, Joh. xviii. 3; Rom. vi. 13. Asaie, s. a trial, Phil. ii. 22.

Aseeth, s. satisfaction, Mk. xv. 15. Aspieden, p. t. pl. laid wait, watched privily, Mk. iii. 2; Lk. vi. 7; pr. p. aspiynge, Lk. xi. 54.

· Aspieris, s. pl. spies, beholders, Lk. xx. 20; Heb. xi. 31.

Aspies, s. wait, ambush, treason, Mk. vi. 19; Deeds xxiii. 16.

Aspiyng, s. wait, ambush, treason, Lk. xvii. 20; pl. aspiynges, aspiyngis, Deeds xx. 19; Eph.

Assaied, p. p. tried, Rom. xv. 26. Assoylid, p. p. solved, absolved, Deeds xix. 39.

Astonyed, p. p. astonished, Mk. ix. 14; Deeds ii. 6.

Astromyenes, astromyens, s. pl. diviners by stars, Mt. ii. 1, 16.

Atwynne, a twynny, adv. in two, apart, Mt. xxv. 33; Deeds xv. 39.

Auerouse, adj. avaricious, I Cor. vi. IO.

Auisili, adv. advisedly, Deeds xxv.

Aungel, s. messenger, Mt. xi. 10; Mk. i. 2; Lk. vii. 27.

Auoide, auoyde, v. to make void, do away, I Cor. xv. 24; pr. subj. 1 Cor. ix. 15; p.p. auoidid, Rom. iii. 3.

Auoutreris, s. pl. adulterers, Lk. xviii. II.

Auoutresse, s. adulteress, Rom.

Auowis, s. pl. vows, Deeds xxiv.

Auowtrie, auowtrye, auoutrie, s. adultery, Mt. v. 32; Lk. xvi. 18; 2 Cor. ii. 17; pl. auowtries, Mt. xv. 19.

Auter, s. altar, Mt. v. 23. Aust, p. t. owed, Lk. vii. 41.

Axe, imp. pl. ask, Matt. ii. 8; x. 11; pr. t. axith, Mt. v. 42; pr. t. pl. axen, Mt. vii. 11: p. t. axide, Mt. xvi. 13; Mk. ix. 15; pl. axide, axiden, Mt. xvii. 10; Lk. iii. 10, 14; p.p. axid, Mt. xiv. 7; pr. p. axynge, Lk. i. 63.

Axer, s. asker, Lk. xii. 58. Axyngis, s. pl. petitions, I Joh. v.

15. Azen, adv. again, Mt. ii. 12.

A3en, a3ens, prep. against, Mt. v.

11; vii. 27; viii. 34; x. 35; xii. 30. See Forn-asens.

Azenbiere, s. redeemer, Deeds vii.

Azenbiyng, s. redemption, Mk. x. 45; Rom. viii. 23.

Azenbouzt, azenbouzte, p. p. redeemed, Lk. xxiv. 21; Gal. iii.

Azenclepe, v. to recall, Rom. x. 7.
Azenfiztinge, pr.p. fighting against,
Rom. vii. 23.

Azenseie, v. to contradict, reply, Lk. xxi. 15; p. p. azenseid, Lk. ii. 34.

Agenseiyng, s. contradiction, Heb. vii. 7.

A3enstonde, v. to withstand, resist, Lk. xi. 53; xxi. 15; imp. pl. Mt. v. 39.

Asenward, adv. on the contrary, backward, Mk. iv. 35; 2 Cor. ii. 7; 1 Pet. iii. 9.

B.

Baili, s. bailiff, magistrate, Lk.

Baptym, s. baptism, Mt. iii. 7; pl. baptimys, Heb. vi. 2.

Barbarik, s. barbarian, I Cor. xiv.

Barbarus, s. heathen man, barbarian, Col. iii. 11.

Barberyns, s. pl. heathen men, Rom. i. 14.

Bare, s. naked skin, Mk. xiv. 51. Battis, s. pl. bats, clubs, staves, Mt. xxvi. 47.

Beere, s. a bier, litter, Lk. vii. 14. Beestli, beestly, adj. animal, 1 Cor. ii. 14; xv. 44; Jam. iii. 15. Ben, are, Mt. v. 5, &c.

Bere, v. to give birth to, to bear, Mt. i. 23; p.t. baar, Mk. x. 14. Berne, s. a barn, Mt. iii, 12: 6/

Berne, s. a barn, Mt. iii. 12; pl. bernes, Mt. vi. 26.

Besaunt, s. a piece of money, Mt. xxv. 25; pl. besauntis, Lk. xv. 8.

Besyms, s. besoms, brooms, Mt. xii. 44; Lk. xi. 25.

Bielippide, p. t. embraced, Mt. x. 16; p. p. bielippid, Mk. ix. 35. Bies, bijs, bissyn, s. fine linen, Apoc. xviii. 12, 16; xix. 8.

Bigat, p. t. begat, Mt. i. 2; p.p.

bigete, Mt. i. 25.

Biggeris, s. pl. buyers, Mk. xi. 15. Bihedide, p. t. beheaded, Mt. xiv. 10; p. p. biheedid, Lk. ix. 9.

Biheest, s. a promise, command, Lk. xxiv. 49; Rom. iv. 13; pl. biheestis, Heb. xi. 13.

Biheetere, s. a promiser, Heb. vii.

Bihetith, pr. t. promises, Heb. xii. 26; pl. biheten, 2 Pet. ii. 19; p. t. bihiste, Mt. xiv. 7; Lk. xxii. 6; pl. bihisten, Mk. xiv. 11; pr. p. biheetinge, 1 Tim. ii. 10.

Bihofte, p. t. behoved, Rom. i. 27. Bikenede, p. t. beckoned, made signs, Deeds xxi. 40; pl. bikeneden, bikenyden, Lk. i. 62;

Bildide, p. t. built, Lk. vii. 5; pl. bildiden, Lk. xvii. 28; p. p. bildid, Mt. vii. 24.

Bilibre, s. a weight of two pounds, Apoc. vi. 6; pl. bilibris, Apoc. vi. 6.

Bilis, s. pl. boils, Lk. xvi. 20.

Bire, birre, s. force, rush, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; 2 Pet. iii. 10.

Biriel, s. tomb, burying-place, Mt. xxvii. 60; pl. birielis, Mt. xxiii. 29.

Birthin, s. weight, burden, 2 Cor. iv. 17.

Bischopis, s. pl. chief priests, Mk.

Bise, imp. see, look, Mt. xxvii. 5. Bisemyde, p. t. beseemed, fitted, Heb. vii. 26.

Bisettiden, p. t. pl. engrafted, I

Bisidis, prep. beside, Mt. xiii. I.

Bisiede, p. t. was busy, Lk. x. 40. Bisili, adv. busily, I Pet. i. 22.

Bissyn. See Bies.

Bispete, v. to spit upon, Mk. x. 34; xiv. 65; p.t. pl. bispatten, Mk. xv. 19; p. p. bispat, Lk. xviii. 32. See Spete.

Bispreynde, p. t. besprinkled,

Heb. ix. 19.

Bisynesse, s. business, care, I Pet.

v. /.

Bitaak, bitake, v. to deliver, give up, Mt. xxiv. 9; xxv. 27; Lk. xx. 20; p. t. 2 p. bytokist, Mt. xxv. 20; pl. bitoken, Mk. xv. 1; p. p. bitakun, Mt. xxvi. 2.

Bithenkith, pr. t. meditates, recollects, Lk. xiv. 31; 2 p. bithenkist, Mt. v. 23; pr. p. bithenkynge, Lk. xii. 25.

Biweileden, p. t. pl. wailed over,

Lk. viii. 52.

Biwepynge, pr. p. mourning, weeping over, Mt. ii. 18.

Bisende, bisendis, prep. beyond, Mt. iv. 25; 2 Cor. x. 16.

Blasfeme, s. a blasphemer, I Tim. i.
13; pl. blasfemeris, 2 Tim. iii. 2.
Blowith, pr. t. puffeth up, I Cor.
viii. 1; p. p. blowun, I Cor. iv.

6, 19.

Bocherie, s. shambles, I Cor. x. 25. Bode, bodun, p. p. bidden, invited, Mt. xxii. 3; Lk. xiv. 7.

Bolis, boolis, s. pl. bulls, Mt. xxii.

4; Deeds xiv. 12.

Bolnyd, bollun, p. p. puffed up, swollen, r Cor. v. 2; Col. ii. 18; 2 Tim. iii. 4.

Bolnyngis, s. pl. swellings, 2 Cor. xii. 20.

Boolis, s. pl. bulls, Deeds xiv. 12. See Bolis.

Boonus, s. pl. bones, Mt. xxiii. 27; boonys, Lk. xxiv. 39.

Boord, bord, s. a table. Lk. xix. 23; Deeds xvi. 34; pl. bordis, boordis, Mt. xxi. 12; Deeds vi. 2. Boot, s. boat, Joh. vi. 22; pl.

bootis, Joh. vi. 23.

Bowide, p. t. inclined, turned away, Joh. v. 13; pl. bowiden, Rom. iii. 12.

Brak, p. t. brake, broke, Mt. xv.

Breede, s. breadth, Eph. iii. 18. Breggid, p. p. abridged, Rom. ix. 28. See Abredgide.

Brenke, s. brink, rim, Mt. xiii. 48.
Brenne, v. to burn, Mt. iii. 12; pl.
brenneden, Rom. i. 27; p. p.
brent Mt. xiii. 20; pt. p. brent

brent, Mt. xiii. 30; pr. p. brennynge, Lk. xii. 35. Breris, s. pl. briars, Mt. vii. 16.

Breste, v. to burst, Mk. ii. 22.
Brid, s. a bird, young of a bird,
Lk. xiii. 34; pl. briddis, Mt.

viii. 20; xxiii. 33. Bridale, s. nuptials, Mt. xxii. 10;

pl. bridalis, Lk. xiv. 8.

Brisid, p. p. bruised, Mt. xii. 20. Britherhed, britherhod, s. brotherhood, I Thess. iv. 9; 2 Pet. i. 6.

Britil, adj. brittle, fictile, 2 Cor. iv. 7.

Broc skynnes, s. pl. badger-skins, Heb. xi. 37.

Brondis, s. pl. brands, torches, Joh. xviii. 3.

Buffat, s. buffet, blow, Joh. xviii. 22; pl. buffatis, buffetis, Mt. xxvi. 67; Mk. xiv. 65; Joh. xix. 3.

Buriownynge, pr. p. producing, germinating, Heb. xii. 15.

Busch, buysch, s. bush, Mk. xii, 26; Lk. xx. 37; Deeds vii. 30. Buyschel, s. bushel, Lk. xi. 33.

Buystous, adj. rough, rude, Mt. ix. 16.

Bye, v. to buy, Mt. xiv. 15; imp. 3 p. bigge; pl. bie, Mt. xxv. 9; Lk. xxii. 36; p. t. pl. bousten, Mt. xxi. 12; pr. p. biynge, Lk. xix. 45.

Bymorneden, p. t. pl. bewailed, Lk. xxiii. 27.

Bynethen, adv. beneath, Mk. xiv. 66.

Caitif, s. a captive, Rom. vii. 23. Caitifte, s. captivity, 2 Cor. x. 5; Apoc. xiii. 10.

Canel, s. cinnamon, Apoc. xviii.

Canker, s. anything that corrodes,

2 Tim. ii. 17. Cannes, s. pl. pots, Joh. ii. 6.

Capitle, s. short chapter, Heb. viii. I.

Carect, caracter, carecter, s. mark, Apoc. xiii. 16, 17; xiv. 9; xx. 4.

Careyns, s. pl. carcases, corpses,

Heb. iii. 17.

Caste, imp. pl. cast, throw, Mt. x. 8; p. t. keste, castide, Mt. viii. 16; Lk. xxi. 3; pl. casten, kesten, castiden, Mt. xiii. 48; Mk. vi. 13; Lk. xxi. 1; xxiii. 35.

Castel, s. a town, village, Mt. x. 11;

pl. castels, Mt. ix. 35.

Castyng, s. a vomiting, 2 Pet. ii.

Catchepollis, s. pl. constables, Deeds xvi. 35.

Catel, s. substance, goods, Lk. viii. 43; XV. I2.

Caucioun, s. a bond, Lk. xvi. 6. Chaffare, imp. pl. trade, Lk. xix.

Chaffaring, chaffaryng, s. trading, dealing, Lk. xix. 15; 1 Thess. iv. 6.

Chaffe, s. straw, Mt. iii. 12.

Chalengen, pr. t. pl. accuse, Pet. iii. 15; p. p. chalengid, Deeds xxiii. 25.

Chare, s. car, chariot, Deeds viii. 28; pl. charis, Apoc. ix. 9.

Charge, s. burden, Mk. iv. 19. Chargeouse, adj. chargeable, bur-

densome, 2 Cor. xi. q. Chargist, pr. t. 2 p. carest for, re-

gardest, Mt. xxii. 16. Chaungeris, s. pl. money-changers,

Mt. xxi. 12.

Cheer, s. face, Lk. ix. 29; Heb. ix. 24.

Cheestis, s. pl. chidings, Jam. iv. 1. Chepyng, s. market, Mt. xi. 16; xx. 3; Lk. vii. 32; xi. 43; xx. 46.

Chesen, p. t. pl. chose, Mat. xiii. 48; Lk. xiv. 7.

Chesing, chesyng, s. choice, election, Rom. xi. 5; I Thess. i. 4.

Chidden, p. t. pl. wrangled, Joh. vi.

Chymney, s. furnace, Mt. xiii. 42. Circumcidid, p. p. circumcised, Gal. v. 2.

Clarifiede, p. t. glorified, Heb. v. 5; p. p. clarified, Joh. xii. 23, 28;

2 Thess. iii. I.

Clepe, v. to call, Mt. i. 21; p. t. clepide, Mt. iv. 21; pl. clepen, clepiden, Mk. x. 49; Lk. i. 59; p. p. clepid, Mt. i. 16; x. 1; Mk. x. 49; Deeds i. 23.

Clepyng, s. a calling, Eph. iv. 1. Clere, adj. splendid, bright, Jam.

Clerenesse, s. glory, brightness, Joh. v. 41; xvii. 22; Apoc. vii. 12.

Clerete, s. clearness, brightness, Deeds xxii. 11.

Cloue, p. p. cloven, rent, Mt. xxvii. 51.

Clout, s. a patch, Mt. ix. 16.

Coctyn, red, scarlet, Apoc. xviii. Better spelt coccyn.]

Coddis, s. pl. pods, Lk. xv. 16. Cofynes, cofyns, s. pl. baskets, Mt. xiv. 20; Lk. ix. 17.

Collerie, s. eyesalve, Apoc. iii. 18. Comling, comelyng, s. a stranger, Deeds vi. 5; vii. 6; pl. comelingis, Deeds ii. 10; 1 Pet. i. 1.

Compunct, p. p. filled with com-

punction, Deeds ii. 37.

Comyne, imp. pl. commune ye, participate, I Pet. iii. 13; p.t. comynede, Phil. iv. 15; pl. comyneden, Heb. ii. 14.

Comynere, s. a participator, I Pet.

v. I.

Comynyng, s. communication, communion, 1 Cor. x. 16; 2 Cor. viii. 4. Coniure, ν. to adjure, Mt. xxvi. 63. Coolis, s. pl. coals, Joh. xviii. 18;

xxi. q.

Coote, s. a coat, Mt. v. 40; pl. cootis, Lk. iii. 11.

Cop, s. top, Lk. iv. 29.

Coris, s. pl. measures, Lk. xvi. 7. Cornes, s. pl. corn, Lk. vi. 1.

Cos, coss, s. a kiss, Lk. vii. 45; xxii. 48; Rom. xvi. 16; 2 Cor. xiii. 12. Cosyns, s. pl. kinsmen, Rom. ix. 3.

See Cousyns.

Couche, s. chamber, Mt. vi. 6.

Coueitisis, s. pl. lusts, covetousness, Jam. iv. 1.

Couenable, adj. suitable, Mk. xiv.

50.

Couenabli, adv. suitably, Mk. xiv.

II.

Coueriden, p. t. pl. recovered,

Heb. xi. 34. See Kyuere. Cousyns, s. pl. relatives, Deeds x.

24. See Cosyns.

Crafti man, s. artificer, Heb. xi.

Cratche, s. stall, crib, Lk. ii. 7, 12; xiii. 15.

Croude, s. a musical instrument, Lk. xv. 25.

Culuer briddis, s. pl. young pi-

geons, Lk. ii. 24. Culueris, s. pl. doves, pigeons, Joh.

ii. 14.

Curriour, coriour, s. a currier, Deeds ix. 43; x. 6; xxiv. 32.

Curteisli, adv. courteously, Deeds xxvii. 3.

ν.

Dalf, dalfe. See Delue.

Dampne, v. to condemn, Mk. x. 33; Deeds xxv. 16; p. p. dampned, Mt. xii. 37; Joh. viii. 10.

Debreidynge, to-breidynge, pr. p. tearing, Mk. i. 26; ix. 25. Dedeyn, s. indignation, Mt. xxvi.

8; Lk. xiii. 14.

Deedli, adj. mortal, Heb. vii. 8; Jam. v. 17.

Defamed, p. p. reported, Lk. xvi. 1.

See Diffameden.

Defouleth, pr. 1. 2 p. treads down, destroys, defiles, Heb. x. 29; p. p. defoulid, 1 Cor. viii. 7.

Dekene, s. deacon, Lk. x. 32.

Dele, v. to distribute, Lk. xi. 22; p. t. delide, Lk. ix. 16.

Delicis, s. delights, luxuries, Lk. vii. 26.

Delue, v. to dig, Lk. xiii. 8; p. t. dalf, dalfe, Mt. xxi. 33; xxv. 18.

Deme, v. to judge, suppose, Mt. vii. 1; p. t. pl. demeden, Mt. xx. 10; p. t. pl. 2 p. demen, Col. ii. 20; p. p. demed, Mt. vii. 1; Joh. iii. 18; pr. p. demynge, Mt. xix. 28.

Dennes, s. pl. dens, Mt. viii. 20.

Denounce, pr. t. pl. command, 2 Thess. iii. 6.

Departe, v. to divide, Mt. x. 35; imp. pl. Mt. vii. 23; p. t. departide, Joh. vi. 11; pl. departiden, Mt. xxvii. 35; Lk. xxiii. 35; p. p. departid, Mt. xii. 26; Rom. i. 1.

Departere, s. a divider, discerner, Lk. xii. 14.

Departyng, departynge, s. a separation, division, Rom. iii. 22; Heb. iv. 12.

Dereworth, dereworthe, adj. dear, Mt. xvii. 5; Eph. i. 6; Jam ii. 5.

Derkful, adj. dark, Lk. xi. 34. Derknessis, s. pl. darkness, Mt. xxvii. 45; Lk. xi. 35.

Derlyngis, s. pl. darlings, chosen ones, Rom. i. 6.

Desolat, adj. removed from, I Thess. ii. 17; left lonely, I Tim. v. 5.

Destrie, v. to destroy, Mt. ii. 13; p. t. distruyede, Mt. xxii. 7; p. p. distried, Mt. ix. 17; xxiv. 2.

Diffameden, p. t. reported abroad, Mt. ix. 31; p. p. defamed, reported, Lk. xvi. i. Dischargiden, p.t.pl. unburdened, unladed, Deeds xxvii. 38.

Disciplesse, s. a woman disciple,

Deeds ix. 36.

Discomfort, s. distress, Mt. xxiv. 15.

Discryued, p. p. written, described,
Lk. ii. 1.

Discryuyng, s. a describing, Lk.

Diseese, disese, s. trouble, Mk. iv. 19; 2 Cor. i. 4.

Disesid, p. p. troubled, Deeds xv.

19.

Disparplith, pr. t. disperses, tears asunder, Joh. x. 12; p. p. disparplid, disparplit, Joh. xvi. 32; Deeds v. 36; Mk. iii. 25.

Dispendere, dispendour, s. a steward, Lk. xii. 42; Tit. i. 7; pl. dispenderis, I Cor. iv. I.

Dispending, s, a dispensation, I Cor. ix. 17.

Dispit, s. contempt, Rom. ix. 21. Disserued, p. p. well served, Heb.

xiii. 16.

Distried. See Destrie.

Distrier, s. destroyer, 1 Cor. x. 10. Disturblen, pr. t. pl. disturb, Deeds xvi. 19; p. p. disturblid, Mt. xxiv. 6; pr. p. disturblynge, Deeds xvii. 13.

Disturblyng, s. a disturbance, Lk.

xxiii. 19.

Do, don, doon, p. p. done, Mt. v. 28; vi. 10; it was doon, it came to pass, Mt. vii. 28.

Dom, doom, s. judgment, Mt. v. 40; xii. 18; pl. domes, 1 Cor. vi. 4; Apoc. xix. 2.

Dom place s judgmen

Dom place, s. judgment-hall, Deeds xvi. 19; xvii. 17.

Domesman, s. judge, Mt. v. 25; pl. domesmen, Mt. xii. 27.

Doren, pr. t. 1 p. pl. dare, are bold, 2 Cor. x. 12.

Doun, adv. down, Mt. iii. 10; Mk. xv. 36.

Downe, s. dove, Mt. iii. 16; pl. downes, Mt. x. 16.

Dredde, p. t. feared, Mt. ii. 22;

xiv. 5; pl. dredden, Mt. xxi. 46; Lk. ii. q.

Drenche, v. to drench, to drown, Mt. xiv. 30; p.p. drenchid, dreynt, Mk. v. 13; Lk. x. 15.

Dresse, v. to prepare, direct, Lk. i. 79; p. p. dressid, Lk. iii. 5.

i. 79; p. p. dressid, Lk. iii. 5. Drit, s. dirt, dung, Phil. iii. 8. Droof, p. t. drove, 2 Pet. ii. 6.

Drowe, drows, p. t. drew, Mk. xiv. 47; Deeds viii. 3; drous hym to, approached, went to, Lk. xv. 15; pl. drowen, Deeds

xvii. 6. Drunkelew, adj. given to drink,

Tit. i. 7.

Duyk, s. a leader, prince, Mt. ii. 6. Dyuersith, pr. t. differs, I Cor. xv. 41; p. t. diuerside, made difference, Deeds xv. 9.

E.

Eche, each, Mt. iv. 23.

Ech-oon, adj. each one, Mt. xx.

Edder, s. an adder, serpent, Mt. vii. 10; pl. eddris, Mt. xii. 34. Eelde, s. old age, Lk. i. 36.

Eft, adv. again, Mt. xiii. 47. Eftsoone, adv. again, forthwith, Mt. iv. 7; v. 33; Joh. xix. 9.

Eige, s. edge, Heb. xi. 34. Eire, s. air, sky, Mt. vi. 26.

Eire, s. an heir, Mt. xxi, 38; pl. eiris, Gal. iii. 29.

Elde, adj. old, Mt. v. 21; comp. eldre, Apoc. iv. 4.

Ellis, conj. else, Mt. vi. 1. Endurith, pr. t. hardens, Rom. ix. 18.

Enflawmeth, pr. t. sets on fire, Jam. iii. 6; p. p. enflawmed, Jam. iii. 6.

Enforside, p.t. endeavoured strove, Deeds xxiv. 6; pl. enforceden,

Lk. i. 1. Enhaunse, v. to exalt, Jam. iv.

10; p.t. enhaunside, Lk. i. 52; p. p. enhaunsid, Mt. xxiii. 12.

Enke, s. ink, 2 Joh. 12. Enleuen, enleuene, adj. eleven, Mt. xxviii. 16; Lk. xxiv. 33.

Ensaumple, s. example, I Thess. i. 7.

Enserchiden, p. t. pl. searched into, I Pet. i. 10.

Enstore, v. to restore, Eph. i. 10; p.p. instorid, Rom. xiii. 9.

Ere, v. to plough, I Cor. ix. 10; pr. t. 2 p. erith, I Cor. ix. 10; pr. p. erynge, Lk. xvii. 7.

Ernes, s. earnest, pledge, 2 Cor. i. 22; v. 5; Eph. i. 14.

Erre, pr. t. subj. wander, Heb. xii. 13; p. t. pl. erriden, Heb. xi. 38.

Erthemouyngis, s. pl. earthquakes, Mt. xxiv. 7.

Ertheschakyng, s. earthquake, Mt. xxviii. 2.

Erthetiliere, s. a tiller of land, 2 Tim. ii. 6; pl. erthetilieris, Mt. xxi. 34.

Erthetiliynge, s. husbandry, tillage, I Cor. iii. 9.

Eschewe, imp. avoid, I Tim. v. II; pr. p. eschewynge, 2 Cor. viii. 20; I Tim. vi. 20.

Ethir, adv. either, Mt. vi. 24; or,

Mk. iii. 4. Euangelie, s. gospel, I Thess. ii. 9. Euangelize, s. to preach, Lk. i. 19; pr. p. euangelisynge, Lk. viii. I.

Euen, adj. equal, just, moderate, Lk. xx, 36.

Euen disciplis, s. pl. fellow-disciples, Joh. xi. 16.

Euen eiris, s. pl. fellow-heirs, Eph. iii. 6.

Eueneldis, s. pl. persons of the same age, Gal. i. 14.

Euene eldre, s. fellow-elder, of the same age, I Pet. v. I.

Euene knyst, s. fellow-soldier, Phil. ii. 25; Philem. 2.

Euene lynagis, s. pl. persons of the same tribe, I Thess. ii. 14. Euen seruaunt, s. fellow-servant,

Mt. xviii. 29; pl. euen seruauntis, Mt. xviii. 28.

Euene worchere, s. fellow-worker, Phil. ii. 25.

Expownyng, s. an interpretation, I Cor. xii. 10.

Eye, s. an egg, Lk. xi. 12.

F.

Fadris, s. pl. fathers, Gal. i. 14.

Fallace, fallas, s. deceitfulness, falsity, Mt. xiii. 22; Heb. iii. 13. Falle, pr. subj. fall, befall, Mt. xviii.

13; p. t. fel, Lk. i. 12; pl. felden, Apoc. xix. 4; p. p. feld, befallen, Rom. xi. 25.

Fantum, s. an apparition, Mt. xiv. 26; Mk. vi. 49.

Feeldi, adj. plain, champain, Lk. vi. 17.

Feendli, adj. devilish, Jam. iii. 15. Feersnesse, s. fierceness, Heb. xi. 34.

Fel, adj. craftv, I Cor. iii. 19. Feld, p. p. befallen, Rom. xi. 25. Fendis, feendis, s. pl. devils, Lk.

ix. 49; Mk. iii. 22.

Fenne, s. dirt, mud, clay, 2 Pet. ii. 22. Ferdful, adj. dreadful, Apoc. xxi. 8. Fere, v. to make afraid, 2 Cor. x. 9. Feyneden, p. t. pl. pretended, Lk. XX. 20.

Feynyng, s. a feigning, pretending, Rom. xii. 9.

Filateries, s. pl. phylacteries. Mt. xxiii. 5.

Fillide, p.t. fulfilled, Deeds xiii. 25; pl. filliden, Deeds xiii. 27. Filthehed, s. dirtiness, shameful-

ness, Rom. i. 27. Fisscheris, fischeris, s. pl. fisher-

men, Mt. iv. 18, 19. Fitchid, p.p. fixed, Deeds xxvii. 41;

Gal. ii. 19. Fitchinge, s. a fixing, Joh. xx. 25.

Fleisch, s. flesh, Apoc. xix. 18.

Flei3, fley, p. t. fled, shunned, Mk. xiv. 52; Deeds xx. 27.

Fleten, pr. t. I p. pl. flow, float, Heb. ii. 1.

Flom, s. stream, river, Mk. i. 5. Flood, s. a river, Apoc. ix. 14. Foldiden, p. t. pl. bent, bowed,

folded, Mt. xxvii. 29.

Folili, adv. foolishly, Deeds xix. 36. Foltische, adj. foolish, 2 Tim. ii. 23; Tit. iii. 9.

Fonned, adj. foolish, I Cor. i. 20,

Found, p. t. found, provided for, Deeds xxviii. 7.

For, prep. in place of, Philem. 16. For, conj. that, Mt. xix. 4; Gal. iii. II; because, Heb. ii. 14.

Forbede, v. to forbid, Lk. ix. 50; p. t., Mt. iii. 14; p. p. forbedun, Lk. ix. 49; Deeds, xvi. 6.

Fordoith, pr. t. destroys, undoes, I Joh. iv. 3.

Forn-azens, prep. over against,

Mk. xv. 39.

Forth daies, adv. far advanced in the day, Mk. vi. 35.

Forthenkith, pr. t. repents, Lk. xvii. 4; p. t. forthouste, Mt. xxi. 29.

For whi, because, Mt. viii. 9. Forgaf, p. t. forgave, Mt. xviii. 27; p. p. for;ouun, Mt. ix. 2; Lk.

v. 20.

Forgaten, p.t. pl. forgot, Mt. xvi. 5. Forzerd, s. court, hall, Apoc. xi. 2. Foundement, s. foundation, I Tim. vi. 19; pl. foundementis, Heb. xi. 10.

Foundun, p. p. founded, Mt. vii.

Fourme, s. form, 2 Tim. i. 13. Fraudid, p. p. defrauded, Jam. v. 4. Fro, prep. from, Mt. i. 17; v. 18. Frotynge, pr. p. rubbing, Lk. vi. 1. Fruytis, s. pl. fruits, Mt. xxi. 43. Fulfille, v. to fill, Mt. xv. 33. Fy, interj. fie, Mt. v. 22.

Fyueris, s. pl. fevers, Mk. i. 30; Lk. iv. 38.

Galoun, s. a vessel, pitcher, Mk. · xiv. 13.

Geldingis, geldyngis, s. pl. eunuchs, Mt. xix. 12.

Genologie, s. genealogy, Heb. vii. 3; pl. genologies, 1 Tim. i. 4. Gessen, pr. t. pl. suppose, Mt. vi. 7.

Gile, s. guile, Mt. xxvi. 4; Mk. vii.

Gilefuli, adv. deceitfully, Rom. iii.

Giloure, s. deceiver, Mt. xxvii. 63. Glade, v. to rejoice, make glad, Joh. v. 35; p. t. gladide, Lk. i. 41; p. p. gladid, Lk. i. 47.

Glosing, s. flattery, 1 Thess. ii. 5. Gnastiden, p. t. pl. gnashed, Deeds

iv. 25.

Gobet, s. lump, heap, piece, Rom. ix. 21; Gal. v. 9; pl. gobetis, Mt. xiv. 20.

Gogil ised, adj. squint-eyed, one-

eved, Mt. ix. 46.

Goon, pr. t. pl. go, Mt. xi. 5; p. t. zede, Mt. xiii. 1; pl. zeden, Mt. viii. 32; imp. 3 p. pl. gon, let them go, Lk. xxi. 21.

Gouernaile, s. governance, rudder, Jam. iii. 4; pl. gouernails, Deeds xxvii. 40; 1 Cor. xii, 28.

Gouernour, s. a steersman, Deeds xxviii. 11; Jam. iii. 4.

Gracis, s. pl. thanks, Lk. xxii. 17. Graffid, p.p. engrafted, Rom. xi. 17, 19.

Grauel, s. sand, Mt. vii. 26. Grees, s. pl. steps, Deeds xxi. 35. Grenneden, p.t.pl. gnashed, Deeds

vii. 54. Grentyng, grynting, gruntyng,

s. a grinding, gnashing, Mt. viii. 12; xxii. 13; Lk. xiii. 28.

Grete, imp. pl. salute, Mt. x. 12; p.t. grette, Lk. i. 40; pl. gretten, Mk. ix. 14; p.p. gret, Deeds xxi. 19.

Groyneden, p. t. pl. murmured,

muttered, Mk. xiv. 5.

Grutche, v. to murmur, gnash, Joh. vi. 43; p. t. pl. grutchiden, Mt. xx. 11; Lk. xv. 2; Joh. vi. 41; I Cor. x. 10.

Grutchyng, s. a murmuring, Joh. vii. I 2.

Gryn, s. a snare, Rom. xi. 9. Grynting. See Grentyng.

Haburioun, s. a breastplate, Eph. vi. 14; I Thess. v. 8; pl. Apoc. ix. 9.

Halewis, s. pl. saints, Apoc. xvi. 6. Halpens, s. pl. halfpence, Lk. xii. 6. Han, v. to have, Mt. v. 46; pr. t. 2 p. pl. Mt. xiii. 51.

Happe, s. chance, 2 Cor. xiii. 5. Hard, adv. hardly, with difficulty, Mk. x. 23. See Of hard.

Hardynesse, s. boldness, wilfulness, Heb. xi. 27.

Harlatrye, s. whoredom, Eph. v. 4. Hauenyden, p. t. I p. pl. took harbour, Deeds xx. 15.

Haunte, imp. practise, use, 1 Tim. iv. 7.

Heed, s. the head, Mt. v. 36; pl. heedis, Mt. xxvii. 40.

Heedlyng, adv. headlong, Mt. viii. 32; Lk. viii. 33.

Heelden, p. t. pl. held, Mt. xxviii. 9. Heelthe, s. salvation, Rom. xiii. 11; Heb. i. 14; ii. 3.

Heere, s. hair, Mt. v. 36; pl. heeris, Mt. iii. 4.

Heestis, s. pl. commands, Mk. vii.

Hei, s. grass, Mt. vi. 30; hey, Lk. xii. 28; heye, Mk. vi. 39. Helde, v. to pour, Deeds ii. 17;

p. t. Mk. xiv. 3; Lk. x. 34. Helle, s. grave, Lk. xvi. 23.

Helpe, pr. subj. pl. help, Rom. xvi, 2; p.t. helpide, Rom. xvi. 2; Apoc. xii. 16.

Hem, pron. them, Mt. ii. 9; iv. 21. Hemsilf, pron. themselves, Mt. ix.

Hennes, hennus, adv. hence, Mt. viii. 31; xvii. 19; Phil. iii. 1.

Her, pron. poss. their, Mt. i. 21; Deeds iv. 23; gen. hern, herne, theirs, of them, Mt. v. 3, 10; 2 Tim. iii. 9.

Her-to, adv. for this cause, Mk. i. 38.

Herbore, herborewe, s. lodging, ınn, 1 Tim. v. 10; Heb. xiii. 2. Herboreles, adj. homeless, Mt.

xxv. 36.

Herboriden, herberden, p. t. pl. lodged, harboured, Mt. xxv. 35, 43; p. p. herborid, 1 Cor. xvi. 19.

Herie, v. to praise, Lk. xix. 37; p. t. pl. herieden, heriden, Rom. i. 25; Deeds, ii. 47; xvi. 25; pr. p. heriynge, Lk. ii. 13.

Heriyng, s. praise, Heb. xiii. 15; pl. heriyngus, Apoc. xix. 5.

Heruest-trees, s. pl. fruit-trees, Jude 12.

Hethenlich, adv. after the manner of the heathen, Gal. ii. 14.

Heuy, adj. troublesome, Lk. xi. 7; xviii. 5; Gal. vi. 17.

Heuy, adv. heavily, Mk. x. 14. Heuyed, p. p. made heavy, Mt. xxvi. 43; Mk. xiv. 40.

Heye, s. grass, Mt. xiv. 19; Mk. vi. 39.

Heyre, s. sackcloth, Mt. xi. 21; Lk. x. 13.

Hidils, hiddlis, s. pl. secret places, Mt. vi. 4; Joh. xviii.

Hieth, hiseth, pr. t. exalts, honours, Mt. xxiii. 12; 2 Cor. x. 5; p.p. hi3ed, Lk. xiv. 11.

Hile, v. to cover, Mk. xiv. 65; pr. t. hilith, Lk. viii. 16; pl. hiliden, Mt. xxv. 36; p. p. hilid, Mt. viii. 24.

Hilling, s. a covering, tent, Heb. x. 20.

Hipis, s. pl. the hips, Joh. xix. 31. Hirdis, s. pl. shepherds, Mt. viii. 33; Lk. viii. 34.

Hirtith, pr. t. stumbles, strikes against, Joh. xi. 9.

Hirtyng, s. stumbling, Deeds xxiv.

Hise, poss. pron. his, Mt. v. 1. &c.

Hi3, s. a high place, height, Mt. ii. 18; Eph. iv. 8.

Hi3, adj. high, Mt. iv. 8; xxi. 9. Hi3nesse, s. height, top, Heb. xi.

Hiayngli, adv. hastily, Deeds xvii.

Homliche, homeli, adj. domestic, familiar, meek, Mt. x. 36; Gal. vi. 10.

Hongide, p.t. hung, Mt. xxvii. 5; pl. hangiden, Lk. xxiii. 39. Hony soukis, s. pl. honeysuckles (?),

Mt. iii. 4; Mk. i. 6.

Hool, adj. whole, well in health, Mk. v. 34; Joh. v. 6.

Hoolsum, adj. wholesome, I Tim. vi. 3.

Hoond, s. the hand, Mt. iii. 12;

pl. hondis, Mt. iv. 6.

Hoore, s. a whore, t Cor. vi. 16;
pl. hooris, horis, Mt. xxi. 31;
Lk. xv. 30.

Hoosis, s. pl. hose, Deeds xii. 8. Hosewynes, s. pl. house-wives,

I Tim. v. 14.

Hurliden, p.t. pl. thrust against,

threw down, Mt. vii. 27.

Hurtlith, pr. t. hurls, dashes down, Mk. ix. 17; Lk. ix. 39; p. t. hurtlide, Lk. ix. 42; pl. hurtliden, Deeds xxvii. 41; p. p. hurtlid, Lk. vi. 48.

Hyne, s. a labourer, Joh. x. 12. Hy3e, imp. hasten, 2 Tim. iv. 8; p. p. hi3ed, 1 Thess. ii. 17; pr. p. hi3ynge, Lk. ii. 16; xix. 6.

I.

Idul, adj. vain, void, Jam. ii. 20. Iewelich, adv. in the language of Jews, Gal. ii. 14.

Impugnede, p. t. fought against, opposed, Deeds ix. 21.

opposed, Deeds ix. 21.

Inobedience, inobeishaunce, s.

disobedience, Rom. v. 19.

Inwardnessis, s. pl. entrails, 2

Cor. vi. 12.

Ioyntours, ioynturis, s. pl. junc-

tures, joinings, Deeds xxvii. 40; Heb. iv. 12.

I3e, s. an eye, Mt. v. 29; vi. 22; Lk. vi. 42; pl. i3en, Mt. ix. 28; Lk. ii. 30.

J.

Jurie, s. religion of the Jews, Gal. i. 14.

K.

Kele, v. to cool, Lk. xvi. 24. Kepe, s. care, heed, Mk. xiii. 23; Lk. x. 40.

Kepten, p. t. pl. watched, Mt. xxvii.

Keuering, s. a covering, 1 Pet. ii. 16.

Kike, v. to kick, Deeds ix. 15. Kinredis, s. pl. tribes, Jam. i. 1.

Kittide, p.t. cut, rent, Lk. xxii. 50; pl. kittiden, Mt. xxi. 8; Mk. xi. 8; Deeds xxvii. 32; p.p. kit, kyt, Mt. iii. 10; vii. 19; Lk. iii. 9.

Kittingis, s. pl. cuttings, rents, Deeds xxviii. 2.

Knaue child, s. a male child, Apoc. xii. 5.

Knouleche, s. acquaintance, Lk. ii. 44.

Knouleche, v. to confess, acknowledge, Mt. vii. 23; x. 31; Lk. ii. 5; p.t. knoulechide, Lk. ii. 38; pl. knowlechiden, Mt. iii. 6; Mk. i. 5.

Knowun, p.p. as s. acquaintance, Lk. xxiii. 49.

Knytchis, s. pl. little bundles, Mt. xiii. 30.

Kny3tis, s. pl. soldiers, Mt. viii. 9. Kny3thod, s. warfare, 2 Cor. x. 4; army, host, Deeds vii. 42.

Kunne, v. to know, I Cor. viii. 2; pr. t. can, kan, Joh. vii. 15; I Cor. viii. 2; 2 p. pl. kunnen, Mt. vii. 11; xxvii. 65; Lk. xi. 13; pr. subj. kunne, I Thess. iv. 4.

Kunnyng, s. knowledge, Rom. xi.

Kyn, s. a kind, generation, 1 Pet.

Kynde, s. kin, kindred, Deeds iv. 6; xvii. 29; nature, Lk. xxii. 18; Rom. xi. 24.

Kyndli, adj. natural, acceptable, Rom. i. 27; xi. 21; 2 Pet. ii.

Kyndli, adv. naturally, Jude 10. Kyndlyngis, s. offspring, young,

Lk. iii. 7. Kyt, p. p. cut, Mt. vii. 19. See

Kyt, p.p. cut, Mt. vn. 19. See Kittide.

Kyuere. pr. subj. cover, recover, Apoc. xix. 8; p.t.pl. coueriden, Heb. xi. 34; p.p. keuered, kevered, kyuerid, Mt. vi. 29; 1 Cor. xi. 6; 2 Cor. iv. 3.

L

Languor, s. disease, sickness, Mt. iv. 23; pl. languores, languores, Mt. iv. 24; Lk. iv. 40. Lappide, p. t. wrapped, Mt. xxvii.

59.

Lastingli, adv. constantly, Deeds i. 14.

Lateful, adj. late, Jam. v. 7.

Latoun, s. mixed metal, latten, Apoc. i. 15; ii. 18.

Latun, p.p. let go, 2 Cor. xi. 33. Leche, leeche, s. a physician, Mt. ix. 12; Lk. iv. 23; Col. iv. 14; pl. lechis, leechis, Mk. v. 26; Lk. viii. 43.

Leendis, s. pl. the loins, Mt. iii. 4; Lk. xii. 35; Eph. vi. 14.

Leenen, pr. t. 2 p. pl. to lend, Lk. vi. 34; imp. leene, Lk. xi. 5.

Leep, s. a basket, Deeds, ix. 25; pl. lepis, Mt. xv. 37; Mk. viii. 8.

Leese, lese, v. to destroy, Mt. x. 28; Lk. iv. 34; Joh. x. 10; pr. t. lesith, Mt. x. 39; p. t. loste, Lk. xvii. 27.

Leesing, lesyng, s. a lie, falsehood, 2 Thess. ii. 10.

Leeue, v. to leave, deliver, dismiss,

omit, Mk. xv. 11; p. t. lefte, Mk. xv. 15.

Leggynge, pr. p. laying, Heb. vi. 1.
Leit, s. lightning, Mt. xxiv. 27;
pl. leitis, leityngis, Apoc. iv.
5; xvi. 18.

Leisen, 2 p. pl. laugh, Lk. vi. 25. Leisyng, s. laughter, Jam. iv. 9. Lepis, s. pl. baskets. See Leep. Lerud, p. p. learned, instructed,

Rom. ii. 18.

Lesewis, s. pl. pastures, Joh. x. q. Lesewynge, pr. p. pasturing, Mt. viii. 30; Lk. viii. 32.

Lesingmongeris, s. pl. liars, I Tim. i. 10.

Letchour, s. a fornicator, I Cor. v. 11; tl. lechouris, letchours, I Cor. v. 9; I Tim. i. 9.

Lette, pr. subj. hinder, Heb. xii. 15; p. t. lettide, Gal. v. 7; p. p. lettid, Rom. xv. 22.

Lettyng, s. a hindrance, I Cor. vii. 35.

Leueden, p. t. pl. believed, Deeds ix. 26.

Leueful, leeueful, adj. allowable, lawful, Mt. xii. 2; xiv. 4; Lk. vi. 2; I Cor. vi. 12.

Lew, adj. warm, Apoc. iii. 16. Lewid, adj. lay, common, unlearned, Deeds iv. 13.

Libel, s. a little book, writing, Mt.

Lich, lijc, like, adj. like, Mt. vi. 8; vii. 26; xi. 16; xiii. 24; xx. i.; Lk. iii. II; vi. 47; x. 37.

Licned, p. p. likened, Jam. i. 23. Liflode, s. livelihood, Lk. xxi. 4. Liggyng, s. lying down, Rom. ix.

Lijth, pr. t. lies down, Mt. viii. 6; pr. p. liggynge, liynge, Mt. viii. 14; ix. 2; Joh. v. 6; xx. 5; p. p. leie, Deeds ix. 33.

Liknesse, s. example, parable, Lk. v. 36; vi. 39; xii. 16.

Likyngis, s. pl. pleasures, 2 Pet. ii. 13.

Lippide, p.t. leaped, danced, Deeds

iii. 8; xiv. 9.

Lister, listere, adj. comp. easier, more easily, Mt. ix. 5; xix. 24; Mk. x. 25; Lk. v. 23.

Listi, adj. bright, shining, Lk. xi.

Listne, v. to enlighten, to shine, to dawn, I Cor. iv. 5; pr. t. listneth, Lk. viii. 16; p. t. li3tnede, 2 Tim. i. 10.

Listnyng, s. illumination, 2 Tim.

i. 10.

Lokyng, s. appearance, Mt. xxviii.

Lombe, s. a lamb, Apoc. v. 6; pl. lambren, Lk. x. 3.

Long abidyng, s. patience, longsuffering, Rom. ii. 4; 2 Cor.

Lordschiping, s. domination, 2

Pet. ii. 10.

Lowide, p.t. humbled, Phil. ii. 7; p. p. lowid, Lk. xiv. 11; Phil. iv. 12.

Lustis, s. pl. pleasures, Lk. viii. 14; 2 Tim. iii. 4.

Lynage, s. family, tribe, Apoc. v. Lyuelode, s. livelihood, Mk. xii.

44. See Liflode.

M.

Maad, p. p. made, Mt. iv. 3. Maddith, pr. t. is mad, Joh. x. 20; p. t. 2 p. maddist, Deeds xii. 15; p. p. maddid, Deeds viii.

Magnifien, pr. t. pl. enlarge, Mt. xxiii. 5.

Maist, 2 p. canst, Mt. viii. 2, &c. Maistirful, adj. powerful, authorised, Lk. xii. 58.

Male ese, s. evil, sickness, Mt. iv.

24. Malice, s. evil, Mt. vi. 34. Man, s. husband, I Cor. vii. 16.

Manaasis, manassis, s. tl. threatenings, Deeds ix. 1; Eph. vi. 9.

Manasside, p. t. threatened, Mk. iii. I 2.

Maner, s. measure, moderation, Rom. vii. 13; 2 Cor. i. 8.

Maners, s. pl. manors, farms, possessions, Deeds xxviii. 7.

Manquellere, s. a murderer, executioner, Mk. vi. 27; Deeds xxviii. 4; pl. manquelleris, Apoc. xxi. 8.

Marchaundise, marchaundie, s. merchandise, traffic, Mt. xxii. 5;

2 Pet. ii. 3.

Margarite, s. a pearl, Mt. xiii. 46; pl. margaritis, Mt. vii. 6; xiii. 46; Apoc. xviii. 6.

Mat. See Mete.

Maundement, s. commandment, Mt. xv. 3; pl. maundementis, Mt. v. 19.

Mawmet, s. an idol, Deeds vii. 41; pl. maumettis, I Thess. i. 9;

Rom. ii. 23.

Me, s. men (used impersonally with sing. verb), Mt. v. 15.

Meddlid, p. t. mixed, Apoc. xviii. 6; p. p. Mk. xv. 23; medlid, I Cor. v. 9.

Meddlynge, s. mixture, joining, Joh. xix. 39.

Meede, s. reward, Mt. v. 12.

Mekith, pr. t. humbleth, Mt. xviii. 4; p. p. mekid, Mt. xxiii. 12.

Mesels, meseles, s. pl. lepers, Mt. x. 8; Lk. iv. 27; vii. 22.

Mete, s. a feast, Lk. xiv. 12. Meten, meeten, pr. t. 2 p. pl. measure, Mt. vii. 2; Lk. vii. 38; p. t. mat, Apoc. xxi. 16; p.p. meten, metun, Mt. vii. 2; Lk. vi. 38.

Metretis, s. pl. measures, Joh. ii. 6.

Meynd. See Mynge.

Meyne, s. household, family, Mt. x. 25; pl. meynes, Deeds iii. 25. Meyneal, adj. homely, Rom. xvi. 5.

Meyris, s. pl. chief justices, Mt. x.

Mo, adj. more, Mt. xxi. 36; Lk. xviii. 30.

Modir, s. mother, Mt. ii. 13.

Moistith, pr. t. moistens, waters, I Cor. iii. 8; p. t. moystide, I Cor. iii. 6.

Monesten, pr. t. 1 p. pl. teach, admonish, 2 Cor. vi. 1.

Monestyng, s. an admonition, I Cor. xiv. 3.

Monethe, s. month, Apoc. ix. 15; pl. monethis, Apoc. ix. 5, 10; xi. 2.

Moot halle, s. hall of assembly, Mt. xxvii. 27; Joh. xviii. 28; Phil. i. 12.

Phil. i. 13.
More, adj. comp. elder, greater, Mt.

xi. 11; Rom. ix. 13.

More tre, s. mulberry-tree, Lk.

xvii. 6.

Morewtid, morowtid, s. morning, morrow, Mt. xvi. 3; xxvii. 1.

Morter, s. mortar (for walls), Eph. ii. 14.

Moste, adj. greatest, Mt. xiii. 32. Mot, pr. l. 1 p. must, Lk. xix. 5; 1 Cor. ix. 16; pl. moten, Deeds iv. 20.

Mote, moot, s. mote, particle, Mt.

vii. 3; Lk. vi. 41.

Moust, mouste, s. a moth, Mt. vi. 19; Lk. xii. 33; pl. moustis, Jam. v. 2.

Mow, mowe, v. to be able, Lk. i. 20; xiii. 24; pr. t. Lk. xiv. 29; pl. moun, Mt. vi. 24; ix. 12; xvi. 4; Lk. v. 34; 2 Cor. xiii. 8. Mussel, s. a morsel, Joh. xiii.

30.

Must, s. new wine, Deeds ii. 13. Myche, adj. much, great, Mt. vi. 7; Joh. xii. 12.

Myche, adv. much, Mt. vi. 30.

Myche fold, adj. manifold, Eph. iii. 10.

Myddil, myddis, s. midst, Mt. x. 16; xiii. 25; Lk. xvii. 11.

Mylnstoon, s. a mill stone. Mt.

Mylnstoon, s. a mill stone, Mt. xviii. 6.

Mynde, s. remembrance, mention, Eph. i. 16.

Myned, p. p. dug through, undermined, Lk. xii. 39. Mynge, imp. pl. mix, Apoc. xviii. 6; p. t. myngide, Lk. xiii. 1; p. p. meynd, Mt. xxvii. 34; Heb. iv. 2; Apoc. viii. 7.

Mynte, s. mint, Mt. xxxiii. 23. Mynutis, s. pl. mites, small pieces of money, Mk. xii. 42.

Myseese, myseise, s. want, distress, 2 Cor. viii. 14.

Mysturne, v. to pervert, Gal. i. 7.

N.

Namely, adv. especially, Mk. vi. 56. Nappiden, p. t. pl. slumbered, Mt. xxv. 5.

Narde, s. spikenard, Joh. xii. 3. Narw3, adj. narrow, Mt. vii. 14. Ne, adv. neither, nor, not, Mt. vi. 20; Lk. i. 30.

Necessarie, adj. near in kin or friendship, Deeds x. 24.

Nede, adj. necessary, Lk. xxiv. 44; neede, Lk. xxii. 7.

Nedelich, adv. necessarily, I Cor. ix. 16.

Nedis, adv. necessarily, Deeds iv. 20. Neer, comp. nearer, Heb. vi. 9. Nei3e, v. to approach, Mt. iii. 2; x. 7; p.t. nei3ede, Mt. viii. 5,

19; pr.p. nei3ynge, Lk. xv. 1. Neomenye, s. feast of new moon, Col. ii. 16.

Nere, adv. never, Joh. ix. 21. Netheles, adv. nevertheless, Lk. xii.

Nethir, adv. not, Lk. xiii. 11. Nil, Mat. v. 17. See Nyle.

No but, conj. except, unless, Mt. v.

Nol, s. the head, the neck, Deeds vii. 51.

Noot, pr. t. knows not, 2 Cor. xii.

Noot, pr. t. knows not, 2 Cor. xii. 3; Lk. xxii. 60.

Nother, adv. neither, Gal. ii. 3. Nou3t, s. nothing, Gal. vi. 3.

Noye, v. to hurt, trouble, Mk. xvi. 18; Apoc. vii. 3; pr. t. pl. noyen, Deeds vii. 26; p. t. noyede, Lk. iv. 35. Noyous, adj. hurtful, annoying, 2 Thess. iii. 2; 1 Tim. vi. 9.

Nost, s. nothing, Mt. ii. 18.

Nurischen, pr. t. pl. nourish, feed, Mt. xxiv. 19; p. p. nurschid, Jam. v. 5.

Nursche, s. a nurse, I Thess. ii. 7.
Nyle, pr. t. I p. will not, Mt. xxi.
20; imp. nil, nyle, do not (with
infin.), Mt. i. 20; v. I7; pl. Lk.
ii. Io.

Ny3, ni3, adv. nigh, nearly, Mt. iv. 11, 17; Lk. vii. 14.

0

O, one, Mt. v. 18, &c. See Oo.
Obeye, v. to obey, Lk. xvii. 6;
Deeds vii. 39; Rom. i. 5; pr. t.
pl. obeyen, Mk. i. 27; p. t.
obeiede, Deeds vi. 7.

Obeischen, pr. t. pl. obey, Mt. viii. 27; pr. p. obeschynge,

Rom. i. 30.

Occupied, p. p. engaged, Gal. vi. 1. Of, adv. off, Mt. xviii. 8.

Of, prep. from, 1 Pet. iv. 19; by, Mt. vii. 15, &c.

Offencioun, s. offence, stumbling-

block, 2 Cor. vi. 3. Of hard, adv. with difficulty, Mt.

xix. 23.

Onest, oneste, adj. honourable,
Deeds xvii. 12; 1 Cor. xii. 24.

Onourynge, pr. p. worshipping, Mt. xx. 29.

Ony, any, Mt. xxii. 24.

Oo, oon, one, a, Mt. v. 18, 29; Deeds xviii. 12; 1 Tim. iii. 2.

Oonli, only, Mt. v. 47, &c.
Oost, s. an army, Deeds xxiii. 27;
pl. oostis, Apoc. xix. 14.

Opyn, adj. known, manifest, Mk. vi. 14.

Opynyouns, s. pl. rumours, Mk. xiii. 7.

Ostrie, s. innkeeper, Lk. x. 35. Ostrie, s. an inn, Lk. x. 34.

Ouer, adv. further, more than, Mt. x. 37; Mk. vii. 12.

Ouer aboundide, p. t. greatly abounded, I Tim. i. 14.

Ouergo, pr. subj. may overreach, I Thess. iv. 6.

Ouerleiyng, s. overthrow, trouble, Lk. xxi. 25.

Ouerthwert, adj. perverse, froward, 2 Tim. iii. 4.

Ouer trowynge, pr. p. supposing,

suspecting, conscious, 1 Cor. iv. 4. Oure, ourun, g. pl. ours, Mk. xii.

7; Lk. xxiv. 24.

Ourneden, p. t. pl. adorned, I Pet. iii. 5; p. p. ourned, Apoc. xxi. 19.

Ournyng, s. an adorning, I Pet. iii. 3.

Outtakun, except, Mt. v. 32.

Oust, s. aught, anything, Lk. ix.

36; Gal. vi. 3.

Owe, pr. t. 1 p. ought, Mt. iii. 14; 3 p. owith, Lk. v. 38; Joh. xix. 7; 1 Joh. ii. 6; pl. owen, Deeds xxi. 21; p. t. ouste, Mt. xviii. 24; aust, Lk. vii. 41; pl. ousten, Lk. xvii. 10.

Oxis, s. pl. oxen, Lk. xvii. 7. Oynement, s. ointment, Mt. xxvi. 7; pl. oynementis, Mk. xvi. 1.

P

Paas, s. a step, pace, Deeds vii. 5; pl. pacis, Mt. v. 41.

Paied, p. p. contented, satisfied, I Tim. vi. 8. See Apayed.

Palesy, s. palsy, Mt. iv. 24. Parablis, s. pl. parables, Mk. xii. 1.

Parchemyn, s. parchment, 2 Joh.

Pard, s. a leopard, Apoc. xiii. 2. Parfit, perfit, adj. perfect, Mt. v. 48; Lk. i. 17; comp. perfitere, Heb. ix. 11.

Parfitli, adv. perfectly, Lk. i. 45. Partener, s. a partner, I Cor. ix. 23; pl. parceneris, parteneris, partyneris, I Cor. ix. I2, I3; Apoc. xviii. 4.

Parti, s. a part, Rom. xv. 15; pl.

parties, Mt. ii. 23.

Partinge, s. a participation, divi-

sion, 2 Cor. vi. 14.

Partyde, p. t. departed, Mk. i. 42; pl. partiden, divided, Mt. xxvii. 35.

Pask, paske, s. passover, Mt. xxvi.

17; Lk. ii. 41.

Passioun, s. suffering, disease, Heb. ii. 9; pl. passiouns, Heb. x. 32. Passyngli, adv. surpassingly, Gal. i. 13.

Patche, s. a patch, Mk. ii. 21.

Pawme, s. palm of the hand, Mt. xxvi. 67.

Peirement, s. damage, detriment, 2 Cor. vii. 9; Phil. iii. 8.

Peiryng, s. damage, destruction, Mt. xvi. 26; Lk. ix. 25.

Penaunce, s. repentance, Mt. iii. 2. Pens, pans, s. pl. pennies, pence, Mt. xxvi. 15; Mk. vi. 37; Lk. vii. 41.

Perauenture, adv. perhaps, Mt. v.

Perse, v. to pierce, penetrate, Heb. iv. 12; pr. t. pl. persen, 2 Tim. iii. 6; p.t. perside, Heb. iv. 14. Perteneth, pr. t. pertains, belongs;

that perteneth now, as for the present, Deeds xxiv. 25. Pesiblenesse, pesibilnesse, s.

a calm, calmness, Mt. viii. 26;

Mk. iv. 39. Pesibilte, s. a peace, calm, Lk. viii.

Peyne, s. punishment, Mt. xi. 22. Peyned, p. p. punished, Deeds xxii.

Pilere, s. a pillar, I Tim. iii. 15; pl. pileris, Gal. ii. 9.

Pistle, s. epistle, Deeds xxiii. 33; pl. pistlis, Deeds xxii. 5.

Pite, pitee, s. piety, mercy, I Tim. ii. 2; Jude 18; pl. pitees, 2 Pet.

Pizten, p. t. pl. fixed, pierced, Joh. xix. 37; pr. p. pitchinge, Col. 11. I4.

Plage, s. plague, Apoc. xi. 6; pl. plagis, Apoc. ix. 18.

Ple, s. plea, debate, Heb. vi. 16. Plenteuouse, adj. plenteous, Mt. V. I2.

Plenteuouslier, adv. comp. more plenteously, Heb. vi. 19.

Plesynge, pr. p. pleasing, Mt. xi.

Pleynt, playnt, s. complaint, quarrel, Lk. i. 6; Phil. ii. 15; pl. pleyntis, Jude 16.

Pollid, p. p. cropped, clipped, I Cor. Possessouris, s. pl. possessors,

Deeds iv. 34. Potestat, s. power, Gal. i. 21; pl. potestatis, potentates, Lk. xii.

Poudir, s. dust, Lk. ix. 5; x. 11; powdir, Mk. vi. II; poudre,

Apoc. xviii, 19.

Pouert, s. poverty, 2 Cor. viii. 2; Apoc. ii. q.

Poyntil, s. a style to write with, Lk. i. 63.

Preciousere, adj. comp. more precious, Deeds xx. 24.

Preie, imp. pl. pray, Mk. xiv. 38. Preiseden, p. t. pl. valued, Mt. xxvii. 9; p. p. preysid, Mt. xxvii. 9.

Prepucie, s. foreskin, Rom. ii. 25. Presour, pressour, s. a wine press, Mt. xxi. 33; Apoc. xix. 15. Preue, v. to prove, Lk. xii. 56; pr. t. I p. pl. preuen, Lk. xii.

Primacie, s. first dignity, 3 Joh. 9. Principatus, s. pl. power of the

prince, Rom. viii. 38. Prinshod, prynshode, s. supre-

macy, princely dignity, Mk. x. 42; Jude 6. Priuyte, adj. secret, Joh. vii. 10.

Priuytees, s. pl. mysteries, Mt. xiii.

Procuratoure, s. a steward, Mt. xx. 8.

Profitide, p. t. grew, Lk. ii. 52. Profreden, p. t. pl. offered, Lk. xxiii. 36.

Propiciatorie, s. mercy-seat, Heb. ix. 5.

Prynte, s. an impress, Mt. xxii. 19. Pryued, p. p. deprived, I Tim. vi. 5.

Purgacioun, s. a purifying, Lk. ii.

Purge, v. to purify, clear, cleanse, Lk. iii. 17.

Purpur, purple, Mk. xv. 17; Lk. xvi. 19.

Purpuresse, s. a maker of purple, Deeds xvi. 14.

Puruey, imp. pl. provide ye, 1 Pet.

Purueyaunce, s. provision, way of escape, I Cor. x. 13.

Putte, v. to put, set, thrust, Mk. v. 10; p. t. puttide, Mt. xiii. 24; xiv. 3; Mk. i. 12; pl. puttiden, Lk. i. 66; Deeds xix. 33; putten to, added, (hence) assented, Deeds xxiv. 9.

Q.

Quakyng, s. a trembling, dread, Mk. xvi. 8.

Queerne, s. a mill, Mt. xxiv. 41. Quik, quyk, adj. living, alive, Joh. iv. 11.

Quykene, v. to make alive, to revive, Lk. xvii. 33.

Quyte, v. to requite, to pay, Mt. xviii. 29.

R.

Radden, redden, p. t. pl. read, Mk. ii. 25; Joh. xix. 20; p. p. red, Mt. xix. 4; 2 Cor. i. 13. Rap. See Repen.

Raueinouris, s. pl. robbers, Lk. xviii. 11.

Raueyn, s. rapine, robbery, Mt.

Recounselide, p. t. reconciled, 2
Cor. v. 18; p.p. recounselid,
Mt.v.24; pr.p. recounselynge,
2 Cor. v. 19.

Recounselyng, s. reconciliation, 2 Cor. v. 18, 19.

Red. See Radden.

Redi, adj. ready, Apoc. xvi. 12. Refreynith, pr. t. bridles, Jam. i. 26.

Rehed, s. a reed, rush, Mt. xxvii. 30; Apoc. xxi. 15.

Rekene, rekyn, v. to reckon, Mt.

xviii. 24.
Relifes, relifs, s.pl. that which remains over, fragments, Mt. xiv.

mains over, fragments, Mt. xiv. 20; xv. 37; Mk. viii. 8; Joh. vi. 12; Rom. ix. 27.

Renewlid, p. p. renewed, Eph. iv.

Rennen, pr. t. pl. run, I Cor. ix.

Repen, pr. t. pl. reap, Mt. vi. 26; p. t. rap, Apoc. xiv. 16; p. p. ropun, Apoc. xiv. 15.

Repreef, s. reproof, Lk. i. 25; Deeds xix. 27.

Repreuable, adj. reprovable, 2 Cor. xiii. 6.

Repromyssioun, s. promise, Heb. xi. 39; pl. repromyssiouns, Heb. xi. 33.

Rettid, p.p. reckoned, Gal. iii. 6; pr. p. rettynge, 2 Cor. v. 19. See Arette.

Reuthe, s. pity, Mt. ix. 36; Lk.

Rewe, s. row, order; bi rewe, in order, Deeds xviii. 23.

Rewe, v. to repent, be sorry for, Heb. vii. 21; pr. t. rewith, 2 Cor. vii. 8; p. t. rewide, 2 Cor. vii. 8.

Rewme, s. a kingdom, Mt. v. 19; pl. rewmes, Mt. iv. 8; Lk. iv.

Richessis, ritchesse, ritchessis, rijtchessis, s. riches, Mt. vi. 24; Mk. x. 23; Lk. xvi. 9; Rom. ix. 23.

Ridile, v. to sift, Lk. xxii. 31. Ri3t, adj. rightful, Lk. iii. 4.

Riztful, adj. just, right, straight, Mt. i. 19; Lk. xviii. 9.

Ristfulnesse, s. righteousness, Mt. iii. 15.

Vi. Q.

Riztwisnesse, s. righteousness, Mt. vi. 1; Lk. i. 75.

Rodi, adj. ruddy, Mt. xvi. 2.

Roofes, s. pl. roofs, Lk. xii. 3. Roos, p. t. rose, Mt. i. 24; pl. risen, rysen, Mt. xxv. 7; Deeds

Ropun. See Repen.

Russchiden, p. t. pl. rushed, Mt. vii. 25.

Ryueling, s. wrinkle, Eph. v. 27.

S.

Saaf, adj. safe, whole, Mt. i. 21; Mk. v. 34.

Sabat, sabot, s. sabbath, Mt. xii.
1; Lk. vi. 1; pl. sabatis, sabotis, Mt. xii. 2; Lk. iv. 31.

Sachel, s. wallet, Lk. x. 4; pl. sachels, Lk. xii. 33.

Sacrament, s. mystery, hidden thing, I Tim. iii. 16.

Sacrilegie, s. sacrilege, Rom. ii.

Sad, adj. heavy, firm, solid, Lk. vi. 48; 2 Cor. i. 7; Heb. ii. 2; v. 12; comp. saddere, 2 Pet. i. 19.

Sadnesse, s. solidity, firmness, Col. ii. 5; Heb. vi. 17; 2 Pet. iii. 17. Sandalies, s. pl. sandals, Mk. vi. 9.

Saten, p. t. pl. sat, Mt. xiv. 9.
Sauere, v. to know, perceive, understand, Rom. xii. 3; pl. sauer-

en, Phil. iii. 19. Saumpler, s. pattern, example, Heb. viii. 5; pl. saumpleris,

Heb. ix. 23.
Saye, p. t. pl. saw, Mt. iv. 16;
p. p. say, seen, Mt. ix. 33. See

Se. Scapen, pr. t. pl. escape, 2 Pet. ii.

Scarseli, adv. sparingly, 2 Cor.

Schal, pr. t. shall, Mt. i. 23, &c.; pl. schulen, Mt. v. 4, &c.

Schamefastnesse, s. modesty, I Tim. ii. 9.

Schamyde, p.t. was ashamed, 2 Tim. i. 16. Schapide, p. t. formed, created, Heb. xi. 7.

Schenschip, schenschipe, s. disgrace, reproof, Lk. vi. 22; Rom. i. 26.

Schippiden, p. t. pl. took ship, sailed, Deeds xx. 13.

Schitte, p. t. shut, Lk. iii. 20; p. p. schit, schet, Mt. vi. 6; Lk. xi. 7; Joh. xx. 19; Deeds v. 23.

Schod, p. p. shod, Mk. vi. 9. Schoggid, p. p. tossed, Mt. xiv. 24. Schone, schoon, shoon, s. pl. shoes, Mt. iii. II; x. 10; Lk. iii. 16; xxii. 35.

Schrewid, p.p. depraved, Lk. iii. 5; perverse, Deeds xx. 30.

Schulen, pr. t. pl. shall, Mt. v. 4, vi. 5, 9.

Schulde, should, Mt. xix. 13, &c. Schynyngli, adv. splendidly, Lk. xvi. 19.

Sclattis, s. pl. slates, tiles, Lk. v.

Sclaundre, pr. subj. offend, Mk. ix. 42, 44; p. p. sclaundrid, Mk. iv. 17.

Scrippe, s. wallet, bag, Mt. x. 10; Lk. xxii. 35, 36.

Se, imp. pl. see, Mt. xxviii. 6; Mk. vi. 38; p. l. say, saie, saye, say; saw, sais, Mt. iii. 16; iv. 16; ix. 23, 36; Lk. ii. 26; v. 2; Deeds vii. 24; pl. saien, sspn, seien, seen, sei3en, sien, sien, syen, Mt. ii. 9; ix. 11; xxv. 37; Mk. ii. 12; ix. 37; Lk. viii. 34; xviii. 15; xxiv. 23; Joh. i. 39; vi. 19; Heb. xi. 23; p. p. si3, say, seyn, Mt. ii. 2; ix. 33, 36.

Seducioun, s. sedition, strife, Mk.

Sege, s. seat, Mt. xxv. 31.

Seide, p.t. said, Mt. ix. 28; pr.t.pl. seien, Mk. viii. 28.

Selle, imp. pl. sell, Lk. xii. 33; p.t. selde, seelde, Mt. xiii. 46; Heb. xii. 16; pl. seelden, Lk. xvii. 28; p. p. seeld, seld, Mt. x. 29; Rom. vii. 14.

Semblaunt, s. features, Lk. xxiv. 5. Sendel, s. linen, cloth, Mt. xxvii.

Seneuey, seneueye, seneuei, s. mustard, Mt. xiii. 31; xvii. 19; Lk. xiii. 19; xvii. 6.

Seruage, s. service, servitude, Deeds vii. 6; Rom. viii. 15.

Seten, p. t. pl. sat down, Mt. xxvii. 36.

Settide, p. t. put, Mt. iv. 5; pl. settiden, Joh. viii. 3.

Sewe, p.t. sowed, Mt. xiii. 24; p.p. sowun, Mt. xiii. 27.

Shipbreche, s. shipwreck, 2 Cor. xi. 25.

Siche, such, Mt. xviii. 5.

Sidir, s. cider, Lk. i. 15.

Sien. See Se.

Sijk, sijke, adj. sick, weak, Mt. xxv. 39; 1 Cor. viii. 9, 10.

Sikir, adj. secure, certain, Mt. xxviii. 14; Heb. vi. 19.

Sikirnesse, s. security, I Thess. v. 3.

Silf, self, Mt. xii. 45.

Simylacris, s. pl. images, idols, Apoc. ix. 20.

Singne, s. sign, Deeds xxviii. 11. Sistris, s. pl. sisters, Mk. x. 29.

Sithen, adv. since, Lk. xiii. 7. Sithis, s. pl. times, turns, Mt. xviii. 22; Lk. xvii. 4; Apoc. ix. 16.

Sizen. See Se.

Skile, s. reason, Rom. iii. 9.

Skippide, p.t. leaped, Mk. x. 50; pl. skipten, Deeds xiv. 13.

Slake, imp. slacken, let down, Lk. v. 4; p.t. pl. slakiden, Deeds xxvii. 40.

Slee, v. to slay, Mt. v. 21; p.t. slewe, slowe, Mt. ii. 16; Lk. xv. 27; pl. slowen, Mt. xxiii. 31. Sli3, adj. cunning, wise, Mt. x. 16. Smyten, p. t. pl. struck, Mt. xxvi.

67; Lk. xxiii. 48. Soler, s. an upper room, Deeds i.

13; ix. 37. Somened, p.p. summoned, Deeds xxiv. 2. Sopun. See Soupe.

Sorewyngis, s. pl. sorrows, sorrowings, Rom. viii. 26.

Sort, sorte, s. lot, part, division, Lk. i. 5; Eph. i. 11.

Sothe, adj. true, Joh. x. 42.

Sothefast, adj. true, Mt. xxii. 16; Joh. iii. 33; Apoc. xix. 11.

Sothefastnesse, s. truth, Eph. vi.

Sotheli, adv. truly, Mk. iii. 6.

Souereyns, s. pl. persons set over others, Heb. xiii. 7, 24.

Soukynge, pr. p. sucking, Mt. xxi. 16.

Soukynge fere, s. foster-brother, Deeds xiii. 1.

Soupe, v. to swallow, sup up, Apoc. iii. 20; p.t. soop, Apoc. xii. 16; pl. soupeden, Mt. xxvi. 26; p.p. sopun, I Cor. xv. 54.

Sour dou3, sourdow, sourdow3, s. leaven, Mt. xiii. 33; 1 Cor. v. 6, 8.

Sowde, s. wages, 2 Cor. xi. 8; pl. sowdis, Lk. iii. 14.

Sowdid, p.p. strengthened, Deeds iii. 7.

Sown, s. sound, Lk. xxi. 25. Sowrid, p. p. made sour, Mt. xiii.

Sowun. See Sewe.

Spedeful, adj. expedient, profitable, 1 Cor. vi. 12.

Spedith, pr. t. is expedient, profits, Mt. xix. 10.

Spendid, p.p. expended, Mk. v. 26.

Spensis, s. pl. costs, expenses, Lk. xiv. 28.

Spete, spette, spetide, p. t. spit, Mk. vii. 33; viii. 23; Joh. ix. 6; pl. speten, Mt. xxvi. 67.

Spice, s. kind, species, I Thess. v.

Sposailis, s. pl. weddings, Mk. ii.

Spotil, s. spittle, Joh. ix. 6.

Spouse, s. bridegroom, Joh. ii. 9; iii. 29.

Spouse brekere, s. adulterer, Mt.

xii. 39.

Spousid, p. p. espoused, Mt. i. 18. Sprenge, imp. pl. sprinkle, Mt. x. 14; p. p. spreined, spreynd, spreynt, Heb. ix. 13; x. 22; Apoc. xix. 13; pr.p. sprengyng, sprenging, 1 Cor. v. 7; Heb. Xii. 24.

Sprenge, pr. subj. arise, 2 Pet. i. 19. Springyng, s. an aspersion, I Pet.

Spuyle, v. to spoil, Mt. xii. 29. Staat, s. existence, Heb. ix. 8.

Stable, adj. steadfast, Mt. xxiv. 13; Col. i. 23.

Stable, v. to establish, Heb. xiii. 9. Stabli, adv. steadfastly, Deeds ii. 42. Stablischen, pr. t. 1 p. pl. establish, Rom. iii. 31; p.p. stablischid, Lk. xvi. 26.

Stal, p. t. stole, Eph. iv. 28; imp. stele, Eph. iv. 28.

Stater, s. a piece of money, Mt. xvii. 26.

Sterre, s. a star, Mt. ii. 2; pl. sterris, Mt. xxiv. 29.

Stide, s. place, Deeds xiii. 35.

Stie, pr. t. 1 p. go, go up, Joh. xx. 17; pr. t. stieth, Joh. x. 1; Apoc. xix. 3; p. t. stizede, Lk. xix. 4; p. p. stied, Joh. xx. 17.

Stiring, s. a stirring, commotion,

Mt. viii. 24.

Stonde, imp. pl. stand, Deeds v. 20; pr. t. stondith, Joh. iii. 29. Stony, adj. stony; 'the stony sea'=the Adriatic sea, Deeds xxvii. 27.

Stonying, stoniynge, s. astonishment, Mk. v. 42; Deeds iii. 10. Stoole, s. a robe, mantle, Lk. xv.

22; Apoc. xv. 6; pl. stolis, Mk. xii. 38; Lk. xx. 46.

Stranglith, pr. t. strangles, Mk.

iv. IQ.

Stretche, imp. stretch, Mt. xii. 13; p. t. strauste, streiste, Mt. xii. 13; Rom. x. 21; pl. streisten, Lk. xxii. 53.

Strewiden, p. t. pl. laid along, spread, Mt. xxi. 8.

Streynede, p. t. drew tight, bound, fixed, Deeds xvi. 24.

Sturyng, pr. p. stirring, 1 Cor. ii. 4. Sudarie, s. sweating-cloth, napkin, Lk. xix. 20; Joh. xi. 44; xx. 7; pl. sudaries, Deeds xix. 12.

Sue, v. to follow, Mt. viii. 19; pr. t. pl. suen, Joh. x. 4; imp. sue, Mt. viii. 22; xvi. 24; p. t. suede, swede, Mt. viii. 1; xxvi. 58; Mk. iii. 7; pl. sueden, suweden, Mt. iv. 20; viii. 10; ix. 19; Mk. i. 20; Lk. v. 11; pr.p. suynge, Lk. vii. 9; xx. 30.

Suere, s. a follower, Tit. ii. 14; pl. sueris, Heb. vi. 12.

Sugetide, p. t. subjected, Heb. ii. 5; p.p. suget, Lk. ii. 51; I Cor. XV. 27.

Sum, adj. a certain, Mt. xxvi. 18. Summen, adj. some, I Cor. viii. 7. Suteli, adv. subtly, I Cor. ii. 4. Swagiden, p.t. pl. assuaged, Deeds

xiv. 17. Swaliden, p. t. pl. dried up, withered, Mt. xiii. 6; Apoc. xvi. 9. Sweuenes, s. pl. dreams, visions,

Deeds ii. 17. Swithe, adv. speedily, Joh. xiii. 27.

Swot, s. sweat, Lk. xxii. 44. Swymmed, p.p. swimmed, swum, Deeds xxvii. 42.

Symfonye, s. a musical instrument, Lk. xv. 25.

Take, v. to deliver, give, Mt. xxvi. 46; pr. subj. Mt. v. 25; p. t. took, Mt. xviii. 34; xxvii. 26; p. p. takun, Mt. xxv. 20; Mk. xv. 10.

Takun, s. token, 2 Tim. i. 14. Taris, s. pl. tares, Mt. xiii. 25. Telde, p. t. told, Deeds ix. 27; pl. telden, Lk. xxiv. 9; p. p. teld out, uttered, 1 Pet. i. 8. Tendith, pr. t. kindles, lights, Lk.

xi. 33; teendith, Mt. v. 15.

Tent, s. attention, heed, I Cor. vii. 5; I Tim. iv. 16.

Termes, s. pl. ends, limits, Deeds xvii. 26.

Termyneth, pr. t. determines, limits, Heb. iv. 7.

Terre, u. to provoke Fish vi 4.

Terre, v. to provoke, Eph. vi. 4. Tetis, s. pl. teats, Apoc. i. 13. Thanne, then, Mt. vii. 23, &c.

Thennus, adv. thence, Mt. ix. 27. Ther, there, Mt. iv. 25, &c. Therf adi unleavened I Cor. v. 0

Therf, adj. unleavened, I Cor. v. 9.
Therf looues, s. unleavened bread,
Mt. xxvi. 17; Lk. xxii. I.

Thewis, s. pl. manners, qualities, 1 Cor. xv. 33.

Thilk, dem. pron. that, Lk. ii. 38; thilks, Mt. x. 15.

Tho, dem. pron. pl. those, Mt. iii. 1;

xiii. 17; Lk. i. 39. Thorou, prep. through, Mt. ix. 31; Lk. iv. 14.

Thretenede, p.t. threatened, Mt. ix. 30; Mk. i. 25, 43; pl. threteneden, Mk. x. 13.

Thretyngis, s. pl. threatenings, threats, Deeds iv. 29.

Thristen, pr. t. pl. thirst, Mt. v. 6; p. t. thristide, Mt. xxv. 35.

Thristen, pr. t. pl. thrust, squeeze, Lk.viii.45; p.t. thruste, Mk.v. 24. Thrungun, p. p. thronged, Lk. viii.

Thwong, s. thong, Joh. i. 27.
Tilier, s. a tiller, dresser (of a vineyard), Lk. xiii. 7; pl. tilieris,
husbandmen, Lk. xx. q.

To, conj. until, Gal. iii. 19.
To-braidide, p. t. tore, bruised,
Lk. ix. 42; pr. p. debreidynge,
to-breidynge, Mk. i. 26; ix. 25.

To-brast, p. t. broke in pieces, burst in sunder, Deeds i. 18.

To-breke, v. to break in pieces, tear in pieces, Lk. xx. 18; p.p. to-broke, Mt. ix. 17. See Al to-breke.

To-brisid, p.p. broken to pieces, Lk. xx. 18. See to Al tobrise. To-drawith, pr. t. pulleth in pieces, Lk. ix. 39; p. p. to-drawun, Deeds xxiii. 10. See Al to-drawynge.

Tofor, tofore, prep. before, Mt. vi. 2; Lk. i. 8; Rom. i. 2.

Tolbothe, s. a place to receive toll, Mt. ix. 9; Lk. v. 27.

Toon, adj. one, Mt. vi. 24. [The toon = thet oon, that one, the one.]

To-rente, p.t. tore in pieces, Mt. xxvi. 65; p.p. to-rent, Mt. xxvii. 51. Tother, tothir, adj. other, Mt. v.

39; vi. 24. [The tothir = thet othir, that other, the other.]
Toun, s. a farm, Lk. xiv. 18.

Trauel, s. labour, toil, 1 Cor. xv. 58; pl. trauels, 2 Cor. vi. 5.

Trauelen, traueilen, pr. t. pl. labour, toil, oppress, trouble, Mt. vi. 28; xi. 28; Lk. xii. 27; p. t. pl. traueliden, Lk. v. 5; p. p. trauelid, Mt. ix. 36; Lk. vi. 18; Joh. iv. 38.

Tre, tree, s. wood, 2 Tim. ii. 20; Apoc. ix. 20.

Treden, p. t. pl. trod, Lk. xii. 1.
Tremblynge, pr. p. fearing, dreading, trembling, Deeds vii. 32.

Trete, pr. subj. pl. handle, entertain, treat, Col. ii. 21; p.t.pl. 2p. tretiden, Mk. ix. 32.

Tre tymus, s. (Lat. thyina,) thya trees, Apoc. xviii. 12.

Trist, s. trust, Mt. ix. 2.

Tristenyng, tristyng, s. a trust, 2 Cor. i. 15; Eph. iii. 12.

Tristili, adv. boldly, confidently, Deeds ix. 28; Col. ii. 15.

Tristist, pr. l. 2 p. trustest, Rom. ii. 19; p. l. tristide, Lk. xi. 22; pl. tristiden, Lk. xviii. 9; pr. p. tristinge, tristnynge, Phil. i. 14; Philem. 21.

Trobliden, p. t. pl. troubled, Deeds xv. 24; p. p. trublid, Mt. ii. 3.

Trone, s. throne, Apoc. xix. 4.

Trowe, v. to believe, suppose, Mt. xxiv. 26.

Trumpe, v. to sound with a trump,

Apoc. viii. 6; p.t. trumpide, Apoc. viii. 7, 8.

Turturis, s. pl. turtle doves, Lk. ii. 24.

Twei, twey, tweyne, adj. two, Mt. iv. 18, 21; viii. 28; Lk. ii. 24.

Tweyne-eggid, adj. two-edged, Heb. iv. 12.

Tymeful, adj. seasonable, early, Jam. v. 7.

Tynkynge, pr. p. tinkling, I Cor. xiii. I.

Tyrauntis, s. pl. tyrants, I Pet. ii. 18.

V.

Vanyschiden, p. t. pl. became vain, Rom. i. 21.

Vath, interj. oh! fie! Mt. xxvii. 40.
Venge, v. to avenge, 2 Cor. x. 6;
imp. Lk. xviii. 3; p. t. vengide,
Apoc. xix. 2.

Veniaunce, s. vengeance, Lk. xviii. 7; xxi. 22; pl. veniauncis,

Apoc. xv. I.

Vertu, s. power, Mt. xxii. 29; ability, Mt. xxv. 15; pl. vertues, powers, miracles, Mt. xi. 20; xxiv. 30; Lk. xxi. 26.

Very, adj. true, Joh. i. 9.

Vitailid, p. p. supplied with provisions, Deeds xii. 20.

Vnbileue, s. disbelief, unbelief, Mk.

ix. 23; xvi. 14.

Vnbileueful, adj. unbelieving, incredible, Joh. xx. 27; 1 Pet. iii. 20.
Vnceli, adj. unhappy, Rom. vii. 24.
Vnchargid, p. p. unladen, Deeds

xxi. 3.

Vncorrupcioun, s. incorruption, 1 Pet. iii. 4.

Vndampned, p. p. uncondemned, Deeds xvi. 37.

Vndeedli, adj. immortal, I Tim. i. 17.

Vndeedlynesse, s. immortality, I Cor. xv. 53; I Tim. vi. 16.

Vndefoulid, p. p. undefiled, Heb. vii. 26; 1 Pet. ii. 19; 2 Pet. iii. 14; Jam. i. 27.

Vndirnommen, p. p. reproved, blamed, Gal. ii. 11.

Vndirputtiden, p. t. pl. set low, subjected, put under, Rom. xvi. 4. Vndirseiliden, p. t. pl. sailed near,

Deeds xxvii. 4.

Vndirstondith, pr. t. understands, Mt. xiii. 19; p. t. pl. vndirstoden, Rom. i. 32.

Vndo, v. to solve, unbind, destroy, Mt. v. 17; Mk. xiv. 58; imp.

Joh. ii. 19.

Vndurcrieden, p. t. pl. called out, cried out, Lk. xxiii. 21.

Vndurdoluun, p. p. dug under, Rom. xi. 3.

Vndurfonge, pr. t. pl. 1 p. receive, take, Gal. iii. 14; p. p. Gal. iii. 2; vndurfongun, Gal. i. 9.

Vndurmaistir, s. schoolmaster, Gal. iii. 25; pl. undur maistris, I Cor. iv. 15.

Unformations adi

Vnfruytouse, adj. unfruitful, Eph. v. II.

Vnhileden, p. t. pl. uncovered, Mk. ii. 4. Vnhonourid, p. p. dishonoured,

Joh. viii. 49. Vniuersite, s. multitude, universe,

aggregate, Jam. iii. 6.

Vnknowith, pr.t. knows not, is ignorant, I Cor. xiv. 38; pr.p. vnknowynge, Rom. x. 3.

Vnkunnyng, s. ignorance, Deeds xvii. 30.

Vnkunnynge, pr. p. not knowing, ignorant, Heb. v. 2.Vnkunnyngenesse, s. ignorance,

I Pet. i. 14.

Vnlace, v. unbind, Mk. i. 7.

Vnleueful, adj. unlawful, 1 Pet.iv. 3. Vnmesurable, adj. immoderate, Gal. v. 21.

Vnmeuable, adj. immoveable, Heb. vi. 18.

Vnmylde, adj. cruel, 2 Tim. iii. 3. Vnnethe, vnnethis, adv. scarcely, Deeds xiv. 17; xxvii. 7.

Vnnoblei, s. ignobleness, I Cor. xv. 43; 2 Cor. vi. 8; xi. 21. Vnobedience, s. disobedience, Heb.

Vnonest, adj. dishonest, dishonourable, base, I Cor. xii. 23.

Vnpesible, adj. unquiet, restless, I Thess. v. 14; Jam. iii. 8.

Vnpite, s. impiety, want of feeling, Rom. i. 18.

Vnprofit, s. unprofitableness, Heb. vii. 18.

Vnredi, adj. not prepared, 2 Cor. ix. 4.

Vnrepreuable, adj. not to be condemned, Tit. ii. 8.

Vnrijtwisnesse, s. unrighteousness, Joh. vii. 18.

Vnsadnesse, s. instability, Heb. vii. 18.

Vnsuget, p. p. not subject, Heb.

Vntrist, s. disbelief, Rom. iv. 20. Vnuysible, adj. invisible, Col. i.

16; I Tim. i. 17.

Vnwemmyd, p.p. without blemish, Col. i. 22; Heb. ix. 14.

Vnwisdom, s. ignorance, folly, Lk. vi. 11; 2 Cor. xi. 21.

Vnwitti, adj. unwise, foolish, 2 Cor. xii. 11; Gal. iii. 1.

Vnwityng, s. ignorance, Deeds iii.

Vnworschipist, pr. t. 2 p. dishonourest, Rom. ii. 23.

Voidid, p.p. made void, 1 Cor. i. 17.

Volatilis, s. pl. birds, Mt. xxii. 4. Vpbreididen, p. t. pl. upbraided, Mt. xxvii. 44.

Vpsodoun, upsedoun, upsidedown, Mt. xxi. 12; Lk. xv. 8.

Vsiden, p. t. pl. dealt with, Joh. iv. 9.

Vs silf, pron. pl. ourselves, Rom. viii. 23; I Joh. i. 8. Vsuris, s. pl. interest of money, Mt.

vxv. 27; Lk. xix. 23. Vtmer, adj. comp. outer, utter, Mt.

viii. 12; xxii. 13. Vynejerd, vynjerd, s. a vineyard, Mt. xx. 1; Lk. xiii. 6. W.

Waggid, p. p. agitated, Lk. vii. 25. Waischide, p. t. washed, Mt. xxvii. 24; p. p. waischun, Mt. iii. 6; Joh. xiii. 12; 1 Tim. v. 10.

Wakynge, s. a watch, a watching, Lk. xii. 38.

Walewide, p. t. rolled, Mt. xxvii. 60; Mk. ix. 19; xv. 46.

Walwyng, s. a rolling, 2 Pet. ii. 22.
Wan, adj. wan, livid, 1 Pet. ii. 24.

Wandre, v. to walk, Lk. xx. 46; p. t. pl. wandriden, Mk. xvi. 12. War, adi. warv. prudent, wise.

War, adj. wary, prudent, wise, aware, Lk. xii. 15.

Warie, v. to curse, Mt. xxvi. 74. Warli, adv. warily, cautiously, Mk. xiv. 44; Eph. v. 15.

Watir bank, s. a shore, Deeds xxvii. 39.

Wawe, s. a wave, Jam. i. 6; pl. wawes, wawis, Mt. viii. 24; Lk. viii. 23; Jude 13.

Weile, v. to mourn, bewail, Mt. xxiv. 30; p.t.pl. weiliden, Lk. xxiii. 27.

Weilyng, s. lamentation, Mt. ii. 17; 1 Cor. v. 2.

Welde, weilde, v. to have power over, to possess, to have, Mt. v. 4; Lk. xviii. 18; Apoc. xxi. 7; pr. t. weldith, Lk. xi. 21; pr. p. weldynge, 2 Cor. vi. 10.

Welefully, adv. prosperously, 3 Joh. 2.

Welewith, pr. t. withereth, drieth up, Jam. i. 11; p. t. welewide, Mk. iv. 6.

Wem, wemme, s. a blemish, Eph. i. 4; 2 Pet. ii. 13.

Weneth, pr. t. supposeth, guesseth, Lk. viii. 18; pl. wenen, Lk. xiii. 2.

Wente, p. p. gone, Mk. vii. 29.
Wexe, v. to grow, become, Mt.
xiii. 30; pr. t. pl. wexen, Mt.
vi. 28; p. t. wexe, Lk. ii. 40;
pl. woxen, Mt. xiii. 7; Lk. xxiii.
5, 23; p. p. woxen, Mt. xiii. 3.

Weyte, imp. pl. keep watch, observe, Phil. iii. 17.

Whanne, when, Mt. vi. 2.

What, adv. wherefore, Lk. xix. 33; xx. 24; Joh. xx. 15.

Whennys, whence, Mt. xxi. 25. Whereto, adv. wherefore, Mt. ix. 4. Wherof, adv. whence, from what source, Mt. xv. 33.

Which, who, Mt. iv. 4. Whos, whose, Mt. iii. 11.

Whirlinge wyndys, s. pl. whirlwinds, 2 Pet. ii. 17.

Wilful, adj. willing. 2 Cor. viii. 3. Wilfulli, adv. willingly, gladly,

Deeds xxi. 17.

Wilne, v. to desire, 2 Cor. xii. 6; pr. t. wole, Mt. vii. 10; Lk. ix. 24; 2 p. wolt, Mt. xiii. 28; pl. wolen, Mt. vii. 12; xx. 32; Mk. xiv. 7; p. t. wolde, Mt. xi. 27; pl. wolden, Mt. xvii. 12; pr. p. willynge, Lk. viii. 20.

Wit, witt, s. knowledge, wisdom, Lk. xxiv. 45; Apoc. xvii. 9.

Wite, v. to know, Mt. xvi. 4; Mk. v. 43; Lk. i. 18; pr. t. woot, Mt. vi. 8; 1 p. Joh. iv. 25; 2 p. wost, woost, Joh. xiii. 7; Apoc. iii. 17; vii. 14; pl. witen, Lk. xx. 21; imp. pl. wite, Mt. xxiv. 33; p. t. 2 p. wistist, Mt. xxv. 26; pl. wisten, Lk. ii. 49; viii. 53; p. p. wist, Mt. x. 26; Lk. xii. 2; pr. p. witinge, witynge, Mt. xii. 25; Deeds v. 2.

With outeforth, with outforth, adv. outwardly, without, Mt. xii. 47; 2 Cor. vii. 5.

With outen, prep. without, Heb.

Xi. 40. Withstondith, pr. t. resists, Rom. ix. IQ.

Withynneforth, adv. within, Mt.

vii. I5.

Wlappith, pr. t. wrappeth, 2 Tim. ii. 4; p. t. wlappide, Lk. ii. 7; p.p. wlappid, Lk. ii. 12; Joh. xx. 7; 2 Pet. ii. 20.

Wlatist, pr. t. 2 p. loathest, Rom. ii. 22.

Woke, wouke, s. week, Mk. xvi. 2; Lk. xxiv. I; Joh. xx. I.

Woode, adj. mad, fierce, I Cor. xiv. 23.

Woodnesse, s. madness, rage, passion, Mk. iii. 21; Deeds xxvi.

Woot, pr. t. knows, Mt. vi. 8. See Wite.

Worchen, v. to work, Lk. xiii.

Wormod, s. wormwood, Apoc. viii. II.

Worste, s. the devil, Eph. vi. 16. Wortis, s. pl. herbs, Mt. xiii. 32; Rom. xiv. 2.

Woxe. See Wexe.

Wraththiden, p. t. pl. were angry, Heb. iii. 16; p. p. wraththid, Heb. iii. 17.

Wraththing, s. provocation, Heb. iii. I5.

Writhen, p. t. wrested, twisted, wrung, Mk. xv. 17; Joh. xix. 2; p.p. writhun, I Tim. ii. 9. Wroten, p. t.p. wrote, Deeds xv.

Wynewing, pr. p. winnowing, Mt. iii. I2.

Wynnyng, s. gain, lucre, Phil. i. 21; I Tim. iii. 8.

Y.

Ydiot, s. unlearned person, I Cor. xiv. 16.

Ympne, s. hymn, Mt. xxvi. 30. Ynow, ynow3, adv. enough, Mt. x. 25; 1 Pet. iv. 3.

Yrun, s. iron, Apoc. xviii. 12.

Yuel, yuele, s. evil, the Evil One, the Devil, Mt. vi. 13; 1 Joh. iii. 12.

Yuel, yuele, adj. evil, Mk. vii. 21; I Joh. iii. 12.

Yuel, yuele, adv. evilly, grievously, Mt. viii. 6; xxi. 41.

Yuer, s. ivory, Apoc. xviii. 12.

3.

3af, p. t. gave, Mt. x. 1; pl. 3auen,
 Mt. xxvi. 67. See 3yue.
 3atis, s. pl. gates, Mt. xvi. 18.

3e, ye, Mt. v. 11, &c.; acc. 30u, you, Mt. v. 11, &c.

3eden. See Goon.

3elde, v. to yield, restore, repay, render, Mt. vi. 6; Lk. x. 35; p. t. 3eldide, Lk. ix. 42; pl. 3eldiden, Deeds iv. 33; xvi. 2; p. p. 3elde, 3eldun, Lk. xiv. 12, 14.

3eldyng, s. reward, profit, retribu-

tion, Lk. iv. 19.

3ellinge, pr. p. howling, Jam. v. 1. 3erd, s. field, garden, Lk. xiii. 19; Joh. xviii. 1.

Jerde, s. staff, rod, Mt. x. 10; Heb. i. 8; Apoc. xix. 15; pl. jerdis, Deeds xvi. 22; 2 Cor. xi. 25.

3he, 3his, adv. yea, yes, Mt. v. 37; xvii. 23; Jam. v. 12.

3it, yet, still, Mt. xv. 16, &c.3itchinge, pr. p. itching, 2 Tim. iv. 3.

30ckis, s. pl. yokes, Lk. xiv. 19. See 30k.

30k, s. yoke, Mt. xi. 29; Deeds xv. 10.

3onge, 3ong, adj. young, Mt. xix.

3onglyng, s. a young man, Mk. xvi. 5.

3ongthe, 3cuthe, s. youth, Mt. xix. 20; Mk. x. 20; Lk. xviii.

30u silf, pron. yourselves, Jam. ii.

3 oure, your, Mt. v. 16, &c.

3ouun, p.p. given, Mt. xiii. 11. See 3yue.

3yue, v. to give, Mt. xx. 14; imp.
Deeds vii. 19; p. t. 3af, Mk. xv.
37; pl. 3auen, Mt. xxvi. 67;
p. p. 3ouun, 3ouune, Mt. xi.
27; xiii. 11; xxvii. 59.













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